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THE ROAD LEADS HOME

O PILGRIM, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the way,
That it does not surely matter,—all the strange and bitter stress,
Heat and cold, and toil and sorrow,—'twill be hailed with blessedness,
For the road leads home?

Home! the safe and blissful shelter where is glad and full content,
And companionship of kindred; and the treasures early rent
From your holding shall be given back more precious than before.
Oh! you will not mind the journey with such blessedness in store,
When the road leads home!

Oh! you will not mind the roughness nor the steepness of the way,
Nor the chill, unrested morning, nor the dreariness of the day;
And you will not take a turning to the left nor to the right,
But go straight ahead, nor tremble at the coming of the night,
For the road leads home.

And often for your comfort you will read the guide and chart,
It has wisdom for the mind and sweet solace for the heart;
It will serve you as a mentor, it will guide you sure and straight
All the time that you will journey, be the ending soon or late—
And the road leads home.

—Unknown.

Editorials.

Epiphany is the one season of the church year that reminds us directly of our call to do mission work. The glad tidings of the Christmas evangel is still ringing in our ears, we have heard how the prophecy concerning the Jews' Messiah has been fulfilled; and now we are told that He is also to be the Light of the Gentiles, not merely of those who happened to live at the time of His birth, but of all who sit in darkness, anywhere and at any time. Surely, here is the plainest kind of a call to do mission work. For if we who are in the light, refuse to let our light shine, how, then, shall the Gentiles come to that one great Light which is their salvation. The wise men offered Him gifts; shall we do less to manifest our joy? Let us, therefore, out of great thankfulness to God for His unspeakable gift, do more than ever before in the cause of Christian

missions—work more, pray more, give more. Then shall the Gentiles be gathered in to the praise of God.

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Twenty pastors were recently asked by a man who was getting ready to write an article, whether they would choose the ministry if they had their lives to live over again. Seven only replied in the affirmative, in spite of the fact that all of the twenty are considered successful pastors. Nine of them expressed themselves very emphatically in the negative, while four were undecided. Strangely enough, all of them declare that preaching the Gospel, in the abstract, is their greatest pleasure. What is the trouble? Various reasons are offered, such as meager salary, fear of the "deadline," etc. The one of the most weight seems to be that given by a large number of college graduates, namely, "that, in order to become ministers they would be obliged to avow assent to beliefs about which they could not be positive or dogmatic." It will be better for the Church if such men do not enter the ministry. They want more liberty than is needed to proclaim the Gospel. The pulpit is not the place for the thoughts and vagaries of men. The Church has not only the right, but the duty to demand of her pastors that they shall, at all times, be able and willing to give an account of their teachings. If this demand, made by the Lord Himself, is looked upon as curtailing liberty of thought, then, men should think a few times before taking upon themselves a solemn obligation to proclaim nothing but the truth of God's Word. It is evident that the churches cannot better the state of affairs in this direction.

But here is a class of men complaining that the pastor's office has been pulled down to the level of a secular calling; that demands are made upon the pastor for too many sorts of business activity. Is there any truth in this? If so, the men have some right to protest, and the churches can help to overcome the objection. We in our church do not, perhaps, feel the force of this lament as do the churches around us. For there is no denying the fact that many of our American congregations have become large clubs and business enterprises. The Gospel is preached to some extent, of course, but still the pastor is expected to spend a good deal of his time and energy on side issues. Sometimes he is chosen just for his abilities as a man of

business. Sometimes he feels that his sacred calling is being degraded, and when asked point-blank about the matter, he tells what is in his heart. Churches should see to it that the pastor is not burdened more than absolutely necessary with those affairs that do not pertain directly to his calling. This is the only general rule which can be laid down, but if it were kept in mind, it would save much annoyance, and would do away with the complaint which is frequently made by pastors, that their time for true shepherds' work is being encroached upon by affairs that might just as well be in the hands of laymen.

W.

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A German exchange writes:

"Take care of the children! In the prisons, reformatories and jails of the United States there are living approximately a hundred thousand criminals, and three-fourths of these come from the army of neglected children. What unscrupulousness on the part of parents! But what guilt does also the Church heap upon itself, if it will not make better provision for the souls of children than it has done hitherto. In every large city a special children's missionary would find more work than he could do. When will America awake from its sleep and take hold of the problem of an adequate religious training of its children!"

This voice comes from the General Synod, and we reprint it mainly as a clarion call, testifying to the crying need of better religious training. The suggestion of a special children's missionary is, to us, a new one. No doubt such a missionary could render efficient aid in gathering in neglected children. But, of course, the work of the missionary could be only the beginning, and must be supplemented by Christian schools conducted specially for such children. And this is precisely what is done, e. g., by our city mission in St. Louis. And where there are such city missionaries, whose duty it is to look after all the criminal and neglected classes, we can hardly see the necessity of a special missionary for neglected children. Yet details need not worry us much, if only the long neglected work of reclaiming all kinds of the fallen and neglected is taken up and pushed with all possible vigor. And neglected children should certainly be among the first to be looked after, for it is from these that the criminal class is largely recruited.

Are you one of those who can say with David: "I was glad, when they said unto me, Let us go into the house of God?" Do you love the house of God? Do you take delight in listening to His Word? And are you therefore regular in your church attendance? So regular, indeed, that you are actually missed by the congregation and the pastor when you are absent? It should be thus. God's house should be the dearest place on earth for us Christians, and nothing but the utmost necessity should keep us away from it on Sunday.

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But let us beware of forming a false estimate of our duty of church-attendance. Let us not imagine that we ought to go to church every Sunday in order to do God service thereby. Nay, God does not need our church-attendance, but we do. In His house God speaks to us through the mouth of His servant. There we are to receive instruction, comfort, rebuke and warning; there our faith is to be strengthened, our hope increased, our love to be fired. 'Tis true, we also on our part worship God there by prayer and song, and He is pleased with this our worship and demands it of us; nor could we be Christians without such worship of Him. And what is more: such worship is natural to a Christian, it is a spontaneous outflow of his heart, it is his delight to worship God. But this worship is nothing meritorious in the sight of God. If we go to church for the purpose of serving God with a view to winning His favor, then our attendance becomes a sin and an abomination.

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With these two incitements to church-attendance: the worship of God and the blessings accruing therefrom to ourselves, should we not be regular in our attendance at the house of God? What is there more attractive, more glorious here upon earth than to sing the praises of Him from whom all blessings, temporal and spiritual, flow down upon us? There is scarcely anything that is baser than ingratitude; but not to worship and praise God is the most flagrant ingratitude. And again; what is more important, more necessary for us, than the strengthening and nourishing of our spiritual life? To neglect the body is a great sin; but it is a thousand-fold greater sin to neglect the soul. But this is what we are doing, if we are indifferent and irregular in our church-attendance. We are always eager and alert to look out for temporal advantages; how much more eager should we be to secure the heavenly blessings that we are to receive at the house of God? L.

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There is a deal of wisdom in the following words of a well known layman, President Woodrow Wilson, of Princeton University. Writing on the question, "How will the Church reach the young?" he says:

"There are only a certain number of things that impress young persons, only a certain number that impress old ones, or, for that matter, that impress anybody. The things that impress the young

persons and the old are convictions and earnestness in action that looks like business, and a certain dignity and simplicity that go along with being in earnest. When we say, therefore, that the way to get young people to the church is to make the church interesting, I am afraid we too often mean that the way to do is to make it entertaining. If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say that there is some excuse for alluring persons to a place where good will be done them, but I think it would be a good deal franker not to allure them. I think it would be a great deal better simply to let them understand that that is the place where life is dispensed, and that if they want life they must come to that place.

"If they believe that you believe what you say, they will come. If they have the least suspicion that you do not believe it, if they have the least suspicion that you are simply playing a game of social organization, if they have the notion that you are simply organizing a very useful instrumentality of society for moralizing the community, but that you don't, after all, believe that life itself lies in the doctrine and preaching of that place and nowhere else, you cannot keep hold of them very long. The only thing that governs any of us is authority. And the reason that it is harder to govern us when we are grown up than when we are young is that we question the authority, and you have to convince our minds of the reasonableness of the authority. But the young mind yields to the authority that believes in itself. That is the reason that consistency of conduct is indispensable to the maintenance of authority. You cannot make the young person do what you do not do yourself. You cannot make him believe what you do not believe yourself."

President Wilson gives no consolation to those who preach uncertainty and doubt, nor to those who look aside from the proclaiming of the Truth on the authority of a "thus saith the Lord." Especially significant are his words in their bearing on the widespread notion that children must not, in their tender years, be influenced or led in the direction of their parents' convictions, but should be left free to make an uninfluenced choice for themselves in later years. That those who have authority over young persons should have belief in the Word of God and still not use their influence to have their children's heart turned in the same direction is a contradiction in itself. Such a notion is an outflow of unbelief, pure and simple.

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Speaking of missionary work in this Epiphany season let us emphasize the fact that the Word is the Sword of the Spirit with which all the victories are won for the Kingdom. The Word itself asserts its all-sufficient power and history, past and present, furnishes evi-

dence in corroboration. Let us thank God that such testimony as is here subjoined comes also from those outside our own communion:

"The permanent agency in missionary work is the Bible. This has been conspicuous in the past, and is still most manifest. Madagascar is among the notable modern confirmations of this truth. The Roman Catholics started a mission there in 1616, but not a vestige of their labors remains, because the Word of God was not given to the people. But since the Norwegian missionaries took possession of the Island, in the name of Jesus Christ, a mighty transformation has taken place. One who once made a careful examination of what has been wrought there traces both the character as well as the permanency of the accomplishment to the Bible, and says: 'There are now one thousand, three hundred and sixty Christian congregations on the Island and these are the work of the Bible. Other books are considered useful in so far as they throw light on the Scriptures.' The Church is recognizing, more and more, the power of the Bible as the enlightener of the world. Missionaries direct their special efforts toward its translation and circulation. God's Word has an elevating, regenerative and transforming power. It builds up Christian character, changes the life and reforms the habits. The world needs it, and must have it."

R.

* * *

Since quoting from the recent anti-Christian utterances of Dr. Lyman Abbott, as we had anticipated, considerable comment has appeared in the press generally, in line with our own. Approvingly we quote the following from "The Episcopal Recorder," (Philadelphia):

"For some years past we have tried our best to understand Dr. Abbott, and just when we have been persuading ourselves that we know where he is, we seek him and he cannot be found. A writer of very pleasing English, and a framer of very plausible sentences, Dr. Abbott undoubtedly is; but when it comes to a presentation of some system of theology, we are treated to vagaries that may mean anything, and more frequently mean nothing. Dr. Abbott told his hearers on Sunday that he expects 'the newspapers will brand him as a heretic.' In this, we think, he will be disappointed. He is like the Wandering Jew, in that he finds no province of theology in which he can rest. He passes from one to the other, and stays in each just long enough to make up his mind to be up and moving. Just now he is moving through the province of an effete pantheism, and we fully expect him to pass out of this in due course and make for provinces yet unknown. There is, however, a serious side to this business, in that Dr. Abbott has got the ear of many thousands. The Athenians were not the only people who loved to hear and to tell some new thing. There are in our country thousands who seem ready for anything, from esoteric Buddhism on the one hand to Dowieism on

Contributions.

FIGHTING THE DEVIL, ON HIS OWN STAMPING GROUND

the other. It is not, therefore, to be wondered at that many will take Dr. Abbotts new 'confession' as a revelation of divine things. To such we can but repeat the exhortation: 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.'

We desire to add to this, however, that of the fact that Dr. Abbott is not a Christian in the only proper sense of that word, we have long ago been convinced. Moreover, since he persists in posing as a Christian minister, in spite of his unbelief in the only begotten Son of God, we have long ago formed a very low estimate of his ethical standard and have accordingly repeatedly held aside the sheep's clothing in which he seems to find it profitable to parade.

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The value of Dr. Abbott's assertions and "conclusions" may be gauged, for example, by the following from his utterances:

"But presently there began to come another set of influences weakening the belief that the Bible is an ultimate and supreme authority. First came geology, with its message that the world was not made in six days. The Church replied. Six days does not mean six days: it means six long periods. Then came anthropology, with its message that man was not created six thousand years ago; that he has been on the earth at least ten or fifteen or twenty thousand years. The Church replied, The Bible is not authority on matters of chronology. Then came evolutionary science, with its message that man was not made perfect; he has been developed gradually, like all other animals, from a germ. And then the Church replied—nothing. Then followed literary criticism. It analyzed the Bible and compared it with other literatures, and announced its conclusions: These laws of Moses were not handed down complete, once for all; they are composed of various elements which can be distinguished; this code of laws was gradually produced, and the progress of their gradual development can be traced. Then came the study of comparative religions, with its message: We can find the Hebraic legends of creation and fall and deluge in the older religions of Egypt, of Phoenicia, and Assyria. Little by little the Protestant faith that the Bible is the supreme and final authority was weakened, and for some destroyed."

The only factor necessary to consider in order to see the flimsiness of this entire statement is: Who is this "Church" that is so accommodating to the freak claims of science propagandists? Who is it? A few men, here and there, driven about by every wind of doctrine, as, for instance, Dr. Lyman Abbott. The Church, the followers of the Lamb, stands today where it ever stood, and the gates of hell shall not prevail against it, immeasurably less, Dr. Lyman Abbott.

H.

The heading under which this article appears may seem to some of our readers to be a little sensational. That depends, however, on what you call sensational. The devil must be fought along certain lines. We must not treat him with too much civility. He is the Devil, and when we meet him, the best policy is to look him square in the face, and call him, Devil. He generally parades in the height of fashion; and too many when they meet him accord him the welcome of a gentleman. This is a mistake. We are going to tell you something about the difficulties the Gospel ministry encounters in advancing its standards in large cities. The Gospel's work is, really, a constant battle with the Power of Darkness. Being such, why not speak, then, when referring to this as, "Fighting the Devil." Is not the devil a sensational imp? He is ever getting up new sensations with which to entrap the guileless. With all manner of "claptrap," "thunder and lightning," and "brass band" trickery he is ever parading on the "stamping ground." Though most of his sensations are a short-lived and shallow buffoonery, there is not one "fad" or "craze" cooked to order in his seething cauldron, but it catches a battalion of fools. And what is mission work in large cities but a grand chase, in which Satan is the "wolf," and the Christian missionary, the hunter? Mission work is this, indeed, everywhere; but where is the chase so hot and skill-testing as in our large cities? The difficulties besetting faithful missionaries, pastors, and congregations in large cities in discharging their obligations to the Master are so many and so great that preaching the Gospel there should be reckoned among the greatest of callings.

At its best, preaching the Gospel is a difficult "job;" but, when we are called upon to preach it in large cities we always find it at its worst.

You ask, "Why?" Perhaps, this is not as easy to tell as it is to feel. But there is, also, some "telling" to do which may prove interesting. Perhaps, if you follow this carefully, you will learn a few parochial secrets. They ought not, really, to be called secrets, because they should have been experienced by every one who has been called upon to do battle with His Satanic Majesty; but, some of our soldiers depend so persistently upon their Corporal that they fail to notice some of the traps which that foxy imp has set; and, consequently, they fail to notice the difficulties which were encountered in lifting and destroying them, and in releasing some of the poor sheep that were ensnared.

One of the greatest difficulties in advancing the Standard of the Cross in large cities is *the social one*. In defining the social difficulty, we mean to have understood everything which operates to bring men together in social masses. The one great social institution which

has divine sanction and is of divine origin, is the Home. And every other social movement which tends to destroy the home is, essentially, evil because it antagonizes the social institution of God's planting, the Home. In founding and supporting such social institutions that in their nature antagonize the Home, Satan is particularly active, and almost exclusively in large cities.

The Wily One has effectually gotten the dwellers in large cities into a state of great nervousness; men, women and children are always "on the jump" from sunrise to sunset. When evening comes their nerves are in such tension that they need, and are advised by their physicians that they should have, "a sedative." The term, sedative, is so general that you will scarcely find two people who have the same meaning for it; but one thing that it means, at least, to the greatest number is, getting away from Home into environs that will offer them a relaxation for their nerves. Here, then, is Satan's chance. He has a thousand avenues and gateways open to every seeker. First and foremost, among the "sedatives" are the saloon, the theatre, the club, the dance, the gaming table, or, having a good time in general, especially with persons of the opposite sex. Wife and children are left behind, and search is made for recreation and "needed" rest. Or where the voices of children have been hushed and muffled by careful application of scientific "marvels," husband and wife will both "need" the sedative, and hell smiles more invitingly because there are now two where in former years when the wife had her hands full with "homely" duties, there could only be one, the unincumbered one. All the "needs" are offered to all seekers in a thousand ways and in a thousand places by the Great Promoter, the Devil. In a way, the nerves have been thereby relaxed. The need has been satisfied. There is general satisfaction over the results—physical satisfaction—and the wheels of commerce move on. Accepting the unverified statement that there are one-third of adult population of large cities out every night in search of "popular" amusements, you can deduce for yourself without much calculation what is the present bent of "public opinion" in large cities on the amusement question. Public opinion is merely the voice of a majority in defence of a question or a movement. If the majority are in the movement, then the movement is called "popular," and on its popularity it is defended as "right." The longer a movement "moves" the more decidedly "right" it becomes in the minds of such as are in it.

Now, into this tumult of popular clamor for "needed" recreation and amusement; into this seething mass of chattering, nerve-racked humanity comes the messenger of the Cross, holding up that glorious emblem as the sign of triumph over sin, and begins a mission campaign in word and deed against all manner of sins. He denounces, also, those things as "sin," which public opinion has long ago, in its own way, stamp-

ed as "right." Since, in this case "public opinion" is the Devil's opinion, you see how at once a great battle is on between the missionary on the one side, and Satan on the other. Satan, indeed, has the odds in number, but the missionary has the odds in power. It is the same old conflict of David and Goliath—David coming "in the power of the Lord of Hosts," Goliath depending upon his giant stature. But the difficulty is not ended in the mere statement above made. There is a more stubborn phase to the case. There are, namely, many nominal Christians who have joined in the Satanic stampede, who are both guiltier and more obstinate in their defense of the "right," as they term it. The ignorant world is guilty, indeed; but the informed and instructed Christian is guiltier. The ignorant world may hear the instruction that is news to it; but, the guiltier, and previously instructed Christian, will, as a rule, refuse to hear, hardening his heart against a repetition of the truth. Now, consider one more condition, that of the coward missionary; because he has not the courage to proclaim the truth, he joins the ranks of the enemy, and under the guise of "lifting up" the evil, is being himself dragged along over the course of sin on the rushing tide of this foul stream. On approach, now, the Christian missionary is met by the world with the rejoinder, your own people are here in the same condemnation: get these out and I may come. Again, the church member answers, Many of the ministers of the Gospel are here in this movement, they are as intelligent as you pretend to be; get them convinced and I may be persuaded to hear. The guilty ministers who have joined the lodge, attend the theatres, enter unabashed the saloons, are respected members of fashionable clubs, defend the dance, and dance themselves, cannot usually be approached at all because of the denominational walls which separate them from those that would do them good, and so the knot becomes more tangled than ever, and the poor, anxious missionary cannot but sigh to God for help, and courageously proclaim the Word of Power. But he cannot rest his case in the mere proclamation of the Word. He must have an audience for that Word, and audiences are hard to get under existing conditions in large cities. To procure an audience there is often much "canvassing" to be done. In this, people are met who will want to know who the missionary is; what he is; what he stands for; what he excuses; what he condemns, etc., *ad infinitum*. He is bound to "give every man a reason of the hope that is in him," and to do this he is compelled to be well informed on all questions of the day. He must be not only well informed; he must also be able to prove his case. He must not only know that the lodge is wrong, he must prove it; not only know that the theater is an evil institution, he must prove it; not only advise against the saloon, he must prove it an institution (as it is today) of the Devil. In short, he must go about preaching the Word privately before ever he may hope to get an audi-

ence to hear it publicly. Those whom he convinces privately are generally the only ones who will come to hear him publicly.

No sooner has he, what seems to him, a little flock gathered about the Saving Word, before one or another of the little band has "heard something" new in justification of the "previous question," and the whole subject must be gone over again. Or, a wife is convinced, but not so the husband; there arises discord in the home. The missionary is blamed. The wife, to regain a severed peace, backslides; she must be sought out, reproved and regained, if it is possible—often it is, but at great sacrifices. The battle goes on, growing hotter, Satan yielding only inch by inch, if at all. As long as there is life in humanity, even within the Church, the conflict rages on. Every day brings new conflicts, new victories. But every soul won for the Master is a great comfort to the whole cause.

The saloon is attacked by the man of God. He is told at very short notice that the Rev. So-and-So is a regular frequenter of the saloon, and asked at once to justify his own personal antagonism to the saloon with the fact of the Rev. So-and-So's acts. The Rev. So-and-So must be condemned even though he be "popular" and well known. The Rev. So-and-So's friends are offended to a man because their Justification has been called a man of sin and of doubtful Christian morality. There is a disinclination on the part of the Rev. So-and-So's friends to come to service any more. The battle must be taken up with them privately. Some are convinced. Some are not. The unconvinced remain away. They are lost. A wet blanket has been cast on the work previously accomplished. The battle wages on.

The theater is attacked. Many of the members attend the theater occasionally. Some attend regularly. Among the regular attendants is a deacon, or an elder, or a trustee. The guilty ones want "satisfaction." The man of God is willing to give it, but only on Scriptural grounds. The Scripture is attacked as being fallible. Some of the members have read of "higher criticism," and are ready to take sides with the higher critics to justify their sins. The whole subject of higher criticism must be gone over. Perhaps there is conviction. Perhaps not. At all events there is offence. It is objected that some ministers attend the theaters. And, again, that some plays are harmless, or even instructive and moralizing. The man of God quotes from some of the greatest footlight stars who themselves condemn the theater in round terms. All avails nothing. Recreation and amusement are necessary. The family physician advised it. There is a breach. The pleasant ties that promised so much at the beginning are sundered. The theater-goers become more and more lax in their attendance at public service, and finally cease coming altogether. They have found a church where these things are tolerated in a "spirit of broad-mindedness."

The lodge is attacked. Immediately there is a flurry and a commotion in the church that you would think that the roof must come off. The lodge is up in arms that its "grand institution," which does so much "for the widows and orphans," which preaches such a "grand morality," which even has the Bible upon its "altar," should come in for condemnation. The preacher is condemned as one that knows how to "find the mote in his brother's eye, not perceiving the beam in his own eye." Many "go back, and walk no more with the Master." It is sad. But the battle must go on.

The other institutions are attacked in their turn. The same results are experienced. When the battle is at its height, there is only a little "handful" of hearers gathered about the Word attentively, drinking in the precious words of life. The preacher thinks of the famous words of the Master, "Many are called, but few are chosen," and labors on, and battles on, knowing that the seeds that are sown will bring their appointed harvest. The first great skirmish is over. The Standard is planted squarely. The reputation of the Word is established, and all of that particular locality who "hunger and thirst after righteousness" know where they can have their hunger sated, and their thirst slaked. The little, discouraging and discouraged congregation finds that it is being visited by some, presently by more, "strangers." It takes hope. But there are more battles to fight and more enemies to vanquish. We shall consider the *Spiritual* difficulties in the next installment.

PASTOR PATIENT.



This article and the following installment will be published in pamphlet form.



WHY THE NAME "LUTHERAN"?

I.

Why do we not call ourselves simply "Christians?"

About ten years after the death of Christ, Paul and Barnabas preached at Antioch, and there the disciples were first called "Christians." Acts 11:26.

For about three hundred years it was enough to say, "I am a Christian" in order to let people know just what a man believed. That is no longer the case.

Nowadays the Christians are found in many denominations; there are Christians among Catholics, Episcopalians, Presbyterians, Baptists, and others. Now, in order to let people know at once what kind of Christians we are, we call ourselves "*Lutherans*."

Were we today to call ourselves simply *Christians*, it would seem as if in our opinion, there were no Christians elsewhere. We rejoice that beside us *Lutherans* there are others who are Christians.

Therefore we do not call ourselves simply the "Christians," or the "Disciples," or the "Churchmen," or the "Church of God;" we call ourselves *Lutheran Christians*, or, *Christians* being understood, simply *Lutherans*.

II.

Why do we not call ourselves *Catholics*?

The word Catholic means *universal*, spread throughout the world. For hundreds of years the Christian Church was known as the Catholic or universal Church, and by this name she distinguished herself from all false teachers who set up their own opinions and separated from the true universal or catholic Church, and thus became sectarians, schismatics, separatists.

Athanasius in the fourth century and Augustine in the fifth called themselves Catholics and defended the catholic or universal doctrine against the Arians, the Donatists and others who would break up the general or universal doctrine by their own peculiar, strange, new, and false teachings.

That is the original and beautiful meaning of the word Catholic, and in this sense we Lutherans also lay claim to that glorious title. We assert most earnestly that we hold to the faith once delivered to the saints, that we preach the doctrine of the prophets and the apostles. We deny most positively that we are sectarians or schismatics or separatists who have set up our own personal and peculiar notions contrary to the catholic or universal faith. Yes, in the good old noble sense of the word, we are Catholics, and we refuse to hand over that glorious title to the sect of the Pope.

But in course of time the Catholic or universal Church was split into the Eastern and the Western, the Greek Catholic and the Roman Catholic Church; a number of people withdrew about 1870, and they call themselves the Old Catholic Church. Some Episcopalians call themselves the Anglo-Catholic Church. Usually, however, the word catholic stands for Roman Catholic, and for the sake of clearness we do not call ourselves Catholics but *Lutherans*.

III.

Why do we not call ourselves simply *Protestants*?

We Lutherans are, indeed, the original Protestants. It was on Sunday, April 25, 1529, at the Diet of Speyer, that the Princes John of Saxony, Philip of Hesse, George of Brandenburg, Ernest of Brunswick, Wolfgang of Anhalt, and fourteen cities of the realm, in a formal manner protested against the tyranny of the Catholic majority and appealed to the Emperor, to a free Council, or to a Congress of the German nation.

Owing to this protest the Lutherans for a long time were called "Protestants." In later years the people of other countries that also separated from the Pope were likewise called Protestants. Since then the name Protestant usually means all Christians that are not Catholic.

For this reason it is not enough to call ourselves simply Protestants; we must further distinguish ourselves from other Protestants by calling ourselves *Lutherans*.

IV.

Why do we not call ourselves *Reformed*?

We Lutherans are the first Reformed Christians. Christ formed the Church by teaching the word of God; the Pope deformed the Church by building into it and around it his human doctrines contrary to the Bible; Luther reformed the Church by sweeping away all false doctrine and restoring it to the first condition of the pure doctrine of the Apostles. Luther was the Reformer of the Church, and the Lutherans are truly the Reformed Christians.

In course of time, however, some thought Luther had not reformed enough, and they did some reforming on their own account and in their own way. In a riotous manner they broke into the churches and smashed the pulpits, and altars, and organs, and pictures, and statues, and crucifixes, and stained glass windows, and what not. They also denied the Bible doctrine of Holy Baptism and the Lord's Supper; they denied, too, that God earnestly desires the salvation of all men, and they denied that Christ died for all men.

These people called themselves the Reformed; and in order not to be taken for them, we no longer call ourselves Reformed, but to distinguish ourselves from them, we call ourselves *Lutherans*.

V.

Why do we not call ourselves *Evangelical*?

We do. The Evangel is the Gospel and the Evangelical Christian is the Gospel Christian, the Christian according to the Bible. That is what we Lutherans are: Christians according to the Bible, the whole Bible, and nothing contrary to the Bible.

Several hundred years ago Evangelical and Lutheran meant the same. In the beginning of Luther's Reformation all those in other countries that opposed the false doctrine of the Pope and clung to the Gospel and were Evangelicals were called Lutherans.

In England, for instance, official complaint was made as early as 1521 "that the University of Oxford is infected with the heresies of Luther, divers students having in a great number of books of the said perverse doctrine." Though Cardinal Wolsey condemned Luther's writings and ordered all copies to be given up within fifteen days, "Lutheranism increased daily in the University of Oxford."

In 1526 Tyndale's translation of the New Testament appeared in English.

It was inspired by Luther's translation of 1522, translated and printed in Germany. When it was brought to England, it was called "Luther's Bible."

Today most Protestant churches call themselves Evangelical in doctrine, and some are known by that title. There is the Evangelical Association, founded in 1800 by Jacob Albright, originally a Lutheran. This is a Methodistic sect, and for that reason we cannot call ourselves simply Evangelical. Then there is the Evangelical Protestant Church, a very liberal, rationalistic association. Then there is also the Evangelical Synod,

which is a union of Lutheran and Reformed elements. In order not to be confounded with these Unionists, we cannot call ourselves simply Evangelical, but must add *Lutheran*.

VI.

Why do we call ourselves *Lutherans*?

At Antioch the followers of Christ were first called Christians. Most likely this was a nick-name; but the term of reproach soon became a badge of honor.

In like manner early in the days of the Reformation the Roman Catholic Dr. Eck called the followers of Luther the "Lutherans." Here also the term of contempt soon became a glorious title.

A truly humble man, Luther did not want our church to be called after his name. Said he: "I beg that my name be passed in silence, and that people do not call themselves Lutherans, but Christians. Who is Luther? The doctrine is not mine; I have not been crucified for anyone. Why, then, should the children of Christ take the unhallowed name of a frail, vile mortal like me? Do it not; let us put away party names and bear the name of Christ, whose doctrine we hold."

Why, then, do we call ourselves Lutherans? Luther says:

"There are some, who, when attacked say they do not hold with Luther, but with the Gospel and with the Church, and so escape persecution, though in their hearts they regard my teachings as Evangelical. Such a confession is not enough and amounts to a denial of Christ. If you hold that the doctrine taught by Luther is the doctrine of the Gospel, you cannot cast Luther wholly aside without casting aside with him his doctrine, which you acknowledge to be the doctrine of Christ. You may indeed say, It matters not whether Luther be a sinner of a saint, the doctrine is not his, but Christ's. But when asked whether you believe the doctrine which Luther teaches, ambiguous words must not be used, and Christ freely confessed, whether preached by Luther or any other person. Let go the persons, but confess the doctrines."

So, then, we call ourselves Lutherans in the sense that we believe the doctrines Luther again brought to light out of the darkness of Popery at the time of the blessed Reformation.

That sturdy old nobleman, George, Margrave of Brandenburg, when challenged for calling himself a Lutheran, has once for all time given a sufficient answer: "I was not baptized in the name of Luther: he is not my God and Savior, I do not rest my faith in him, and am not saved by him; and, therefore, in this sense I am not a Lutheran. But if I be asked, whether with my heart and lips I profess the doctrines which God restored to light by the instrumentality of His blessed servant, Luther, I neither hesitate nor am ashamed to call myself a Lutheran. In this sense I am, and as long as I live, will remain, a *Lutheran*."



This article will be published in pamphlet form at 5c per copy prepaid; \$1.00 per hundred.

Missionary Column.

WESTERN NORTH CAROLINA MISSION FIELD

EMMANUEL CHURCH, ASHEVILLE

was organized on December 11, with five voting members on a strictly Christian constitution, i. e., anti-lodge and orthodox throughout, forming contrasts in many respects with the now defunct organization made in 1892 by a pastor of the United Synod of the South, whose first official act here was to "assist in baptizing an infant in the Lutheran Faith," the principal officiating pastor being a Methodist.

A Sunday-School was begun on June 5, but the pastor's absence two Sundays in the month caused it to languish as likewise the attendance at preaching. Both have steadily grown since October, at which time the faculty at Conover agreed to preach at Morganton and Glen Alpine one Sunday in the month, thus making it possible to have services here every Sunday except the first Sunday in the month.

It requires much patience and labor to find and reinterest the scattered Lutherans here. Some, who are now active in the work, lived here during the whole period of eight or nine years of activity of the erstwhile St. Paul's Church, and knew nothing of it until years afterward.

The field offers some inducement for a mission school, otherwise known as a parochial school. The public schools in the town are as good as the average, but fail to satisfy many for one reason or another; as, unsuitable hours, high tuition charges on every pretext, as in case of temporary residents, or residents of a nearby suburb desiring to send to the city schools, or commingling of children of every class of society.

In the suburbs there are either no schools or very inadequate ones as to length of session or quality of instruction. But the hindrances to establishing a mission school are, besides those ordinarily to be met with, the very much scattered homes of prospective pupils and the difficulty in finding a central location for the work.

Attention is called to these points in the hope that some way may be found eventually to begin such a church nursery.

As to a church building here we must depend largely on outside help, and the sooner it comes the better, for only thus can the full benefit of the constant outlay in money, in supporting pastor and paying rent, be secured. The results, thus far, have been good, but we should always strive to do better.

At Morganton the interest and attendance have steadily grown, a number of children have been baptized, and the locality in which the services are being held, seems a promising field. Delays in vital matters have hindered material progress in outward things, but the interest of the people as said above, is good, *except when the red roads are muddy*. As some have quite a distance to come and have not the best convey-

ances, they make this an excuse, but we hope they will learn soon that the work of the Kingdom of Christ is too important to be put off for such reasons. In this field there is small opportunity for a permanent parish school at present, but two or three small schools could be run with great ease and benefit in as many neighborhoods for a year or two, or, perhaps, more.

Trinity Church, Glen Alpine, is the name of the congregation organized of the remnants of the former Luther Chapel Congregation, which had fallen to pieces from various causes. It now numbers eleven voting members with a good set of officers. The organization took place September 18. A formal call was at once extended the pastor and accepted by him. At various times during the summer one of the members urged that something be done for the children of the village, who had no adequate school facilities. A canvass was made and when about twenty-five children had been promised, of whom only seven were Lutheran, it was seen that an opportunity existed for beginning a Christian school. A teacher was secured who was willing to work for what income there might be from the school. Great interest was aroused in the community, favored rather than retarded by the fact that the school should be decidedly Christian in teaching and discipline. The pastor taught for two and a half weeks until the teacher could arrive. When the latter came he was welcomed by the school, fifty strong, waiving the beautifully colored boughs plucked from the first trees of autumn. It is proposed to run the school nine months in the year, from September on, and increase its efficiency in every branch, if we can.

The teacher, Harry C. Coyner, deserves much credit for giving up a proposed pleasure trip and spending his time and money in this sober work. It is mentioned only to urge others to do likewise. If our Lutheran Church members would use their gifts for the church in a *generous Christian* spirit instead of in the stingy way they so often do, our dear old church would take on new life. The pupils likewise "hold the Word of God sacred, and gladly hear and learn it."

A member of this church, living at some distance from Glen Alpine, having a large family, surrounded by many such, partly or wholly without church connection, and some other Lutherans, requested the pastor to preach at a school house near the confluence of the Linville and the Catawba River, called Kincaid's School. This has been done for several months with a fair attendance. Here the Lord again pointed the way for opening a school. The public school is to be moved from this building, a private property, leaving some forty-five children without reasonable school facilities. The pastor was asked to superintend the work of a school at Glen Alpine. The problem was to find a teacher. Again, a willing worker was found in the person of Miss Willie Heidt, of Conover, who was willing to do hard

work at great inconvenience and with small salary. She is faithfully teaching the sentiments of religion and letters to eighteen pupils.

Preaching has also been done at Nebo and Marion stations, west of Glen Alpine, once at each place. Definite results will be reported later, if any accrue.

The moral to this story is simply, first, to see the need of God's Kingdom and then let your request be made known unto God. He sees that His work is done; He raises up the laborers and supplies the means. A word to the wise is sufficient.

E. T. COYNER.

Church News and Comment.

AT HOME

Jersey City.—Grace Church dedicated its new house of worship with three services, beginning December 18. Sermons were preached by Pastors A. H. Holthusen, Dallmann, Schoenfeld, Schwoy, J. Holthusen, Fritz and Schiller. R.

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Pastor J. H. Sieker, of St. Matthew's, New York, died December 30, 1904, aged 65 years, and was buried January 2, 1905. The English cause in New York City loses a substantial friend by this death; and the German cause a wise and able worker. He now rests from his labors. H.

✠ ✠ ✠

The new emigrant house of the Evangelical Synod of North America at Locust Point, Baltimore, Md., was dedicated October 9. It is a substantial and modern structure, costing \$1,200. Rev. O. Apitz is the superintendent.—Ex.

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In the series of lectures delivered in Springfield, Ohio, by Dr. Patton, of Princeton University, he paid a glowing tribute to Dr. Krauth, pronouncing him one of the greatest of the religious thinkers of this country. He, no doubt, remembers what many have since forgotten, that in the controversy between him and the much-revered Dr. Hodge, of Princeton, the latter was hard pressed and confessed that Dr. Krauth knew more of Calvinism than he himself did. Dr. Patton rightly says that the Lutheran Church has given the great Pauline doctrine of justification of faith the central place in its teaching, which is but another way of saying that Christ and faith in His atoning work is the only sure hope of the sinner. He also stated, in a lecture at Wittenberg Seminary, that the Lutheran Church had surpassed the Reformed Church in the great subject of systematic theology.—Lutheran.

✠ ✠ ✠

The Icelandic Lutheran Synod.—The first Icelandic sermon in America was preached in Milwaukee in August, 1874, by the Rev. John Bjarnason, now pastor of the Lutheran Church in Winnipeg, who founded the Icelandic Synod twenty years ago, and has been its president at every session since. In his annual report to the Synod this year President Bjarnason discussed the diminishing supply of candidates for the ministry, and suggested as remedies the stimulation of the laity to activity, with teaching of the younger generation to labor in some specific manner for the promotion of religion, and the active engagement of every branch of the church, large and small, in mission work. The Synod includes 22 ministers in Canada and 15 in the United States, who find the fields larger than they can supply; and there is a great demand for home Missions, particularly in the Canadian Northwest, and recently on the Pacific coast. There are still a large number of preaching

stations, and even large settlements, where congregations have not been organized on account of scarcity of pastors. A minister was called from Iceland to assist the Synod's missionary at large. Preliminary steps were taken to engaging in foreign mission work. In the absence of an institution of its own the Synod's students in Canada have been instructed in Wesley College, Winnipeg, where a teacher of the Icelandic language and literature is employed. In the United States an arrangement has been made with Gustavus Adolphus College, Saint Peter, Minn., where an Icelandic professor is to be placed. The twentieth anniversary of Mr. Bjarnason's pastorate at Winnipeg was celebrated, and the new church was dedicated during the meeting of the Synod. The church "is among the finest churches in Winnipeg, and the most magnificent temple of worship ever erected by Icelandic people anywhere."—Ex.

✠ ✠ ✠

The Rev. Dr. Edward Young, a Presbyterian minister of Pittsburg, suggests that preparations be now begun for the proper celebration in 1917 of the four hundredth anniversary of Luther's nailing of the 95 theses to the door of the Castle Church at Wittenberg. His proposed "preparations" consist in "bringing all of the Protestant organizations of the world into common action for an appropriate celebration of the event," and he believes that "this organization would create common ground for the practical union of all the Protestant beliefs," and furthermore, Mr. Young believes that with such a Protestant union effected it need not be long until Protestants and Catholics were seeking the basis of practical agreement that would bring them into permanent harmony." What a magnificent conception! But let us wait till 1917 to see what the Rev. Dr. Young will accomplish. L.

✠ ✠ ✠

The latest utterances of Lyman Abbott give the Roman Catholic papers a welcome opportunity for saying such things as the following from "Freeman's Journal":

"Ralph Waldo Emerson, who was a Pantheist, left the ministry. In his time no Protestant sect would have tolerated such teachings as we have been commenting on. The Sage of Concord was too honest to be a make-believe Christian, and, therefore, unlike hundreds of Protestant clergymen of our times, he abandoned the pulpit.

"That professed believers in Pantheism should be permitted to exercise the ministry in Protestant churches is evidence of how far Protestantism has drifted away from its Christian moorings. . . The Bible no longer holds the position it once occupied. It is now more or less discredited in all the Protestant sects. Disbelief in the Bible has been followed by the denial of the divinity of Christ. And now the Dr. Abbotts in the Protestant churches are at work trying to familiarize Protestants with Pantheistic teachings. Such are the gradations that mark the descent of Protestantism."

Of course it's a good deal like the pot's calling the kettle black—but that fact gives the kettle no lighter hue. R.

✠ ✠ ✠

The New York Bible Society has just issued its eightieth report, showing a distribution during the past year of 71,426 volumes of Scripture, in thirty different languages, of which 5,055 were Bibles, 11,204 New Testaments and 55,167 were Portions, the latter being usually one of the Gospels. Of the total distribution, 42,408 volumes went to the immigrants at Ellis Island, 9,778 volumes were placed among the shipping of the port, 6,297 volumes were taken by the churches, Sunday-Schools, missions and public institutions, 12,943 volumes were placed in the hands of individuals and families through missionaries, canvassers, or at the office of the Society.

These figures show what is being done in New York alone, and by one society. The reports this year from every quarter seem to hold special reason for encouragement

and hope. The American Bible Society in the Philippines reports that the Scriptures have been translated into many Malayan dialects, and that further translations are progressing favorably. In the four years of the society's existence 273,400 volumes have been distributed. Even Turkey contributes its item of cheer-bringing news, for the Porte has issued orders to the authorities at Trebizond to cease interference with the sale of American Bibles, and to restore those which have been seized.—Ex.

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Another instance of flagrant non-enforcement of existing laws is given us in a report of the Commissioner of Labor in New York. According to it there were found in 1902, 2,607 factories employing children in violation of the law, but only five firms were prosecuted, one escaping conviction, another escaping punishment by a suspension of sentence. The Child Labor Committee of New York State, convinced that the children of the State, in spite of legal safeguards, are unprotected, is urging the Governor to appoint another Commissioner. Officials of such kind ought, indeed, to be removed, for they not only injure those who suffer by their neglect, but they bring the Government as such into disrepute. They are public enemies of the worst sort. H.

Miscellaneous.

CHANGE OF ADDRESS

The Rev. M. Kretzmann,
566a Veronica St.,
East St. Louis, Ill.

✠ ✠ ✠

ACKNOWLEDGMENTS

Received for Indigent Students' Fund at Concordia College, through Treasurer Succop, \$6.00; \$97.81; \$5; through Treasurer Spilman \$13.00; from Ladies' Aid Society, Grace Church, Cleveland, \$10; Missionary Evening Penny Collection, same church, \$5.00; from E. H. Lampe's Class, same church, \$5.00; from a "Wellwisher," Pa., \$20.00; from J. D. Hartman, O., \$10.00; from St. Andrew's Sunday-School, \$15.80.

May God's abundant blessing rest on all the givers during the New Year.

GEO. A. ROMOSER.

* * *

Received Christmas Greeting per A. O. Abbott, Treasurer of Grace Sunday-School, Cleveland, \$7.00, for Mission Treasury, divided from the following classes: Mrs. F. C. Kennard's Class, \$1.50; Miss Anna Varm's Class, \$2.50; Miss Eda Koenig's Class, \$3.00; Total, \$7.00.

FR. W. SEBELIN.

* * *

Received per Rev. A. T. Bonnet, \$6.42, from the late Wayne Center Sunday-School, for Mission Treasury.

FR. W. SEBELIN.

* * *

SYNODICAL TREASURY.

| | |
|---|----------|
| Received per Dr. D. Winter, Columbus, Kansas | \$ 10.00 |
| Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., Synodical Debt Pledges | 637.50 |
| Rev. A. H. Holthusen, from Trinity Church, S. S., Pittsburg, Pa., Synodical Debt Pledges | 58.00 |
| Rev. Oscar Kaiser, from Jackson Square Congregation, Baltimore, Md., Second Payment toward Synodical Debt | 6.00 |
| Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C. .. | 16.00 |
| Rev. Paul Bischoff, from Sunday-School, Conover, N. C., for Synodical Debt | 5.00 |
| Rev. H. C. Muhly, from Mt. Calvary Church, Lancaster, Pa., for Synodical Debt | 5.25 |

| | |
|---|-------|
| Louis Seelig, Secretary, from Christ English Ev. Luth. Church, Chicago, Ill., for Synodical Debt ... | 50.00 |
| Wm. Hess, Treasurer, from Sunday-School of The Church of the Redeemer, Ft. Wayne, Ind., for Colleges | 10.00 |
| Rev. W. P. Sachs, from Sunday-School of St. Andrew's Ev. Luth. Church, Pittsburg, Pa., For Indigent Students, at Conover, N. C. | 15.80 |
| For Indigent Students, at Winfield, Kansas | 15.80 |
| A. D. Helfrich, Treasurer, from Grace Ev. Luth. Church, Cleveland, Ohio, First Payment on Synodical Debt | 16.71 |
| George A. Bang, Treasurer, from Grace Ev. Luth. Church, St. Louis, Mo. | 75.00 |
| Wm. E. Hess, Secretary, from Sunday-School of The Redeemer, Ft. Wayne, Ind., for College Library, at Winfield, Kansas .. | 17.00 |
| Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., For Concordia Orphans' Home, Marwood, Pa. | 50.00 |
| For Synodical Treasury | 45.08 |
| Rev. A. H. Holthusen, from Trinity Luth. Church, Pittsburg, Pa., For Concordia Orphans' Home, Marwood, Pa. | 33.24 |
| H. A. Stang, Treasurer, from English Luth. Church of the Redeemer, New York, For Hospital at East New York From Mrs. O. A. Faulborn, for Orphans' Asylum at College Point, N. Y. | 24.25 |
| Wm. E. Hess, Treasurer, from The Church of the Redeemer, Ft. Wayne, Ind. | 2.00 |
| Casper S. Coyner, Treasurer, from Coyner's Congregation, Rev. F. Kuegele, Pastor, Waynesboro, Va. | 10.00 |

MISSION TREASURY.

| | |
|--|---------|
| Received per Dr. D. Winter, Columbus, Kansas | \$ 5.00 |
| Rev. A. H. Holthusen, from Trinity Church, S. S., Pittsburg, Pa., for Pittsburg City Mission | 5.50 |
| Rev. Oscar Kaiser, from Jackson Square Congregation, Baltimore, Md. | 10.00 |
| From Jackson Square Sunday-School | 15.00 |
| Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C. .. | 4.00 |
| From Mrs. Fannie O. Abernathy, Hickory, N. C. | 1.50 |
| For Foreign Missions | 1.50 |
| Rev. M. Winter, from English, Luth. Congregation, Creston, Neb. | 10.25 |
| Sophie Mehring, Treasurer, from Mission League of Emmanuel Luth. Church, Baltimore, Md. .. | 50.00 |
| From Sunday-School of Emmanuel Luth. Church, Baltimore, Md. .. | 20.00 |
| Henry Staudermann, Treasurer, from English Ev. Luth. Church of Our Savior, Brooklyn, N. Y. | 4.75 |
| Geo. A. Bang, Treasurer, from Grace Ev. Luth. Church, St. Louis, Mo., | 60.73 |
| From Mrs. Schlueter, St. Louis, Mo. | 5.00 |
| D. N. Wolf, Treasurer, from St. Martin's Congregation, Winfield, Kansas | 43.78 |
| Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa. | 58.57 |
| A. S. Janson, Treasurer, from Children's Day Offering of Trinity Sunday-School, Grantwood, N. J. | 4.01 |

CHURCH EXTENSION FUND.

| | |
|--|-------|
| Received per Wm. Hess, Treasurer, from Sunday-School of the Church of the Redeemer, Ft. Wayne, Ind. | 10.00 |
| A. E. SUCCOP, Treasurer, Pittsburg, Pa., Jan. 3rd, 1905. | |

The Reviewer.

LUTHERAN FORMS FOR SACRED ACTS.
 Edited by C. Abbtmeyer, Ph. D. American Lutheran Publication Board, Pittsburg, Pa.

We hasten to announce to our pastors the appearance of this book, of which we received a copy a few days ago and which we have therefore been unable to give a thorough examination as yet. We wish to say, however, that we are well pleased with it, so far as we have read it. The book is nicely gotten up. It is neatly bound in limp leather, and in a very handy shape for carrying in coat-pocket. The contents are very full and complete. On 266 pages it contains forms for every conceivable ministerial act (in several cases even two forms for one act); also in an appendix an order for a preparatory service, special intercessions and thanksgivings (e. g., for the communicants, for the sick, in time of drought, etc.), and the history of the Passion and Death of our Lord and Savior Jesus Christ. (It does not contain the Common Service nor the Vesper Service because these are found in the Hymnal.) We hope that all our pastors will immediately procure a copy. The Publication Board will, no doubt, gladly furnish information regarding styles of binding and prices. See advertisement, third column. L.

A SET OF SEVEN CATECHISM FOLDERS, published by American Lutheran Publication Board, Pittsburg, Pa. For contents of the several Folders and prices see the announcement of the Board in third column.

These Folders, we take it, are intended for use in Sunday-Schools, in having the children memorize the Enchiridion and the Bible passages, hymns and prayers which they contain. Their cheapness, durability and handy form ought to make them well adapted for that purpose. Our pastors and Sunday-School superintendents will do well to obtain a sample set. We believe they will find it of advantage to use them. L.

A BRIEF HISTORY OF THE LUTHERAN CHURCH IN AMERICA. By J. L. Neve, D. D. German Literary Board, Burlington, Ia. Price, \$1.35; to pastors, \$1.00.

This book may be called a compend, although it contains 200 pages. It gives a brief sketch of our Church in America, and in an appendix, complete statistics, together with the Davenport theses and the theses on Election by Walther and by Fritschel. The author has added materially to the value of the book by giving references to the larger works of Graebner, Fritschel and Jacobs, also to the histories of various Synods. The author has endeavored to write objectively, and has, in the main, succeeded. The various parts of the work were submitted to representatives of the different Synods before publication, and Dr. Graebner had promised to read the portion pertaining to the Synodical Conference. His sickness, however, prevented him, at the last moment, from carrying out his promise. This fact is to be deplored, since a few inaccuracies have slipped in that might otherwise have been avoided. They may be due in part, to the fact that the book is a translation of Dr. Neve's German work on the same subject. The beginning of the Missouri Synod are described in a very interesting manner. The book is furnished with a good index. W.

12. SYNODALBERICHT DES KANSAS DISTRICTS. Price 18 cents. Concordia Publishing House, St. Louis, Mo.

Contains a paper on the duty of Christian parents towards their children, touching truly a matter of much importance. R.

Entered at P. O. in Pittsburg, Pa., as second class mail matter.

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TEARS FOR THE LOST

'Tis well to weep when wasted time has flown,
And bounteous years have left no worthy gain;
To mourn that spring looked back on fields
unsown,
Or autumn on ungathered sheaves of grain,
And passing bells are beating on the ear
With only this refrain: "A lost, lost, year!"

'Tis well to weep when fathers are no more;
When from the Prophet's lips the prayer has
died;
When, overcome at last, the Chieftain yields,
And owns him victor whom his life defied;
When voiceless is the bard's enrapturing
tongue,
And death has hushed the inspired poet's song.

But tears are vain, save as they wash away
The earthliness that our spirits stain,
The dust that blurs our vision of to-day
And duties that to-day brings in its train.
If at the old low level life remain,
Nor rise to loftier heights, our tears are vain!
Who mourns the fathers dead, the prophets
slain,
Yet lives a fruitless life, he mourns in vain.

He weepeth well who learns from grief to live
As lived the saints who see the Savior's face.
The worthiest honors that the sons can give
Their hero-fathers, is to fill their place.
The passing bell has ceased its mournful toll:
Hark! on the throbbing air ring loud and
clear
A rising bell! Awaken, O my soul,
And occupy for God the new-born year.

Henry C. McCook.

Editorials.

Men who spurned Christianity during their life-time, or were at best, indifferent to its claims, have bequeathed large sums of money to charitable institutions. The world, looking on, applauds whenever such a deed is done, and the Christian, too, taken off his guard, may be inclined to think that the man was not a downright unbeliever after all. There are not a few who actually believe that a slice of money will atone for many short comings. But let us bear in mind that all gifts must proceed from faith if they are to be acceptable in the sight of God. It is not merely our money that He wants, but our life. Christian service is more than money. When a Christian brings his gifts, it is not as a substitute for something which he feels that he owes to God; his gifts merely lend expression to the truth that he owes his whole life, with all that he is, and can do, to his Creator.

The preacher is not, under pain of God's displeasure, to utter his own thoughts in the pulpit. A great many in our day consider this a hardship, and have thrown off what seem to them insufferable shackles. Nevertheless, it is well that God has put such limitations upon our preaching, lest we become vain babblers, and speak strange and perverse thoughts. The preacher must speak with authority and conviction; to do so he must have back of him an authority that is greater than himself. That authority is expressed in the words, "Thus saith the Lord." This was the standing phrase for the prophets of the Old Covenant, when they made known God's will to His people. As long as the preacher of the New Covenant is able to apply these words to his preaching, he is safe. His utterances can never be questioned. Compare with this the predicament of the modern preacher. His pulpit utterances lack the note of authority and conviction. Why? Because he is not sure in every case that the Lord has spoken thus. He is not willing to accept the authority of the Bible if it runs counter to any prejudices or preconceived notions of his own. He is sure of nothing, and yet he hopes to convert sinners. He does not know whether men will accept what he says, or not, whether some one will not arise tomorrow and successfully contradict him. What right has such a man in the pulpit? What good can he do God's people? He cannot maintain that he has a message from God, and, therefore, ought not to pose as a preacher. It would be much better if such men relinquished their pulpits to those who feel an impulse and a call to preach positive, divine truth. Certainly, the Church of God would fare better thus. W.

Though twelve years have passed since the Rev. Spurgeon, of London, died, one sermon of his is still printed every Thursday, by his publishers. We are told moreover, that buyers of "all classes of people, the ignorant and the learned" begin to come before the doors are opened, and that

"thousands are sold over the counter in a morning." It is estimated that the number of Spurgeon's sermons sold "since 1855 exceeds the number of Bibles circulated since the beginning of the century. They would make a paper pathway around the world six feet wide."

What a decisive testimony a favor of simple, plain Gospel preaching! For, if there is anything peculiar about Spurgeon's sermons, any one prominent characteristic, any feature in which they excel, it is the plainness, the simplicity of their message. They are generally plain Gospel sermons. We say this advisedly, well aware of the deplorable fact, that when Spurgeon erred from the truth, as he did, for instance, in the doctrine of the Lord's Supper, he erred most flagrantly and fairly wallowed in his perversions. Nevertheless, when Spurgeon was right, as he was on the doctrine of justification by faith in Jesus Christ, he was just as decidedly right. Most comprehensively and most insistently, and most sweetly, did he "preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God." This he did in a language charming in its simplicity, all powerful in its plainness. In unmistakable language, clear alike to learned and unlearned, he called upon the largest Metropolitan audiences, three times every week, to "behold the Lamb of God, that taketh away the sin of the world." And the people heard him gladly, his sermons were taken down, printed, and are bought all over the world today, so that being dead he yet lives and speaks his Gospel message. What a decisive testimony, we say, this is, in favor of simple Gospel preaching.

* * *

An incident illustrative of the necessity of such plain Gospel preaching we found in the following from "The New York Observer," in an article on "Preaching for the Times," also emphasizing the necessity of Gospel preaching:

"My pastor is a good man, but he can't get his greatness down to common people," said a Presbyterian layman of New York City the other day; "our church is half dead on that account." The hearer, amazed, asked, "But is he not a man of simple and sincere spirit, with a tender heart, living just to preach Christ?" "He is, he is," replied the great man, who is known the world around as one of the most eminent in his profession, and can recognize true greatness in others; "but he makes two mistakes. We want sermons, and he gives us lectures, essays, on religious and even spiritual subjects always, but not sermons. And common, plain people cannot understand him. I am often asked," he continued, "what the doctor meant by a certain phrase or sentence. I remember what he means, but forget the words; others remember the words, but do not know what they mean. His sermons, or lectures, are scriptural, sound, scholarly, and literary; he is deeply in earnest, he is good; but his preaching does not do much good, because people do not understand him. He speaks a different language."

The "Observer" comments on the foregoing, saying: "That is not the sort of preaching for the times, or for any times." Very true; that is, practically, preaching in an unknown tongue, of which the Apostle says: "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So, likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." *

Do we need an educated ministry, then? Certainly; for the truly educated minister will know best when his message is plain. But he must determine to be plain, just as he must determine with the Apostle, not to know anything in the Church, "save Jesus Christ, and Him crucified." His position is properly that of Paul when he says: "I thank my God, I speak with tongues more than ye all: Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14: 18-19.

H.

In writing on the topic "How to Worship in Spirit and in Truth," Prof. Amos R. Wells utters a timely reproof when he says:

"The temper of the age is far from worship. As 'Ian Maclaren' expresses it, 'One is haunted with the conviction that we have almost bidden good-bye to reverence.' Our shoes remain on our feet in the holy place—

our shoes on our feet and our hat on our head. There is whispering in prayer time, with no thought of the awful profanation. Nay, worst profanation of all, we present our words to the listening company, while pretending prayer to the Almighty. Churches are places to meet one another and not to meet God; hymns are exercises for the pleasures of the throat; sermons are 'eloquent efforts' or 'stupid bores;' too often the thought of worship is the last that we associate with the forms of religion."

It is a sad fact, but it is a fact nevertheless, that our churches, also, are not free from this spirit of irreverence for holy things and in holy places. We talk and laugh in Church, before and after and even during divine services; our children talk and laugh in Sunday-school; in short, very little of that holy awe and reverence, that ought to inspire both old and young in the presence of God, is noticeable among us. Oh, that we might always bear in mind the solemn words of Paul: "Be not deceived, God is not mocked." Deal not with us according to our transgressions, O God, but forgive us also our sins of irreverence and levity, with which we so often offend Thee!

★

The Rev. Dr. Greer, bishop coadjutor of New York—Protestant Episcopal—says some very sane things in a recent article in the "Church Economist" about over-organization in the Church. The article was appropriately headed "Faith and Machinery." We quote the following from it:

"Then look at the Church at the present time. With a scholarship never so ripe, with a membership never so numerous, with a treasury never so full, with a social organization never so widely ramified, with a machinery never so ample, with ways and means and tools and instruments never so great and many; and yet, despite all these excellent tools and this great machinery, what little progress is made to-day by the Church in delivering the children of God from their houses of bondage all over the face of the earth! Why? Because, it seems to me that we to-day have too much faith in machinery. We are making an idol of it and putting our trust in it instead of God. Is there some great work to be done, or it may be some little work? Some social need to be supplied or some distress relieved? Instead of casting ourselves on God and strengthening ourselves in Him, or trying to find some man of God to do it, with that personal courage, force, daring, which faith in God gives—Go to, we say; let us get together and form a new society, with constitution and by-laws

and officers, and let us appoint committees and sub-committees; let us make some new machinery with ropes and pulleys and wheels within wheels, so admirably adjusted and fitted to one another that they will almost go automatically. And so we have more social mechanism, more social apparatus, and another society is added to the hundred thousand societies already in existence in Christendom, and we stand off and point with satisfaction to them; or rather we are buried beneath them, with personal life, liberty, force, almost crushed and broken, and we have just enough strength left to look up and say, 'These be thy gods, O Israel.'

"Well, of course, we must have our social machinery; we must have our benevolent and religious societies and organizations, though some of them, I think, might well be spared and dispensed with; and yet, however important and necessary they may be in doing the work of God, there is one thing more important, and that is a living faith in God. That is the equipment which first of all He requires, and which, when we have it, will make our present resources, ways and means and instruments, sufficient for and equal to the performance of our tasks."

God is a God of order, and He enjoins us to "do everything decently and in order." It should be the aim of Christians, therefore, to perform the business of the Church systematically, and for this purpose a certain amount of "machinery" is necessary. But there can be no doubt that the tendency to-day is toward an excessive amount of "machinery," and there is reason for us to guard against the danger of being carried with the current.

★

Perhaps our readers remember the Rev. H. Hensley Henson, Canon of Westminster, London, who recently set up the claim in "The Contemporary Review," that there is a large element of myth not only in the Old, but also in the New Testament, and that in this mythical element of the New Testament must be included the Gospel narrative of the childhood of Jesus. Now, one may well ask: What possible use can a man have for Christmas, who considers the narrative of the birth and childhood of Jesus a fable? Canon Henson endeavors to answer this question in an article printed in the "Independent" of December 22, 1904, entitled, "The Meaning of Christmas for the Twentieth Century." He mentions four points that "seem to stand out as claiming inclusion in an answer which is at once just, complete and satisfying." These four points are stated as follows: "In the first place—the re-

ligious prominence given to the Mother and the Child, by all sections of the Christian Church is of the utmost social value. . . . Apart from all specifically theological considerations the Christmas festival serves among us this invaluable purpose of restoring to public prominence the primary and imperilled facts of Motherhood and Childhood." "In the next place . . . there is great and ramifying advantage in this yearly diversion of men's minds from the cult of brute force to that pathetic and beautiful weakness of Mother and Child from which have grown the mightiest and most exalted potencies of civilized life?" "In the third place . . . Christmas means the solemn and sufficient authentication of Human duty." "Every competent observer of modern civilization calls attention to the increasing materialization of men's ideals and the increasing callousness of their economic and political methods. Christmas means the rebuke of these degrading tendencies of modern thought. The Ideal of Humanity is tied fast on this festival to our common human stock."

"Christmas means for the twentieth century what it has meant for the previous nineteen centuries, that the life and character of Jesus Christ are genuinely human, and therefore, in true and binding sense, exemplary. The view of our personal duty . . . is completely embodied in the career which started on its course when Christ was born at Bethlehem. Christmas Day, therefore, brings that ideal from heaven and binds it into our common life, as a key to interpret ourselves and a call to serve our fellows." "Finally . . . the Creator-Spirit from whom ultimately all things proceed is there" (at Bethlehem) "alone completely interpreted to his creatures. To the dim suggestions of the ordered and beautiful universe and the lofty suspicions of the human conscience is added the supreme and satisfying manifestation of God in Christ." We confess we do not know what is meant by this; but the following, which stands in the same connection, is presumably intended as an explanation: "In spite of the wonderful changes of time, which have left in the world little unaltered save the profound yearning and the immense sorrows of Mankind, the song of the Herald Angel, which echoes on Christmas Day in the Churches of Christendom, carries a message which is as fresh and relevant and consolatory as when first the blessed words were spoken. 'I bring you good tidings of great joy, etc.' Human life will continue to be burdened with a weight of cares, shadowed by manifold sorrows, tormented by unappeasable desires, but

henceforth increasingly it will be lightened and relieved by the sweet ministries of Christian compassion." This, according to Canon Henson, is the meaning of Christmas for the twentieth century. This, then, is what the new theology that has reduced most of the Bible—and the narrative of our Lord's birth and infancy among the rest to a myth and fable, derives from the beautiful Christmas festival: nothing but social and moral benefits! What else could it derive therefrom, since it has no longer any need of a Savior "that shall save His people from their sins"? We have another example here, then, that shows where the new theology and higher criticism in its consequences leads to.



Influenced no doubt by the prevailing Christmas spirit, Dr. Isidor Singer, editor of the "Jewish Encyclopedia" compiled a brief symposium on the attitude of the modern Jew toward Jesus and published the same in the New York "Sun." He quotes Dr. N. Porges, a conservative rabbi of Leipzig, Germany, as follows:

"Even the most conscientious Jew may without hesitation recognize that, in view of the immense effect and success of his life, Jesus has become a figure of the highest order in the history of religion, and that the noble man, the pure character, the mild heart-winning personality come forth unmistakably even from the mythical cover which surrounds his person. The fact that Jesus was a Jew should, I think, in our eyes rather help than hinder the acknowledgement of his high significance, and it is completely incomprehensible to me why a Jew should think and speak about Jesus otherwise than with the highest respect, although we as Jews repudiate the belief in his Messianic character and his divine humanity with the utmost energy from innate conviction."

Doctor Singer goes on to quote from several "representative American Jews." First, from the late Dr. Gustav Gottheil:

"If he has added to their [the Jewish prophets] spiritual bequests new jewels of religious truth, and spoken words which are words of life because they touch the deepest springs of the human heart, why should we Jews not glory in him? The crown of thorns on his head makes him only the more our brother, for to this day it is borne by his people. Were he alive to-day who, think you, would be nearer his heart—the persecuted or the persecutors?"

From Dr. Morris Jastrow, Professor of Semitic Languages in the University of Pennsylvania, we have the following:

"It is commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of their earlier prophets, but the question may be pertinently asked, Has Christianity accepted Jesus? The long hoped for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct."

From the pen of Mr. Simon Wolf, President of the Independent Order B'nai B'rith, we read:

"I look upon him as a great teacher and reformer, one who aimed at the uplifting of suffering humanity, whose every motive was kindness, mercy, charity, and justice, and if his wise teaching and example have not always been followed the blame should not be his, but rather those who have claimed to be his followers."

Rabbi Enelow, of Louisville, Ky., urged his hearers to celebrate Christmas as commemorating the birth of the teacher Jesus, who "inculcated the noblest and holiest tenets of all true religion."

There are many so-called Christians who, no doubt, will find much in these expressions from Jewish writers to please them and to encourage them in their dream of the ultimate christianizing of the Jews. And why should they not? Compare what is said by these Jews with what the "Christians" of the higher critic class—such as Canon Henson quoted above—might say about Christ and it will be found that, barring a few expressions that bear on the nationality of the writers, the words of these Jews fit well in the mouth of these "Christians." The truth of the matter is that neither the Messiah-rejecting Jew nor the Christ-denying "Christian" has any reason for commemorating the birth of Him who as the Son of God was made flesh and came into the world to save His people from their sins. At no other times does the teaching of rationalists and of the higher critics appear so vain and unsatisfying as it does on such high festivals as Christmas and at a death-bed.



The National Bible Society of Scotland made its way into Spain as far back as 1895. The story, as told by a secretary of the society, is a remarkable one: "While yet the Bible was confiscated at every frontier, Manuel Matamoros showed us how the book might be printed in Spain itself for the use of the faithful souls, who, meeting in secret and under feigned names, were feeling their way toward the light. In a back room in a back street in the cathedral city of Malaga, on a rickety old hand-press, with scanty supply of type, a godly

printer, with his own hands and such help as his wife and son could render, printed, at the cost of the society, three thousand large-type New Testaments, in the course of seventeen months' labor during every hour of which he stood in danger of arrest and the galleys—a feat which will live in history with the achievements of those who counted not liberty or life dear to them for the sake of Christ and his gospel."

Such things can men do and dare when the Word of their God is precious to them. What is it costing us to have and study that Word of Life?
R.

Contributions.

THE PROPER RELATION OF SUNDAY SCHOOL TEACHERS TO THE PASTOR

In the Church there is but one office. It is the office of the ministry. The Pastor is the church officer. All other officers of the congregation are assistant officers to the Pastor. The elders, or pastors, at Ephesus, Paul charges, saying, "Take heed unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God." Acts 20:28. The Holy Ghost has not made many overseers in a Christian congregation, but one only: the Pastor. All congregational affairs are under direct supervision of the Pastor. But the duties of the ministerial office are manifold and in a large congregation, more numerous than one man can perform. It, therefore, becomes necessary that, in course of time, the congregation elect officers, who shall assist the Pastor in the discharge of his duties. We learn that already in apostolic times two kinds of elders ruled in the Churches, such who labored "in the word and doctrine": the pastors, and such as together with these looked to the congregation's welfare. 1 Tim. 5:17. Thus we also learn that when the number of the disciples was multiplied at Jerusalem, the Apostles found it necessary to call upon the congregation to elect "seven men, of honest report, full of the Holy Ghost and wisdom," who were to attend to the daily ministration to the poor. Not did the apostles consider this none of their business, much less did they deem this below their dignity, but they asked to be given assistants in this work, so that they could devote the greater part of their time to looking after the spiritual welfare of the flock, for they said, "It is not reason that we should leave the Word of God and serve tables." Acts 6:1-6. Even in a small congregation it will be well that such assistants be given

the Pastor at once, so that he may be relieved of that part of his work, which also other members of the congregation can do and he be thereby put in a position to devote the greater part of his time to the study of the Word and to looking after the spiritual needs of the flock, over which the Holy Ghost has made him overseer.

These preliminary remarks will also explain why we need Sunday-school teachers, and what their relation toward their Pastor ought to be. As soon as the Sunday-school became a feature of our congregational life, it became necessary that the number of the Pastor's assistants should be increased. The Pastor, who is to feed the flock of God with the Word of God, is, of course, in duty bound to see to it that also the lambs of the flock are properly fed. First of all, it is the parents' duty to rear their children in the nurture and admonition of the Lord, as Paul exhorts them, Ephes. 6:4. And it is well that parents bear this in mind and do not shirk their duty by holding the Pastor and the Sunday-school alone responsible for the Christian training of those children which God has entrusted to their care. But inasmuch as the Pastor is the public teacher in the Church he certainly dare not neglect the young. Unto Peter, Christ not only says, "Feed my sheep," but also, "Feed my lambs." John 21:15. Our Sunday-schools are to serve the purpose of imparting to the young a knowledge of the Scriptures; of teaching them God's Will, and of leading them to Christ, the great Shepherd of souls and Savior of fallen mankind. To impart such instructions is, and continues to be, the Pastor's duty, and it is a duty which he dare not shirk, lest he become guilty of being an unfaithful servant. But when the number of children multiplies, the Pastor will no longer be able to deal out spiritual food to the hungry little ones in such a measure that each and every one will receive its due share and be satisfied, especially not in the course of the short time of a Sunday-school session. Hence it becomes necessary that the Pastor be given assistants, who, as the name implies, shall aid him in his work. When a new congregation is being established and the number of children is small and, perhaps of like age or of like mental and spiritual development, the Pastor will take charge of this work alone. As the number increases he will call for an assistant, and if the number still increases, he will call for another assistant, and so on. Such assistants are the Sunday-school teachers.

Under certain circumstances, as, for instance, when the Sunday-school has increased to considerable size and

new scholars are entering every Sunday, it may become necessary also to elect a Sunday-school superintendent. Such Sunday-school superintendent, like all the teachers, is, of course, to be elected by the congregation, which is to decide who are to be the Pastor's assistants. But such Sunday-school superintendent again does not hold an office, distinct from the ministerial office, but even such superintendent is the Pastor's assistant, assisting the Pastor in the management of the school, as the Pastor may direct.

JOHN H. C. FRITZ.



CHARACTER OF ST. PAUL

Truly we have need of armor, for the battle is every day; and not with our fellow-men only, but with invisible powers; with demons more barbarous than our thousand foes; against the implacable tyrant who wages war without declaring it, never announces the time of his assault, but casts his darts in secrecy. The blessed Paul, that champion against the world, describing this warfare, exclaims,—“Be strong in the Lord and in the power of His might;” and again, “we wrestle not with flesh and blood, but with principalities and powers, and against the rulers of the darkness of this world.” See how he animates the minds of the soldiers, and stirs up their spirit; how he equips the host; striking at sloth, banishing tardiness. There are two faults in war which chiefly discomfit the soldier: the one, cowardice, which annuls valour; the other, unwatchfulness or incautiousness which gives occasion to the foe of assailing him unprepared; for neither is the timid fit for combat, being easily seized by fear, nor can the wholly fearless subdue his enemies, if from overmuch confidence he neglects precaution. Paul, correcting both these faults, that they may not be negligent, describes the host of their foes; and that they may not despond, brings to their aid the power of the sovereign Leader of that war—sets Christ Himself in the midst of them.

Thus, like a most excellent officer, Paul marshals his army, expelling from the minds of the faithful all passions which would impair fortitude, and showing his love towards those who are exceedingly beneath himself in blamelessness of life; for he applies to them the language of near kindred, saying, “finally, my brethren;” and truly he shows much more of kindred affection than those often do who were nursed in the same mother's bosom, for he had “them in his heart,” and carried them with him through the world: such was the largeness of his love. And this not

only in times of quiet and peace, but in the midst of perils. Even when imprisoned, in extreme danger, and expecting death, he cared for his converts still, often writing or dictating his epistles from a prison, with a chain on his hand, and his right hand in bonds. When about to stand at a tribunal to endure a trial and to be led to death, as he appeared before his judges, dismissing all those thoughts—fear, perils, threats, deaths, penalties, tortures, executioners, the wrath of rulers, the snares of plotters, the stripes or scourge,—still was he mindful of the believers; and his soul, at the same time, was so loosed from the bonds of the body, that while abiding in the flesh, it soared to the summit of the heavens, and performed its hard tasks on the earth, as if meanwhile translated to its seat above. And that ye may learn these things are not spoken with exaggeration or flattery, hear his own words. "Even as it is meet for me to think this of you all, because I have you in my heart:" adding, "both in my bonds, and in the defence and confirmation of the gospel." You see how never in any case he dismissed them from his mind; if bonds and tribunals and a chain could not weaken his recollection of them, how much less would seasons of repose do so? "Because," he says, "I have you in my heart." Do you see how little by little, his phrase grows stronger? It is much to "have them in his heart," much more to have them so when he was in chains; yet more still in "the defence and confirmation of the gospel." For he seems to allude to the time at which he was haled before judges, and encountering the uttermost peril.

Even standing there, he says, I was pondering not how I might escape the imminent danger, or how I might baffle conspiracy, but was delighting in your love, and communing with you the absent. Neither length of journeys, nor pressure of affairs, nor greatness of hazards, nor fear of rulers, nor tumult of the people, not death in view, and naked swords, nor troops of executioners, nor any such thing, would wrest me from the remembrance of you. Nothing is more imperial, nothing more sublime than love. It flies above all those weapons, higher than the darts or snares of Satan. Looking down from the heights of heaven, as a rushing mighty wind sweeps away the troublesome dust, so is the strength of love wont to repel and vanquish the assaults of all the passions. Thus was it with St. Paul. He had sufficient consolation in the salvation and remembrance of those whom he loved.

But what means this, "the confirmation of the gospel?" Though it is

but phrase, it contains a profound sea of thoughts. The word of God is as a pearl, shining through all, not with multiplicity of words, but in its brevity demonstrating their force and power.—Chrysostom.

Church News and Comment.

AT HOME

† PASTOR J. H. SIEKER. †

As already briefly announced in the "Witness," it has pleased our heavenly Father to take unto Himself our beloved brother and friend, the Rev. J. H. Sieker, late pastor of St. Matthew's Church, New York City. He fell asleep in Jesus, after a brief illness, on December 30th last, and was buried on January 2nd. Pastor H. Steup and Prof. H. Feth spoke words of comfort to an audience that filled the spacious church to the limit of its capacity; whereupon the remains were borne to Lutheran Cemetery, L. I., to await the dawn of the resurrection morn.

Pastor Sieker was born in Schweinfurt, a small town in Bavaria, 1839. At the age of twelve emigrated with his parents to America and settled in the state of Wisconsin. Here he acquired the rudiments of a college education that enabled him to enter the theological seminary at Gettysburg, Pa. Graduating at the age of twenty-two, he was ordained to the holy ministry at Granville, Wis., a charge he held for six years. He was then called to St. Paul and during his nine years' pastorate in this city, he served as president of the Minnesota Synod. He came to New York from St. Paul, and spent his last twenty-nine years at St. Matthew's Church, the oldest Lutheran congregation in America, founded 1664.

For forty-three years he labored successfully and unselfishly in the Master's vineyard. Like all faithful ambassadors of Christ, he too had friends and enemies, yet all who came in contact with him, admired and respected this fearless, faithful, genial, warm-hearted man of God. Sieker became a controlling force of true Lutheranism in this section of the country, always, "earnestly contending for the faith which was once delivered unto the saints."

His brethren will miss him at conferences and conventions, where he was a regular attendant, and for which he evinced great interest.

The news of his sudden death will bring sorrow to many at home and abroad, as he was well known in the circles of the Synodical Conference and in the Free Church of Saxony for his profound learning, his kind hospitality, his generous giving to colleges, seminaries, charitable institutions, home and foreign missions, and, last but not least, English missions.

He is survived by three sons and three daughters. May the Father of all mercies, and the God of all comfort, be their Comforter in this hour of heavy bereavement.

JOHN SCHILLER.

† PASTOR F. T. KOERNER †

Pastor Koerner, of Brooklyn, New York, died of heart disease on January 11th. By his death, another well known, active figure has been removed from a busy conference, which will feel his absence. H.

New York City:—On the first Sunday in Advent, November 27th last, a new mission was opened in the Bedford Park section of the metropolis. We rejoice to state that it has been enjoying a steady and healthy growth. Services are held every Sunday afternoon in a well ventilated and well located hall, which seats about 200 people. The missionary finds that many former Lutherans have drifted into sectarian Churches, and, in view of the fact that this

section has no Lutheran Church, it was high time that this mission was begun. Who will help to support this mission? All contribution will be thankfully received and acknowledged. JOHN SCHILLER.

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Conover, N. C.—The statistical number of the "Witness" will undoubtedly bring many items of interest from the various congregations of our Synod. Also our Concordia Congregation will be represented by a report, showing how the Lord has prospered us in the past year. This is true especially of our Parochial School. During the last year ninety-four pupils have attended. At present the school numbers fifty-one. It is a ten months' school, taught by Mrs. Maria A. Koch, the Pastor teaching the Catechism every Tuesday and Thursday, and the history of Luther and the Reformation during October. The school has now a home of its own in the rear part of the church, which was cut off from the main building by four large double doors, so that we have a very spacious and comfortable school room, fairly well furnished with desks, blackboards, maps, etc. The school is presided over by a school-board, elected by the congregation. P. B.

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Hickory, N. C.—For several years services have been held in Hickory, at the home of one of the members of Concordia Congregation of Conover, Mrs. Fannie O. Abernathy, which were attended also by other members of our Synod, residing in Hickory. At first services were held once a month, in the afternoon of every fourth Sunday. Since last March services have been held twice a month, first in a hall and afterwards in the old Baptist Church, Prof. Hemmeyer conducting the second service. Last September a meeting was held, in which it was decided to consider the matter of organizing a congregation, and a committee was appointed to submit a constitution at the next service. On September 25th a constitution was adopted and a congregation organized, to be known as Christ's Church, with seven voting members, sixteen communicants, and thirty souls. At present the congregation numbers eight voters, eighteen communicants, and thirty-three souls. It has applied for admission into the Synod, and a call has been extended to Pastor Bischoff to serve them in connection with St. John's and Concordia. The call has been accepted with the consent of these congregations, and installation service were held on January 22nd, by Prof. Hemmeyer, who will continue to assist in the work at Hickory, by preaching once a month. Services are now being held in a hall near the center of the town. The present members of Christ's Church all held letters of dismissal from congregations belonging to our Synod. They have made Hickory their home and are glad that they now have a congregation of their own at Hickory. May God bless the preaching of the Word in the midst of them also to the salvation of many souls, and the glory of His name. P. B.

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The Wisconsin District of the Missouri Synod at its last meeting resolved to establish the office of a field secretary for missions, and empowered the mission board, in conjunction with the president of the district, to elect a suitable man to the position. Rev. Haeuser, of Portage, Wis., was chosen and installed at Wittenberg on November 6th, 1904. It is hoped that the missionary work be much increased by having one man give all his time and energy to this work. Our Synod considered the question of establishing this office at its last session, without, however, reaching any affirmative conclusion. L.

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We are authorized to announce that the Negro Mission Board, which recently received a gift of six acres of land, at Greensboro, N. C., for college purposes, has purchased eight acres in addition for the same purpose. H.

Rev. P. Drignat was recently installed pastor of St. John's Lithuanian congregation lately organized in Philadelphia, Pa. The service was held in the church of Rev. O. Schroeder, Missouri Synod. Several congregations worship in this church. It may happen, says "Zeuge und Anzeiger," that there is a Polish service at 8 a. m., a German service at 10.15 a. m., an Esthonian service at 12 noon, a Lithuanian service at 1 p. m., a Lettish service at 4 p. m., and an English service in the evening. R.

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Prof. E. J. Wolf, D.D., of Gettysburg Theological Seminary, died on January 10th. He became widely known also outside of his Synod by his "Lutherans in America." He had been elected president of the General Synod at its last session. L.

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A series of three hundred and seventy-five water-color paintings, illustrating Old-Testament scenes and stories, by James J. Tissot, the eminent French artist, has been placed on exhibition in Brooklyn and New York, and is to be shown during the next two or three years, throughout the United States. In conception and execution these pictures resemble the New Testament series recently purchased for \$60,000 by the Brooklyn Institute of Arts and Sciences, and they represent the culminating effort of the artist's life. According to the published testimony of his friend and associate, Maurice de Brunoff:

"No one was better qualified than he to undertake this gigantic work. His vast knowledge of the Bible, the enormous amount of material accumulated in the course of producing 'The Life of Christ,' his frequent journeys through Palestine, Egypt and other Oriental climes, his exceptional ability and the breadth of his talent rendered his enterprise at least possible, if not easy.

"He wished to give to the entire Bible a necessary artistic commentary, proceeding from his profound personal acquaintance with the sacred East, and he had the satisfaction of realizing this great ideal. The project fascinated him all the more because the realistic character, the dramatic and poetic scenes of the Old Testament enable those who study them to comprehend those of the Gospels more fully.

"Toward the close of his life, as though he had a foreboding of his approaching dissolution, M. Tissot worked with feverish ardor, rising in the early morning and bending over his easel until sunset. He left his brush and pencil only to examine documents or to trace texts for the upbuilding of his great work."

Mr. Clifton Harby Levy, of New York, contributes an article on the Tissot pictures to the December issue of "The Biblical World." He says, in part:

"These paintings must prove of tremendous value to students of the Bible as living illustrations of the Old Testament, for the artist is a realist as well as a man of imagination. He presents the real background of the Old Testament, filling it up with actual types as gathered by him during years of study of the 'unchanging Orient.' It is a reconstruction of the life of the Old Testament, as complete as was possible, considering the distance at which the artist stood from the times he depicts. That distance is not so great for the Orient as it would be anywhere else in the world; for the sheik of today is much like the sheik of three or four thousand years ago; the deserts and mountains have not changed; even the tents of the twentieth century of the Christian era are similar to those of the twentieth century before it. Tissot found it necessary to study the Jew and the Arab at home in Palestine and in the desert, and he spared no pains to gather every detail of scenery, of types of character, and of architecture, that his pictures might be as nearly true as possible.

"The work of this artist is noticeable for its conscientiousness as to detail, and though some archeologists may raise a

query here or there as to the design of a rug or the introduction of a cat, the general result cannot be far from the truth."

"It is like meeting old friends," continues the same writer, "to view these pictures. They will send many beholders back to the Bible to refresh their memory of the characters and stories painted there." He concludes:

"Tissot follows the Bible with a faithfulness that is almost literal, yet he cannot help reading between the lines, and sometimes the imagination of the painter suggests a most acceptable interpretation. The ordinary reader is apt to think of Cain and Abel as almost of an age, on account of the closeness of the narrative in Genesis, yet Tissot's picture suggests that Cain was far older, and the observer is apt to be converted to his view. When Tissot paints the Jews in Egypt in a synagogue, he seems to be perpetrating an anachronism; yet that the Jews, or more properly Israelites, as they were then, had their places of worship, even though they may not have been the counterpart of the later synagogues, there can be little doubt.

"These are cited as instances of the originality of the artist's method, the value and suggestiveness of which are not to be underrated.

"Viewed as a whole, the pictures must be considered dignified and worthy of the subjects covered by them, and the influence that will be exerted through the exhibition of the originals and their reproduction in book form must be far-reaching."—Digest.

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THE SALVATION ARMY IN THE UNITED STATES.

The recall of Commander Booth-Tucker from the direction of the Salvation Army in the United States, to take a position of a wider scope, has been made the occasion of publishing a review of the progress of the Army since he took command in 1896. The Army had already become a force of great strength and has since grown steadily in every department, while several new departments have been added. The increase in the administrative agencies—officers, soldiers and clerical assistants—which has been notable in every province, has been accompanied with improvements in various directions and the institution of agencies for the training of officers and cadets. The establishment of farm colonies as refuges for homeless persons in large cities was begun some time ago. In the opinion of the chief of the department, it has proved that the homeless, who constitute so perplexing a problem in the cities, are capable of adapting themselves to farm life, may become fascinated with it, and can become successful farmers. The failures have been few. The three colonies comprise about 3,000 acres of land, and accommodate a population of 530. The industrial work and salvage department, started in a waste paper cellar and carried on at a dozen places six years ago, is now represented by 50 Industrial Homes, where about 1,000 men are employed, doing \$350,000 of work a year. Connected with these are 100 second-hand and cheap clothing stores, and a system for collecting waste material in which many men find employment. The 1,200 men who were helped in these establishments last year were not all tramps, but were for the most part deserving unfortunates representing many walks of life. The rescue work, now in its ninth year, embraces 21 Homes, with 2 others in prospect, at which 15,000 girls have been cared for and assisted, with an average of 87 per cent. satisfactory cases of persons restored to home and friends and lives of virtue. The first Army shelter was opened in 1893, with capacity for 35 persons. There are now 83 of these institutions, where the homeless are given lodging, food, and help, served by about 100 officers and 240 helpers, and having a total accommodation for 15,706 men. The meetings held in them were attended last year by 81,506 persons. The Young People's Department has been organized and specialized, and em-

braces the Corps Cadet Brigade, the Young People's League, and the Cradle Roll, with 3,156 Junior Salvationists. Five Homes for children have been established, among which are the receiving Home, recently removed from New York to Rutherford, N. J., the one at the Amity Colony in Colorado, and one recently established at Spring Valley, N. Y., on a property of 79 acres. The general properties of the organization in the United States are estimated to aggregate between \$1,500,000 and \$2,000,000. The proceeds of the two annual offerings of Self-Denial Week and Harvest Home for the past seven years have been \$718,001.—Ex.

ABROAD

Two new "saints" were "manufactured" by Pope Pius X on December 11, viz., Alessandro Sauli and Gerardo Macella. St. Peter's was resplendent with electric lights, 55,000 persons were present. On four banners, displayed over the altar, the "miracles" were represented, which these two saints are reputed to have performed. The ceremony lasted five hours and cost \$250,000. Three days before this, on December 8, the fiftieth anniversary of the proclamation of the doctrine of the immaculate conception of the Virgin Mary was celebrated at the same place with immense splendor. L.

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Mr. Israel Zangwill, recently arrived in the United States on a mission to his brethren of the Hebrew race. He believes the time has come when the Jews should do their part toward the fulfillment of the ancient prophecy that they should inherit the "promised land." That the prophecy will be fulfilled in the eyes of this generation, or of the next at the farthest, many enthusiasts think extremely probable.

The colonial office of Great Britain has offered to the Hebrews, if they will settle on it, a tract of half a million square miles of fertile, uninhabited land in eastern Africa, in a salubrious region, and money is now being raised to transport Jews from Russia, Austria and the other countries of eastern Europe to the new land.

When they have proved that they are capable of governing themselves in Africa, it is hoped that other oppressed Jews may return to the ancient home of the race in Palestine, where they may live and prosper under the suzerainty of the sultan, if not as an independent power. Already the Jewish Colonial Trust—the company organized to finance the enterprise—has a hundred and fifty thousand shareholders, three-quarters of whom live in Russia.

The significant fact to be noted in this movement is that many of the Jews have ceased to dream about the "promised land," and have begun to lay hard-headed plans for returning there by way of eastern Africa, as their ancestors, some centuries ago, went back to Palestine by way of Egypt in northern Africa, under the lead of Moses.

There are, nevertheless, others who do not look with complete favor on this plan, but hold that when the migration takes place it should be direct to Palestine.—Ex.

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With gorgeous pomp and ceremony throughout the Roman Catholic world the jubilee anniversary of the promulgation of the dogma of the Immaculate Conception of Mary, the mother of Jesus, has just been celebrated. Seldom, if ever, have the churches been resorted to by greater numbers of the faithful, and that, too, here in this country where the laity are open to influences that might be supposed to undermine their belief in the dogma, which fact is worth noting by those who build their hopes on the educational influence of environment and diffused general education in modifying belief. As far as we can see the Roman Catholic laity today are better satisfied with this comparatively recent addition to the creed of every loyal Romanist than they were when it was promulgated; and whereas at the time of its promulgation in 1854 there was considerable opposition to the dogma among the clergy high and low, now we know of none openly expressed. What is the dogma? That not only was Jesus miraculously conceived and without

human father, but that his mother was without spot or blemish, having, from the time of her conception, been miraculously saved from all sin.—Congregationalist.



The island of Anticosti in the mouth of the mighty St. Lawrence river has passed into the hands of the Salvation Army which will establish on it a great agricultural and industrial colony for ex-tramps, ex-convicts and other men rescued from physical and spiritual ruin by the Salvation Army. General T. Booth acquired the island from Menier, the great French chocolate manufacturer, who owned it and failed in his attempt at making a sportsman's paradise of it, which is not to be regretted. To turn productive land into game preserves for a few instead of making it useful for many, may have been all right in the middle ages, but is all wrong in the twentieth century. There is room for 10,000 farms of 100 acres each on the islands, besides great timber forests. The island has changed its name to Salvation Island.—Ex.



The Gustavus Adolphus Society of Germany was founded fifty-seven years ago for the purpose of extending aid to the Protestant churches in Roman Catholic countries. From the report offered at the late convention it appears that 2,106 Protestant congregations struggling for existence in the midst of Roman Catholic communities received aid of the society in 1903. Within the last sixty years the Gustavus Adolphus Society rendered aid to 5,329 congregations to the amount of ten and a half million dollars. The number of branch societies is 2,575.—Ex.

Hearth and Home.

WHAT A POOR GIRL ACCOMPLISHED

A young minister was traveling on horse-back through a mountain district. One day he noticed groups of people coming from every direction, many of them having evidently walked a long distance. It was not Sunday, yet these people were dressed in Sunday garb, and everywhere was the deepest solemnity. In response to the inquiry if a protracted meeting was going on, a mountaineer answered:

"Now, mister, but Miss Margaret's dead."

"Miss Margaret?" the stranger asked, inquiringly.

"You-uns don't know Miss Margaret? She was the best woman ever lived, and she's dead." There were tears in the man's eyes.

"Are all these people going to the funeral?"

"'Deed they is, mister; it'll be the biggest funeral ever seen in these parts."

Deeply interested, the minister attached himself to one of the silent groups, and passed on with the long procession. It was a never-to-be-forgotten scene.

The meeting-place was a plain, rough school-house. The cheap, plain coffin, the poorly-dressed throng, were all forgotten as the stranger gazed upon the still face of the girl lying in her last sleep. It was not a beautiful face, but it wore, even in death, a look of high resolve and self-forgetfulness that thrilled the looker-on to the depths of his soul. The throngs that gathered round, beheld that face with streaming eyes.

Who was she? What was she? Only the teacher of that humble mountain school. She had come, a stranger, among these rude, ignorant people. For the

love of Christ she had labored, in season and out of season, to teach the children, and also their elders, the better ways they had never known. Before she had been among them six months, the houses were in better repair, and kept in a cleaner, more home-like fashion. The rough manners were softened; kindness and neighborly love were manifest as never before; the Bible became a well-read, beloved Book. Many a soul had been led to Jesus by her simple words, and her beautiful, unselfish life.

And now she was dead, leaving her flock bereft. Not one in all that company were kindred, save as they were brothers and sisters in Christ Jesus. Never was queen more truly mourned; never granted truer honor, than this humble, quiet girl, who entered one of earth's dark corners, made it glorious with the knowledge of Him who is the "light of the world."—S. B. T., in Christian Life.



THE "BIBLE"

One evening a Waldensian minister preached in a Catholic village. He was much disturbed while delivering his sermon by a very annoying circumstance. Every time he quoted a Bible text some one in the audience would join in and recite it much faster than the Pastor. Every one who has to speak publicly knows how embarrassing such an interruption is. But the Waldensian pastor refrained from reproving the disturber lest he should thereby give offense to any one in the audience. After the service he asked a neighbor who had recited all those texts.

"The Bible," came the answer.

The pastor answered in embarrassment:

"I know that the passages are in the Bible; but I mean, who recited them so loudly in the meeting?"

"Oh," answered the other, "you don't understand me; we always call Joseph the 'Bible,' because he knows all of it."

Now, he told the pastor how this well informed man had lost his eye-sight at the battle of Koeniggratz. Three years later he was presented with a Bible, and he had some one to read to him daily until he had mastered its principal contents.

Naturally the pastor visited the blind invalid. "Do you pity me?" asked the latter.

"Yes, it seems sad to be entirely blind."

But the blind man answered, "Believe me, I would not exchange the peace and happiness which fills my heart for a thousand eyes. If I had not lost my sight at Koeniggratz, I would probably never have become acquainted with the Bible, and could therefore not be the fortunate man I now am."

Every time he has the opportunity of hearing an evangelical sermon, this old man walks a long distance with no guide but his cane.

The story of this old man is touching, but it is also humiliating for many. Do you esteem your Bible as highly as this old blind soldier, and has it made you as happy as it made him?

A WORKER OF WONDERS IN JAPAN

The famous traveler, Isabella Bird Bishop, relates how a New Testament, printed in Japanese, was given to the keeper of a prison at Otsu, a place in the interior of Japan, then beyond the reach of missionary instruction. The officer of the prison gave it to a scholarly convict imprisoned for manslaughter. Time passed and nothing was heard from this precious gift. But one day a fire broke out in the Otsu prison. "Now is your opportunity," would be the natural thought to occur to each of the hundred prisoners. But when all were looking to see them attempt an escape, every one of the prisoners helped to put out the flames, and voluntarily remained to serve the rest of his sentence. Such honorable conduct mystified the heathen authorities, and led to a careful investigation. This investigation developed the fact that the convict who had received the New Testament had become so impressed with the truth of Christianity that he had embraced the life-giving truth, and then had devoted himself to teaching his fellow prisoners. The man was given a pardon, but preferred to remain in Otsu that he might teach more of the "new way" to the prisoners.—Ex.



THE FAILURE OF A GREAT LIFE

Historicus (whom we suspect to be A. E. Fletcher, a well known writer), says that Herbert Spencer's autobiography has caused the profoundest disillusionment of his life. Spencer once meant everything to him, but he has been made to see that the price Spencer paid for his knowledge was atrophy of all else. Love of wife and children, religion, art, literature, "the whole world of theology and metaphysics and history, remained for him unknown and unknowable."

Contrasted with Morley's Gladstone, this human document can but cause sadness to every one who reads it, as it did to Historicus. Why? Because of "its revelation of the limits of Spencer's thinking and believing, because of his intense egotism and his individualism run wild." Before he began reading the book Historicus thought, "What would I not have given for such a self-revelation of Aristotle or Epictetus." Before he had gone half way through the first volume he said: "No more autobiographies for me. I want my idols to remain unbroken." This is natural but not rational. If there is but an idol and not an ideal, why is it not better that it should be broken? Historicus will not be the only one of Spencer's admirers, truly religious and social in their instincts, who will profit by the revulsion of feeling which a reading of the book will cause.—Ex.



SEEKING THE BRIGHT SIDE

To the Christian there is always a bright side, no matter how dark the storm cloud of trouble may be. Of this truth the following is a simple, beautiful illustration: An old colored woman once went to a Christian delegate at

Vicksburg who was very ill with fever and much depressed in spirit and said, "Massa, does yo' see the bright side dis mornin'?" "No, Nanny," said I, "it isn't so bright as I wish it." "Well, massa, I allus see de bright side." "You do?" said I, "may be you haven't had much trouble." "May be not," she said; and then went on to tell me in her simple, broken way of her life in Virginia, of the selling of her children, one by one, of the auction sale of her husband, and then of herself. She was alone now in camp, without having heard from one of her kindred for years. "May be I ain't seen no trouble, massa." "But, Nanny," said I, "have you seen the bright side all time?" "Allus, massa, allus." "Well, how did you do it?" "Dis is the way, massa. When I see de brack cloud comin' over"—and she waved her dark hand inside the tent, as though one might be settling down there—"an' 'pears like it's comin' crushin' down on me, den I jist whips aroun' on de oder side, an' I find de Lord Jesus dar; and den it's all bright an' cl'ar. De bright side's allus where Jesus is."—Religious Telescope.



POWER OF A CONSECRATED LIFE

Henry M. Stanley, whose death has been reported from London, was known the world over by reason of his African explorations. It was as the discoverer of Livingstone that he first achieved wide recognition. His death recalls his splendid tribute to the sincerity and power of Livingstone's Christian manhood. Speaking of his expedition in search of Livingstone, an expedition sent out through the generosity of Mr. Bennett, of the New York "Herald," Stanley said to a friend:

"In 1871 I went to Africa, as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings, and political gatherings, sentimental matters were quite out of my province; but there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stay here? What is it that inspires him?' For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

Miscellaneous.

NOTICE!

All pastors and teachers whose addresses do not appear in the Calendar, published by the German Synod, appear incorrectly, or have been changed since its publication, are requested to write the Statistician at once, so that a correct list may appear in the "Witness."

JOHN H. C. FRITZ,
Statistician.

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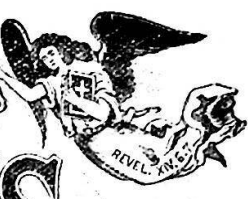
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TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



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"HE CARETH FOR YOU"

Yes, leave it to Him;
The lilies all do,
And they grow—
They grow in the rain,
And they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the
night;
They grow in the sunshine, revealed by the
light—
Still they grow.

They ask not your planting,
They need not your care,
As they grow—
Dropped down in the valley,
Sweet'ning the air—
There they grow:
They grow in their beauty, arrayed in pure
white;
They grow clothed in glory by heaven's own
light—
Sweetly grow.

The grasses are clothed,
And the ravens are fed
From His store;
But you who are loved,
And guarded, and led,
How much more
Will He clothe you, feed you, and give you
His care!
Then leave it with Him, He has everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to His heart,
You will know,
Than the lilies in bloom,
Or the flowers that start
'Neath the snow;
Whatever the need, if you seek it in prayer,
You can leave it with Him—for you are His
care,
You, you know.

—E. B. MINER.

Editorials.

Men talk a great deal about the world's growing better, while they lose sight of the fact that the Church Visible is becoming more worldly year by year. It is even now difficult, here and there, to differentiate between the church and the world, because they look very much alike. Since men can see no great difference between the two, and since they take it for granted that the church—or its members—must be righteous, they reach the conclusion that the world, i. e., the unbelieving world, is improving. The conclusion is, of course, wrong, whether based on the premise or not. But how about the Church? Do not these latter-day efforts towards a general revival indicate, at least in part, that there are some who feel the need of holier living on the part of

Christians, and a sad lack of it? Here is something for us to ponder. The Gospel of the Kingdom is being preached, and souls are being converted. We listen to the Word, we give of our means to have it proclaimed, and all that, but there a great many want to stop. They forget that there must be a life in accordance with the profession. We do not care how often it is repeated, that the world looks upon our lives more than upon our simple professions, for the fact is either forgotten or ignored. Think for a moment what a sad condition of affairs this is: large numbers of professing Christians singing, praying, and hearing the Word on Sunday, and then living pretty much as they please during the rest of the week. True, the fact itself is not new; there always have been worldly-minded people in the Church, but we doubt whether in the same proportion as today. Is the case a hopeless one? We have no right to think so, and for that reason all sincere Christians have a solemn duty laid upon them. That duty will consist, first, in leading holy, blameless lives themselves; secondly, in protesting against sin and luke-warmness in those who profess to stand with them. It means also more fervent and direct preaching of the Law and the Gospel. Add to all this as the prime requisite, God's help and blessing, and we shall have a right to hope for better things. Let it not be said to our shame that we have the "form of godliness, but deny the power thereof." W.



A very interesting and exhaustive article on "Divorce and Remarriage" appears in the last number of the General Synod's theological magazine, "The Lutheran Quarterly," from the pen of Prof. J. W. Richard, D. D., of Gettysburg Theological Seminary. The article ought really to have been superscribed, "The Lutheran Teaching on the subject of Divorce and Remarriage," for what Dr. Richard does in it is to show that all the Lutheran theologians of note, from Luther down to our day, have held that there are two Biblical grounds for divorce, viz: fornication and malicious desertion. After quoting a number of Lutheran

dogmatists at some length, Dr. Richard reaches this result: "We thus see that the teaching of the great theologians of the Lutheran Church on the subject of Divorce, and of the Remarriage of the innocent divorced party, is remarkably concurrent. They all agree that there are 'two just causes of divorce,' and that the right of remarriage is to be conceded to the innocent party, whether divorce has resulted from adultery or from malicious desertion.—Our theologians are also agreed that there is no contradiction between Christ, Matth. 19:9, and Paul, 1 Cor. 7:15. Paul, they hold, speaks under inspiration, and therefore, speaks authoritatively. The scope and occasion of the two passages are different. Christ, as Gerhard says, 'shows the cause for seeking a divorce; Paul, the cause for suffering a divorce.' This is a just and wise distinction." In order to show next, that also the practice of the Lutheran Church has been in harmony with this teaching of her theologians regarding Divorce and Remarriage, Dr. R. then proceeds to quote from the *Kirchenordnungen* (Church Orders) which contain mainly "rules and regulations for the administration of Church discipline," and which "are of special value for determining the practice of the Lutheran Church in matters of Divorce and Remarriage." With reference to these again the result is reached: "We see thus that our Lutheran fathers of the sixteenth century did not teach one thing and practice another. They were consistent," i. e., in their pastoral practice Lutheran theologians admitted adultery and desertion as legitimate causes for divorce.

Dr. Richard then makes this significant admission: "In this country the full Lutheran tradition, so far as we can ascertain, has been departed from by only one general Lutheran body—we mean the General Synod of the Evangelical Lutheran Church in the United States." (This was done by a resolution passed at Canton, Ohio, in 1893). And he predicts that if the General Synod adheres to this position, "she will be required to give clear and unanswerable Scriptural reasons for her abridgment of the Lutheran doctrine and practice before she can suc-

ceed in binding the consciences of her clergy to the essentials of the new Episcopal canon."—We said, that this is "a very interesting article," for our editorial on "Two Grounds For Divorce" in the number of October 20, 1904, was called forth by the assertions of two other General Synod writers that desertion is not a Scriptural ground for divorce—which throws a whole lot of light on the doctrinal condition of affairs in the General Synod, when two theological professors of the same institution (the one of these two writers was the late Dr. E. J. Wolf), thus antagonize each other publicly in regard to such an important question.

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Also what Dr. Richard says with reference to the practical side of the question is very good, and we hope that our readers will excuse us for quoting further from his article. He holds that the scheme of the anti-divorce movement to counteract the spreading evil of divorce in our country by inducing clergymen to refuse remarriage to persons divorced on other grounds than adultery, tries "to abate an evil by a method which touches that evil only in one of its least baleful effects. . . . Remarriage of divorced persons is only a remote phenomenon. Divorce itself is but an effect. The clergy have to do primarily with the 'hardness of heart' (Matth. 19:8), out of which divorces proceed. The lancet should be driven into the core. There is the place to show one's self valiant. To refuse to bless the marriage of certain divorced persons is to touch the evil with the tips of the fingers, and that too at a safe distance. It looks like salving the conscience to atone for the neglect of the paramount duty. . . . The place for the clergy to operate is in the home, in the Sunday-school, in the catechetical class, but pre-eminently in the pulpit. . . . The divine economy of marriage must be expounded, and its ethical principles must be inculcated as the foundation of that personal communion of life and vocation to which holy wedlock invites man and woman, for it is notorious that the great majority of unhappy marriages come from ignoring, or from violating the moral restraints and obligations that the divine Word and the law of nature and the principle of congruity have laid on husbands and wives. One ounce of prevention is worth more than many pounds of cure. Hence 'Resist the beginnings' is the best motto for the clergy. . . . Scarcely one clergyman out of three will ever have occasion to play valiant by refusing to solemnize the marriage of divorced persons. But all can show the more excellent way; and can labor to bring into vogue the New Testament standard in regard to 'holy wedlock.' . . . Synodical resolutions and ecclesiastical canons directed against a remote phe-

nomenon of the abuse of marriage, can resist this tide of evil about as a handful of bulrushes can resist the tides of the ocean. The evil is a moral one, and must be met by moral resistance. The people must be educated on this subject." We know that the pastors of the Synodical Conference are not so negligent in the performance of this duty as those with whom Dr. Richard has come in contact. (He says that he has never heard a sermon preached on the Sixth Commandment or on any matter pertaining to marriage, and that he has found on inquiry that very few other persons have.) We know that our pastors do instruct their people on this important subject, both in and out of the pulpit, especially also do they impress the matter upon their catechumens. And thank God! their teaching has not been in vain. Divorces among us are very rare. But in view of the alarming proportions that the evil has assumed in our country, surely it behooves us to be doubly watchful and diligent in teaching and warning our people against this crying sin, lest they, too, be infected by it. And we hope earnestly that these lines may serve as an incentive in this direction.

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A noteworthy sidelight in the above-mentioned article will, no doubt, interest our readers as much as it did us, and so we will venture to ask their indulgence once more. Among the "great theologians of the Lutheran Church" Dr. Richard enumerates also Dr. Walther and his colleague, Prof. Guenther. Of the former he says: "Dr. Walther was unquestionably the Lutheran Dogmatician of the nineteenth century. He was, in no mean sense, a *Hutterus Redivivus*. He is distinguished for his rigid adherence to the Confessions of the Lutheran Church, and for his familiarity with the old Lutheran *Dogmatik*. His motto might have been simply 'Nothing new.' He sought to apply the old teaching without change to new conditions." Certainly a very good estimate of Dr. Walther as a dogmatician, and doubly gratifying to a Missourian, when he considers the Synod from which it comes.

L.

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How unreasonable it is to discard, or to amend, the sacred teachings of Scripture, because of certain claims of Science, even the unbeliever ought to see in view of experiences such as those reported in connection with the building of the great Simplon tunnel, which is now nearing completion. The reliability of the reports will hardly be questioned by even the most devoted of science devotees. We quote somewhat extensively believing that the importance of the matter fully justifies this, especially in view of the unquestionable proneness of many to develop a most expansive credulity for whatever so-

called science deigns to dish up. We say, so-called science, for there is after all, a true science, one that is really such and therefore, is reliable, but of it we hear very little, most likely for the reason that it, as in the days of Socrates and Solomon, knows very little. We clip from the "Digest."

"The construction of the great Simplon tunnel, now nearing completion, has furnished numerous instances of how unsafe it is to prophesy. Nearly all the predictions on whose accuracy the engineers relied have proved incorrect, though made by eminent specialists in science. The geologists were particularly unlucky, if we are to credit Herr Sulzer, one of the engineers, who recently delivered an address on the subject before the Society of Swiss Engineers, at Winterthur. To quote from a translation that appears in *The American Inventor* (December 15):

"The views of the geologists proved to be extremely incorrect. They told us, for example, that from their examination of the dip and strike of the rock exposures they were confident that we should find the strata tilted to a more or less perpendicular position, which would be very favorable for excavation. But instead of crossing the strata in a practically vertical position we found them almost, or quite, horizontal. This increased the labor of perforation and required enormous sums of money to make the roof of the tunnel secure. The rock was not so solid or cohesive as it would have been if the excavation had penetrated vertical strata. The geologists told us that we should encounter very little water on the southern, or Italian, side of the tunnel. The fact was, however, that we met great streams of water. From August, 1900, to the present time, no less than 1,022 liters a second have been pouring from the south end. The geologists also told us that we should probably find troublesome streams at Kilometer 5, on the north side of the mountain. It was just here that the rock was perfectly dry.

"The pressure on the roof of the tunnel is very much greater than it would have been if the rock strata had been vertical. In one stretch about a half mile long the pressure was so great that no means we had hitherto used were adequate. Large tree-trunks put in for supports were broken. We finally introduced many steel pillars supporting a steel vaulting, with which we lined the roof. This difficulty was overcome only after six months of dangerous work, in which our average advance in digging was only twenty-five centimeters a day instead of five and one-half meters. Neither had we been led to expect the almost intolerable heat we encountered. We had been told that the maximum temperature at the depth of the excavation would probably be 107° Fahrenheit. This would be bad enough, but not intolerable. But suddenly we

reached a point in the work where the temperature arose to 131°. Science is unable to explain the phenomenon. The refrigerating plant was made adequate for this new difficulty and we managed to maintain the temperature at about 77°. Then suddenly the temperature fell to its original level. We are wholly unable to explain those very rapid and enormous changes in the temperature. . . ."

Won't Lyman Abbott, please, come to the rescue? Surely, he cannot afford to allow his recent literary effusion, regarding the "ipse dixit" of science and the "pater peccavi" of religion, thus to be pressed to the wall and counted out, no matter how little he may care for the results to his religious musings. Sic satis; men of Lyman Abbott's stamp will have to furnish more scientific armament than they have, before anyone can afford to sacrifice any of the facts of sacred revelation, no matter how remote those facts may be from the central doctrines of revealed religion. To say simply, that geology for instance, says so, therefore it must be true, is no more than to say that a certain man, or number of men, say so, therefore it must be so; they think it, therefore it is true. Nonsense, pure and simple, as such reasoning is, it is, in many cases, essentially, and specifically, the *modus operandi* of geologists. They scratch about on the surface a little and then looks up wisely and tell us what is in the earth, one or two thousand miles from the place of its scratchings. To accept their sayings, verily, requires a credulity greater than any man ought ever be willing to accord another man. And yet, some people talk about giving up the Bible declarations in view of "geological facts." Remember the Simplon tunnel!

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Alongside of the science-drunk boasters of our day who look so disdainfully not only on Bible truth, but also on the teachers of their own profession that have gone before, it is pleasing to note the confessions of really great men. Alexander von Humboldt, author of "Cosmos," shortly before his death wrote: "After striving and investigating for eighty years, one must at last admit that he has gained and found out nothing." Of the celebrated Agassiz it is reported that when he was to deliver his first lecture as professor, he feared that he would not be able to fill out the prescribed three-quarters of an hour. He said: "When I had spoken a half hour I had told them everything I knew in the world, everything! Then I began to repeat myself and I have done nothing else ever since." The erudite Goethe said: "I see that we can know nothing; this nearly breaks my heart." Our own Lowell said not long ago: "In a world the very condition of whose being is that it should be in per-

petual flux, where all seems mirage, and the one abiding thing is the effort to distinguish realities from appearances, the elderly man must be indeed of a singularly tough and valid fibre who is certain that he has any clarified residuum of experience, and assured verdict of reflection, that deserves to be called an opinion, or who, even if he had, feels that he is justified in holding mankind by the button while he is expounding it."

Confessions such as these might be multiplied almost endlessly. They are not what any man would be proud of; nor are we. But we know they are fact, and being such it is well to stare them in the face, rather than "professing ourselves to be wise" to become fools, sacrificing truths for phantoms. H.

The eighteenth of February is the anniversary of the death of Luther. What this mighty champion was and what he did is, within a measure, part of the common knowledge of the intelligent world. Even by many who do not appreciate his stand for the truth of God's Word, he is hailed as the great protagonist of modern liberty.—But it must not be thought that his words and deeds have escaped all adverse criticism. Especially has he been censured for his unyielding attitude against error; and the modern distaste for religious controversy and polemics is altogether impatient with those who think with Luther that the time never comes when error is to be tolerated and given equal rights with the truth. The "Witness" professes to belong to this class in the Church Militant and we rejoice to find our sentiments voiced by a contemporary, the "Presbyterian," with whom, it is true, we cannot see eye to eye in matters of doctrine, but whose language we would make our own:

"The position has often been taken, and the view obtains in many quarters to-day, that religious controversy is foreign to the mind of Christ and contrary to the spirit and practice of his Apostles, and that it receives no sanction or encouragement from the New Testament. But we do not so read our Lord's teachings and example, nor the writings of the inspired penmen. The controversial forms a large element in both the Gospels and the Epistles. The evangelists inform us how Jesus constantly controverted the false doctrines of the Scribes and Pharisees, and how he upheld and vindicated the truth at all times and at all hazard. It was of more importance to him than personal comfort, or life itself. He incurred opprobrium and persecution because of his fidelity in exposing and denouncing error and wrong. He aimed, not at securing popular favor or compromising a single doctrine for the sake of a temporary gain, but in being, first and al-

ways, faithful to God, to his law and to his Gospel.

"After his departure from earth he put his spirit into his representatives. They went from place to place defending his redemptive plan and his distinctive tenets against all comers. In Judea they resisted the teachers of Judaism. In Rome they came in conflict with false systems of religion. In Greece they had to meet the peculiar philosophies and faiths of the day. In the churches which they visited in different lands and among divers peoples they had to contend with constantly arising varieties of error. They never thought of compromise or toleration where God's Word was called in question, or the Gospel was in danger, or the Christian Church in jeopardy.

"Turning especially to those whom Christ inspired to reveal his will more fully after his resurrection and ascension for the Church's guidance and well-being during the subsequent generations, examination shows that they were in the highest and best sense controversialists. Paul was the great expounder and defender of the faith committed to the saints for use and preservation. He employed a trenchant pen in its maintenance. He spared not his opponents in laying bare their sophistries, and in showing the damage to the cause of Christ and to Christian life from the adoption of their views. He even handled the heretical with indignation and severity when it was demanded by the necessities of the case. Would that we had him on the present stage of action when the 'new theology' men are teaching and holding tenets so contrary, in spirit and in effect, from those which he taught and maintained so forcibly and successfully. Nor was Peter slow to resist errorists, but in his free, daring and outspoken way rebuked those who sought to pervert the Gospel and to advance tenets contrary to divine revelation. Even John, so pre-eminently the apostle of love, gentleness and goodness, permitted of no toleration where God's truth was assailed and resisted.

"Neither is abstinence from religious controversy required of us now, when our faith is questioned, when the Bible is subjected to all kinds of criticism, when the forces of evil are assaulting, in new forms and in insidious ways, not only the purity, but the very existence of the Church, and when the old land-marks are being swept away. We are set for the defence of the truth. We are enjoined to 'contend earnestly for the faith.' We are to resist all onsets upon it. We would be false to God, to our vows and obligations, and to our generation if we did not oppose all inroads upon Scriptural doctrine and practice, and warn against all concessions which would weaken the force of Bible teaching, either in respect to what

we are to believe, or what we are to practice. We have but one infallible rule of faith and practice. Whatsoever conflicts with it must be exposed and avoided. Those especially whom God has appointed as guardians of his Church, and the instructors of His people and the trainers of the young in the home and in the school, must not be afraid of controversy." R.

Contributions.

LUTHER

Those who dream of Luther as the man with the ever-present chip on his shoulder and a loud challenge to contest, would do well to read words of his like the following. They show the true loveliness of the man who had a heart as well as a principle, who knew forbearance in its season as well as firmness, who knew both how to consider and how to confess. Aside from this, we all will do well, time and again in our own little lives, to study ourselves in the light of admonition such as is contained in this letter of that great man of God. Clergy and laymen, pastors and people, all are in constant danger of offending and of taking offence in their daily intercourse with brother and fellowmen, against the royal law of love.

The letter was written by Luther to the clergy at Nuremberg to assist in composing a strife that had arisen about the reading, from the pulpit, of a prescribed public absolution. Osiander opposed it.

TO THE PASTORS OF NUREMBERG.

Grace and Peace in Christ. Worthy men and exceedingly dear brethren in Christ:

If ever I have wished and besought of the Lord, that a well sounding, and with my hearers effective speech, might be given into my mouth, I do now above all things pray, that this my letter, by the power of the Holy Ghost, may become effective and lovely in your ears and hearts. It cannot be expressed with how great suffering of my spirit I have observed, that discord has arisen among you, who at that prominent place are appointed to be angels of peace and salvation. For, not to say anything concerning the disturbance and hurt of your church at home, how much offence, do you, indeed, think, will accrue therefrom to other churches? What boasting, what glorying, what triumphs, will the opponents of both sides, the Papists, the Sacramentarians, and the Anabaptists, snatch out of these your misfortunes and vaunt highly! to wit, this morsel, this joy of his malice the hellish hound gets through you. And as truly as Christ shall love me, so far as I am able to see and judge of the matter, and from your letters (for in such

great distress and danger I speak most freely), this discord does not come from this present matter, namely, of the private and public absolution. One can notice it, one can positively notice it, (pretend nothing, conceal nothing), that several old offences were among you previously, and that the sparks are nourished and hid in tinder, which now, since a little breeze blows, and a trifling, insignificant occasion is given, endeavor to rise up into a conflagration. If at the proper season, as Isaiah (Ch. 50:4) says, a learned and a healing tongue had been there, it would have, as Sirach says, extinguished them with but a little spittle, whilst now, blown up and inflamed by the tongues of many, they are smothered with difficulty. For if you had been of one heart and one soul in the Lord before this matter, and the bond of love had been perfect, then it would have been impossible that these trivial offences should count for so much, as they, alas! count. For how often does a finger injure the eye, the teeth, the tongue, a hand the other most severely! And yet these members, concerned the one for the other, suffer these offences from one another. And you know very well that the words and deeds of another, however good and praiseworthy they may be, are taken up in the worst way by an embittered and suspicious disposition. For such are also the things of God, whatever, and however constituted, our opinions or consciences are: so that we account that serviceable unto life, which is unto death, and that death-bringing which serves unto life. How much more does a diseased disposition take up in a wrong way the words and deeds of another brother, especially, if they are somewhat blameworthy, and clearly faulty. But where abides, in the meantime, the empress and mistress of these offences and emotions, Love? concerning which it is gloriously boasted by the Holy Ghost (1 Pet. 4:8): "Charity shall cover the multitude of sins," and again (James 2:13): "Mercy rejoiceth against judgment," and again (Luke 6:37): "Forgive, and ye shall be forgiven." Shall we, who preach love, mercy, and forgiveness to others, leave nothing of love over for ourselves? Carry no burdens, the one with the other? Not do everything, that mercy may rejoice against judgment? Or does it delight us to hear the proverb: "It is disgraceful for a teacher, when blame refutes him." Yes, and what is so frightful, we, who are teachers of Grace, arouse the wrath of God against us ourselves, when, yielding to our passions, by this offence and the dangerous and hateful discord, we slay the weak brethren, for whom Christ died. For this is one of the chief parts of original sin, that we demand justice more from the brother than mercy from ourselves, whereas,

nevertheless, mercy must be demanded more from ourselves than justice from the brother. It is said: "Love shall go before justice and over justice." Now, if this order cannot be observed, then must justice rather be rooted out thoroughly, than that it be allowed that justice be put on a par with mercy, or that it contend or quarrel with her, even as Christ has thoroughly annulled our judgment, and the handwriting which testified against us, rather than suffer that it be put on a par with His love toward us, or preferred to it. And it is rightly said: The highest justice is the highest injustice. Justice or judgment is condemned flatly and absolutely, as well by God as also by men, when it passes beyond its limits and wants to rule over love or mercy or to be put on a level with her, for justice shall serve love and not rule over her. Otherwise it is one of the four evils by which the earth is disquieted, (as Solomon, Proverbs 30:21-23, says), namely, "a servant when he reigneth; . . . and an handmaid that is heir to her mistress." Therefore, for Christ's sake, for the sake of all that which we have in common in Him, and for the sake of our communion in Him, take pains carefully and faithfully, that by patience, humility, and forgiveness among one another, this evil among you be healed. Consider, at least, us, and cease to heap pain upon pain, since you cannot deny that your wound is our wound, and that, when you are hindered and plagued by Satan, we also are hindered and plagued. For you are our crown and glory at that so prominent place. [Nuremberg.] Think of how great a might of enemies we have to endure, to wit, of devils, and of men of all kinds. Let us not bite and devour one another through this extremely sad mutiny of spirit, we who ought in one mind and spirit join hands, since we, even with danger to life, have to struggle against so many, so watchful, and so untiring enemies, day and night. And since they are delighted when one of us has fallen or has been injured, how much will they triumph when they see that so great a Church is prostrated by mutually inflicted and immoderate wounds. This Satan would like much, that we who hitherto have remained unconquered by all his gates, would now without his hands, and whilst he sleeps, fall by our own hands and inner wars. May the Father of all life and comfort prevent this, Amen.

Therefore, if the Spirit does not suggest something better, it were my advice, that you might distinguish sharply between this matter and your peace. And although there is no danger therein for the Church, if you allow this matter to lie smothered (God grant, extinguished), say for a while, until at a safer and better season, and with dispositions established in peace and united by love, you can discuss the same to

your full pleasure; yet, at this time, and while the minds are excited, it is a poison, if one disputes about it or touches this ulcer or sore. Then, when the public absolution, which was the desired purpose of this disputation, has prevailed and triumphed, then follow the example of the Athenians, and let there be a forgiving and a forgetting, since in this again there is no danger to the Church. And this you clearly owe in order that you may not prefer this matter to peace and to your love and that of all mankind. Picture therewith to yourself Christ Himself to be in the midst of you, bodily present, and learn from His mien, which of the two in this matter must be preferred. He will without doubt, perhaps with His eyes, address your hearts in this manner: What are you about, dearest children, whom I have redeemed by my blood, born again by my Word, in order that you should love one another? You know that this is the sign of distinction of my disciples. Lay aside this matter, or cast it on me, I shall look to it. There is no danger in this connection, if this matter rests or even dies. It will injure my Church nothing, if public absolution holds sway, but this will be a menace, if you are divided and bite one another. Thus you will not only cut up my undivided coat, but dismember and lacerate my body. Do not by any means so grieve the Spirit, "whereby ye are sealed unto the day of redemption," (Eph. 4: 30). Do not rob the holy angels in heaven of their joy. Do not disquiet and offend your brethren and the whole Church. Do not make yourselves the laughing-stock of my and your enemies. Do not increase the joys and triumphs of Satan. You have already, without this, enough of evil, to suffer for my name's sake. Or, am I not more to you, than all things, all emotions, all offences? Do a few such words of a brother or an unjust complaint, make a deeper impression or stick faster, than my wounds, my blood,—than the whole Savior, Jesus Christ Himself? Surely thus, and much more beautifully and richly, His exceedingly beautiful eyes, red with wine (Gen. 49: 12), will speak to you, if you will only let Him stand in the midst of you, and will fix your eyes on His countenance, keeping quiet about this matter and your own emotions. For after this silence has set in, what else will He say, but: "Peace be unto you; fear not." Thereupon He will show you His wounds, and will cover your ulcers and boils, and so you will all have salvation and joy.

I would write more, but much rather would I deal with you by word of mouth, in as much as I have the confidence of accomplishing something with the help of Christ. But since you are men to whom God has given it to know His wisdom, I do not despair of your recognizing the opportunity pre-

sented by this letter, of being wiser than I can write or say. At the same time, however, since you are human beings, and not yet risen from death, it will not seem wonderful to you, if something human has happened to you, which nevertheless has always been human and does not cease to be human, and is not perverted into something devilish. It is something human that one become angry, but it is added (Eph. 4: 26): "And sin not." To be offended is human, but not to be willing to become reconciled is devilish; but not to be offended or not to offend is angelic, or, which is the same, Christian. Since we have not yet arrived at that stage, it is meet, that we, even as beginners and as people who have the first rudiments of Christians, if we have not avoided offences or have not suffered them with patience, as well readily forgive one another, as also humbly seek forgiveness, and enclose our life in that petition: "Forgive us our trespasses, as we forgive those who trespass against us." The Lord Jesus Himself, our peace and our mercy, make you happy, that is,—may He give it to you, to conquer the one or the other by peace and mercy, and to consume your contention and discord by the fiery oven of love, Amen.

Your brother and servant,

DR. MARTIN LUTHER.

Translated by H.

Missionary Column.

Baltimore, Md.

Some time ago we received the following encouraging news from Dr. Chas. Müller on the part of our two missions, Violetville and Irvington. After an uncertainty of six months as to the successor of Rev. Moll in the pastorate of these two mission congregations we were finally blessed by receiving a new shepherd in the person of the Rev. E. C. Fackler. We had hoped that by this time we should have become independent of the Board's aid. Yet, we are not in the position to be cut off entirely. Our pastor is married. Rents are high and on account of the "great fire" are rising still higher. Your Board encouraged us to do all we could for the support and comfort of our pastor, and so we concluded to borrow money and build a parsonage next to our church in Irvington. This means that we have increased our debt by \$2,500.00. We are not despairing, however, but are confident that with the Lord's aid we shall get along. Our services are well attended. Our Sunday-school is growing in number, and what is more, is growing in wisdom and knowledge of things spiritual.

Beginning with the year 1905 we want you to cut our subsidy from \$150.00 down to \$75.00 per year.

We were especially pleased to note the following: "We shall send the treasurer a check for the Mission Board next week. We hope that it will not be less than \$10.00. It, of course, is a mite, yet every bit helps to swell the sum total."

That is the right spirit. It shows that the congregation has an open hand, not only to receive, but also to give. And such giving is a valuable lesson in itself.

Lancaster, Pa.

This is one of our youngest missions. The field is naturally a very difficult one. The Rev. H. C. Muhly, after being at work since September first, reports:

On Dec. 24 our congregation was incorporated, and now we must pay the interest on a mortgage of \$900 which we were compelled to make, the gentleman who so kindly lent the \$1,000 to buy the property, needing the money badly in his own business just now. Of course 5½ per cent interest on \$900 amounted to quite a bit for our little congregation, and now we should like, if possible, to make a loan out of the treasury of the Church Extension Fund. We will be satisfied with whatever amount is granted, and I feel justified in promising that at least 5½ per cent of the loan will be paid off annually, if not more, for we would be compelled to pay that much in interest at all events.

The progress of Mt. Calvary, while not phenomenal, is encouraging. The attendance at Christmas morning service (6.30 A. M.) was better than ever before, the attendance at watch-night service, or Sylvester Eve, exceeded even that, and the attendance on last evening was our best since the special service on Reformation day. 1905 certainly has opened auspiciously for our mission, and with God's blessing we ought to be able to show substantial gains by 1906. The Sunday-school is not going backward, either—a new class was formed yesterday, and if the scholars keep up their activity, the school will soon fill the Church. The Sunday-school is blessed with a corps of very efficient teachers, who seem to be very well able to hold the attention of their scholars and interest them in school and church work.

East St. Louis, Ill.

After a long vacancy in the pastorate of this mission-congregation the Lord moved the Rev. M. Kretzmann to accept the urgent call of this little congregation about one year ago. Brother Kretzmann writes the Board, under date of January 16th.

Allow me to make a short report as to the standing of my congregation, and especially also as to the work done during the past year. According to the figures of gain and loss, the stand-

ing is: Communicants, 121; voting members, 18 (one received in the January meeting): souls, 240. It is gratifying to see that I have had 21 baptisms since I am here, confirming 15. At present I am instructing, all told, 17 persons. The field here in East St. Louis is a large one, as you know, and it is surprising how many so-called Lutherans there are in this town. But since the great majority of them have been neglected and fallen away, this is a very strong field. This is noticeable, especially when you look at our church attendance. I am making strong efforts in the line of getting people to go to church, and not without success; but you know that success in this line comes slowly. The average attendance may be about 60, possibly more of late.

Our money affairs will interest you not a little. We contributed \$1,063.97. I know that that is doing more than many a wealthier congregation is doing on the average. Still we hope to do better if we can introduce during this year the duplex envelope system. As it is, we just need Synod's subsidy of \$200.00. If we were not encumbered with our debt, or rather, if we were not obliged to pay \$193 annually as interest, and if, besides, the street improvement, costing about \$950 (to be paid in five annual installments), did not trouble us so much, we could stand on our own feet, paying off a neat sum on our debts. Still, we managed to pay off on the capital \$150, besides paying \$193 interest. If the Young People's Society had not paid two assessments on the street improvement it would have been impossible to pay the last interest when it was due. We are, therefore, very thankful for Synod's assistance, without which the work could not be carried on here at this time. Living expenses are high, mainly on account of high rent. I live in a flat, five rooms and bath, paying \$20. That is considered reasonable here.

* * *

Brethren, do you notice from the two preceeding reports that the crying need of the hour in our Synod is a Church Extension Fund that is a Church Extension Fund, one that is worthy of the dignity of the name that it bears? The best the Board can do at present is to extend an occasional loan of one, two or three hundred dollars to a mission congregation acquiring its own church home. That is little, indeed, although even these small sums have been great blessings to some hard-pressed missions. How much greater the blessings would be if we could assist with larger loans, with five hundred or a thousand or two? The mission, in saving interest, could do more towards its current Expense Fund, and hence would be able much sooner to cut down the subsidy it receives from the Mission Board toward the pastor's salary.

But this is not all. Often our Board and our missionaries in certain fields are brought to a standstill in their work because there is no money, or not enough of it, in the Extension Fund to help them acquire a necessary church home. The missionary starts his work in his new field. He gathers a few families and forms a congregation. After a while they observe that, if they are to grow, they must get a church home of their own. The few people do what they can financially, but it is only a drop in the bucket. They have no English mother church in the city to fall back on. In their utter helplessness they write the Mission Board for a loan from the Extension Fund. And when we answer, "We have no money in the Fund," or "We have but one or two hundred dollars"—the hopes of acquiring a church property disappear; the growth of the mission is retarded; opportunities are lost; yea, in some instances, missions have gone to pieces.

Again, it has happened that when the Board sent a man to investigate a new field, the report came back: "The field seems to be a very promising one, but there is no hall or building of any kind to be rented for services in the entire locality. Has the Extension Fund money with which to acquire a church property?" We had not. Hence work in that field could not be taken up.

Brethren, the need of the day is a much, much larger Extension Fund. And the year 1905 ought to see us making a systematic effort to increase this fund, not merely by a paltry two or three hundred, but by a few thousand dollars. We are able to do it. How? We would ask our brethren pastors and laymen to write their suggestions to the Board. Let us hear from you, please!

H. P. ECKHARDT.

Church News and Comment.

AT HOME

✠ PASTOR J. P. BEYER. ✠

Pastor J. P. Beyer, for nearly twenty-five years pastor in Brooklyn, N. Y., departed this life January 19th, after only a few hours' illness. His death is the third in the New York Conference within three weeks. Pastor Beyer was born June 26th, 1832, at Reinwarzofen, near Nuremberg, Bavaria. With his parents, he came in 1849 to America, settling at Ft. Wayne, Indiana, where he was sent to College. Graduating at St. Louis, under Walther, he labored successively, at Memphis, Tenn., Altenburg, Mo., Chicago, Ill., Pittsburg, Pa., and Brooklyn, N. Y., where he died. A faithful laborer in all his charges, a decided, as well as aggressive personality always, he has left his mark wherever he was. He served the church at large in various responsible positions, being for years the President of the Eastern District, and also for some time, one of the Vice-Presidents of the Synod. For many years he was editor of the "Kinderblatt," of which paper he was the founder and first proprietor. He was a member of the Electoral College of the German Synod and of various local and general boards and committees.

Pastor Beyer will be sadly missed. As a preacher he was popular, clear, strong, evan-

gelical; as a thinker he was original, picturesque, sure; as an adviser, considerate, comprehensive, sympathetic; as a pastor, alert, active, uplifting; as a leader, resourceful. Altogether, he was a man, a Christian who deserved, as well as received, the admiration and love of those who learnt to know him. If he had his faults also, as all men have, we do not choose to recall them now. He was a blessing to many. His childlike faith was as inspiring, as it was exemplary. The God and Savior, whom he trusted, has called him home. Without a struggle he has passed out of the field of his earthly activity, and is now at rest. On Monday, January 23rd, he was buried. Thank God for such men as Pastor Beyer. How sad it makes one feel to see them go. They have followed one another closely of late.

H.

The Lutheran General Council's Board of English Home Missions has recently undertaken some important advances. It is surveying the field in Montreal, where there are a German church and a Scandinavian mission, but the need of an English church is much felt. Arrangements are being made to enter Providence, R. I., and Madison, Wis. A field missionary has been appointed for Minnesota and the Dakotas. A work to be instituted at Livingstone, near the entrance to Yellowstone Park, will be the beginning of operations in Montana. Two churches are mentioned as being about to become self-supporting.—Ex.

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Dr. Butler, of Washington, D. C., one of the exponents of some of the General Synod's Lutheranism, dedicated his reconstructed Church on Sunday, January 29th, with services appropriate to his own peculiarity. As if to typify his diluted Lutheranism (?) he had arranged a so-called "fellowship meeting," at which preachers of various denominations were present to offer their congratulations and good wishes. In the main service, Sunday morning, President Roosevelt made what has been reported to have been the main address, in which he represented the Lutheran Church as one of the three (or four) great National (!) Churches of the future. Pity, the President did not know "Butler Lutheranism" as exemplified in the "fellowship meeting." Why, that's the only thing for the future; the one religion for the whole world! Not so, B—?

We feel sorry for Mr. Roosevelt, but he ought, according to our most humble, but nevertheless decided opinion, attend to State affairs, and when time comes for Church, go to his own, and sit down, and . . . hear. But, then, his own minister was also at that "fellowship meeting."

H.

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Rev. W. S. Hoskinson, pastor of the General Synod congregation at Sacramento, Cal., was lately elected chaplain of the California state senate. "The Lutheran World" thinks "this is an honor to Dr. Hoskinson and to the church." Several "Missouri" pastors have declined the request to offer prayer for state legislatures, for the reason that they believed in the separation of Church and State.

L.

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Within the bounds of the Augustana Synod there is a society for foreign missions organized in 1886 as a college missionary society by twelve students. It has now assumed the proportions of an intra-congregational association, authorized by Synod to receive donations and bequests for foreign missions and reporting annually to Synod. Augustana Foreign Mission Society has since 1889 contributed \$1,000 per year to the work in India and helps to support the Porto Rico Mission as well as the mission in Persia conducted by the Augustana Synod pastor, Joseph Knanishu.—Ex.

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Beneficent Institutions.—The latest figures in the Church almanacs show that in the United States the Lutheran Church now has 107 institutions of beneficence, with property and endowments worth \$5,000,000.

In the year they care for 28,000 needy or suffering.—Ex.

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Churches are coming to see what effect the diminishing birth-rate, one of the great evils of the day, may have upon their membership. The "Churchman" deplores the fact, that the Protestant Episcopal Church shows a poorer record of births from year to year, and the "American Friend" says that there were among the New England Quakers only twenty-nine births, while the deaths numbered eighty-five. How can such churches hope to grow? They must either disappear, or maintain a precarious existence by preying upon the churches round about them for the few members which they might gain from others in a legitimate way, are not sufficient to give them any increase worth the name.

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"The Freeman's Journal" (N. Y.), Roman Catholic, prints the following from the "New York World":

"Rome, Jan. 14.—Owing to the suspension of diplomatic relations between the French Government and the Holy See, the Cardinals de Curia abstained this year for the first time from sending personal letters of congratulation on the occasion of the new year to President Loubet. The canons of St. John at the Lateran, of which chapter the French President is honorary member, also omitted their usual congratulations.

"As an innovation, it is stated on good authority that Pius X. this year forwarded an autograph letter of greeting to President Roosevelt, through the Apostolic delegation at Washington, and that similar letters have been sent to the American President by Cardinals Gibbons, Satolli and Martinelli at the express desire of the Pope.

"Pius X. has also sent personal letters of greeting to all the European sovereigns whose countries are in diplomatic intercourse with the Holy See, and has received a large number of congratulatory messages from the courts of the various countries of the world."

Rome always has a reason for its "flirting" and its "courting." Sometimes the reason is very evident, as in the foregoing. H.

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Judge Marcus G. Evans, of Columbus, recently handed down a decision that all Roman Catholic church property in Franklin County (Columbus) is exempt from taxation, including priests' houses and houses occupied by teachers in parochial schools, as also lands connected with such properties. Vacant lots, however, are to be taxed. The reason advanced for this decision is the claim that none of these properties are used for profit, but only for religious and charitable purposes. The priests' houses are not used as homes for families, but for celibates who are at the public call to minister to the sick and needy and to comfort those who are in need of consolation. One wonders what the essential difference is between the one mode of a house on the part of a priest with his aids or of a Romish parochial school teacher and that of a Protestant pastor that the one should be exempt from taxation and the other not. We expect that this decision will be contested, and if it stands, that all Protestant church property will likewise be exempted, or it will be the beginning of a movement to tax all church property. The Catholics in Columbus have been at work on this matter ever since Bishop Wattersen's time, he bringing the matter into court. It's another case of footprints betraying the character; one aim of Rome is to get hold of public funds wherever possible and use them for her own ends.—Lutheran Standard.

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At the recent (second) meeting of the American Bible League in Boston, Dr. David J. Burrell, speaking of the purpose of the League, said it was not primarily intended for the defense of the Word of God, for that did not need it; it was not for controversial uses; it was not to antagonize science or to antagonize criticism, but was to open the Bible and get its contents before the people in the best possible way, or to promote and stimulate Bible study.—Ex.

Hearth and Home.

THE UNSEEN PROTECTOR

A lady was awakened one morning by a strange noise of pecking at the window, when she saw a butterfly flying backward and forward inside the window, in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly.

The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it.

But all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountain full of horses and chariots of fire.—Selected.

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A "RARE" SIN

I asked a question some years ago of a person whom I believed to be one of the most covetous individuals in my acquaintance, and I received from him a singular reply.

I said: "How was it that St. Francis de Sales, who was an eminent confessor to whom persons went in the Romish Church to confess their sins, found that persons confessed to him in private all sorts of horrible sins, such as adultery, drunkenness and murder, but never had one person confessed the sin of covetousness?"

I asked this friend whether he could tell me why it was, and he made me this answer, which certainly did take me rather aback.

He said: "I suppose it is because the sin is so extremely rare."

Blind soul! I told him that, on the other hand, I feared the sin was so very common that people did not know when they were covetous, and the man who was most covetous of all was the last person to suspect himself of it.—Charles H. Spurgeon.

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FAITHFULNESS IN SMALL THINGS

A poor, lame, weak-minded man worked in a small, hot room as assistant to a saddler for twelve hours daily. He had heard people say that also ordinary labor could redound to God's glory, but could hardly grasp the meaning of these words. Now it happened that he looked out of the window one day and saw a run-away horse drawing a wagon in which sat a pale, frightened woman with her child. A man sprang from the pavement, caught the reins and held on till the horse stopped and mother and child were saved. Then the thought occurred to the poor invalid, "Suppose the bridle on that horse had been carelessly sewed or poor twine used? The weight of the

man would have torn the strap, and three human beings would have been injured: Who knows but what I sewed that bridle!" Filled with this thought, he performed his work from that time on with special industry and faithfulness.

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SILENCED

A Christian was summoned to the bedside of a rich man who had been stung in the face by a bee. The swelling being rather painful, the patient gave vent to his grumbling impatience by cursing and complaining about the terrible pain. "Doctor," said he, "I am suffering terribly, can't you relieve me?" "Keep quiet," responded the surgeon, "the pain will soon be over." Despite this consolation, the man continued to swear and to mutter imprecations. The surgeon paused a moment with his manipulations, in order to give him a good lesson. "You need not complain so much about it," said he, "the sting missed the right place." "Well, where should the insect have stung me?" inquired the rich man. "At the end of the tongue," said the surgeon, and—the profane mouthpiece of the blasphemer was silenced.

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He that has no love of God, no large spiritual affections, no share in the unsearchable riches of Christ, no sympathies with his brethren, is in fact "wretched and miserable, and poor and blind, and naked," and shall one day find out that he is so, however now he may say, "I am rich and increased with goods, and have need of nothing." He only is truly rich, who is rich towards God—who is rich in God—who has made the eternal and the unchangeable the object of his desires and his efforts. He in God possesses all things, though in this world he were a beggar, and for him to die will not be to quit, but to go to, his riches.—Trench.

Miscellaneous.

ANNOUNCEMENTS

The invitation for next Convention of Synod extended by Grace Church, Pastor Sommer, St. Louis, Mo., has been accepted. The Rev. H. Sieck is to present a paper on the words of Third Article, "A Holy Christian Church, the Communion of Saints."

THE COMMITTEE.

* * *

The time of the next Convention of Synod has not been definitely set. Most likely it will be about the first week in July. Further notice later.

J. FREDERIC WENCHEL,
Secretary.

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NOTICE!

The Committee appointed to audit the books of St. John's College Treasurer, has done its work, and has found all accounts to be correct.

LEWIS STEINER,
D. N. WOLF.

✱ ✱ ✱

INSTALLATION

By authority of the President of Synod, the Rev. Paul Bischoff, pastor of Concordia and St. John's congregations, Conover, N. C., was installed as pastor also, of Christ congregation in Hickory, N. C., by

H. B. HEMMETER.

ACKNOWLEDGMENTS

SYNODICAL TREASURY.

| | |
|--|----------|
| Received per J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri, etc. | \$250 00 |
| Rev. Julius Nickel, Strasburg, Ill., for Synod's Debt | 11 91 |
| Rev. H. Sieck, from members of Mt. Olive Congregation, Milwaukee, Wis., for Synod's Debt | 9 00 |
| John A. Pfeiffer, Treasurer, from Emmanuel English Ev. Luth. Church, Baltimore, Md. | 11 47 |
| Prof. C. A. Weiss, from Tuition, Conover College | 130 00 |
| Geo. J. Becker, Treasurer, from Calvary Ev. Luth. Congregation, Buffalo, N. Y., towards Synod's Debt | 14 36 |
| Prof. Geo. A. Romoser, from St. Paul's Church, Catawba Co., N. C., towards Synod's Debt | 5 00 |
| Dr. D. Winter, Columbus, Kansas | 10 00 |
| Rev. A. H. Holthusen, on account of pledges towards Synod's Debt from Trinity Church, Pittsburg, Pa. | 602.00 |
| Rev. C. C. Morhart, from Christ Church, Washington, D. C. | 10 00 |
| C. E. Strasburg, Treasurer, from English Lutheran Church of the Redeemer, Fort Wayne, Ind., for Synod's Debt | 54 79 |

MISSION TREASURY.

| | |
|--|-------|
| Received per Rev. Julius Nickel, Strasburg, Ill. | 31 67 |
| Rev. Julius Nickel, Strasburg, Ill., Reformation Collection | 9 38 |
| Rev. J. Frederic Wenchel from The Bethlehem Church, Roslindale, Mass. | 17 52 |
| Rev. D. H. Steffens, from Martini Sunday-school, Baltimore, Md. | 4 71 |
| Rev. G. E. Long, from Mt. Olive Sunday-school, Newton, N. C. | 10 30 |
| Henry A. Stang, Treasurer, from Miss Heim, New York City, for Jewish Mission | 2 00 |
| Charles Spilman, Treasurer, for Mission at Lancaster, Pa. | 25 00 |

CHURCH EXTENSION FUND.

| | |
|--|----------|
| Received per Rev. Julius Nickel, Strasburg, Ill. | \$ 31 67 |
| Rev. J. Frederic Wenchel, from The Bethlehem Church, Roslindale, Mass. | 10 00 |
| Rev. D. H. Steffens, from Martini Sunday-school, Reformation day offering | 30 15 |
| Rev. C. O. Smith, Scranton, Mission Collection, taken at the Children's exercises at Christmas | 5 00 |

A. E. SUCCOP,
Treasurer.

* * *

Received with earnest thanks for designated students per Rev. R. Jesse, St. Louis, from his Ladies' Society, \$4.35; from Treasurer Oelschlaeger, Kansas District, \$13.00, \$20.00; for needy students in general from Treasurer A. E. Succop, \$5.00; from Treasurer Oelschlaeger, \$7.04, \$11.75; from St. Martin's Congregation, Winfield, \$10.50; from St. Andrew's Sunday-school, Pittsburg, Pa., \$15.80; for St. John's College, from Treasurer Oelschlaeger, \$10.70, \$33.65; from Mr. Henry Baden, Independence, Kansas, \$100.00; from Mrs. John Baden, Independence, Kansas, \$50.00; for St. John's College Library from Grace Church, Cleveland, Ohio, Rev. H. P. Eckhardt, pastor, \$10.00; from "H," same church, \$5.00.

God's blessing to the givers.

A. W. MEYER.

* * *

Received from Calvary Mission Society, Buffalo, through J. Scheuerman, Treasurer, \$35.00; from a member of Trinity Church, East St. Louis, for foreign missions, 50 cents.

FR. W. SEBELIN,
Treasurer.

* * *

Received with thanks from Golgotha Sunday-school for Indigent Students' Treasury, \$5.00.
GEO. A. ROMOSER.

AN OPEN LETTER

The congregations of Synod have, no doubt, been patiently waiting for the promised "plan for putting our Synod upon a sound financial footing." Accordingly, the Finance Committee wishes herewith to send forth the information that a plan has been formulated, and is being communicated by mail to all congregations through the respective pastors of the same. We wish merely to urge here that the congregations kindly take up the matter as soon as the pastor has the necessary information in hand, and loyally resolve to "stand by the flag."

THE FINANCE COMMITTEE.

The Reviewer.

OLD TESTAMENT BIBLE HISTORY, Fifty-Two Lessons, with Questions in Appendix. Published by American Lutheran Publication Board, 1349 Fifth Avenue, Pittsburg, Pa.

This is part of the Sunday-school material, prepared by our present Committee. The work has been done at Synod's request, it remains now for every member of Synod to do his part in making use of the material. But whilst simple loyalty ought lead us to support this literature, there is every reason to take it for its worth. Brethren, send in your orders, or else, don't add insult to injury by coming to the next session of Synod, inquiring solicitously after profits of your Publication Board.

* * *

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General Editor, J. N. Lenker, D. D.

The "Witness" of May 19, 1904 writes: "Dr. Lenker is putting the Lutheran Church under obligation by the series of volumes he is now publishing. It is his desire to publish the most important and instructive works of the Reformer in English. . . . Every one will be pleased to have Luther's Works in such a handy form, on such excellent paper and in large clear type. We would urge and encourage the editor to continue his work."

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Vol. XXIV.
No. 4.

PITTSBURG, FEBRUARY 23, 1905.

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IN ADVANCE.

THE TOUCH OF JESUS

Touch Thou mine eyes; Thy light
Has come; but all is dark to me;
Thy heavens, Thyself I cannot see,
Till Thou shalt say, "Receive thy sight."

Touch Thou mine ears, this silence break;
Thy Spirit's whisper may I hear;
Drive from my heart this guilty fear,
And bid my slumbering soul Awake!

Touch Thou my tongue, so strangely still,
When all Thy works show forth Thy
praise;

May I some grateful song upraise—
Sweet echoes from Thy holy hill.

Touch Thou my feet, that they may keep
Thy forward step; teach me to run
With sacred haste till tasks are done,
And wearied I sink down to sleep.

Touch Thou my hands, that they no more
May tighten in their selfish greed;
But, open to the sorer need,
May some of Thy great gifts outpour.

Touch Thou my heart, and all on fire
Its every beat shall be for Thee;
Thy love shall make it glad and free,
Thyself its one supreme desire.

Touch my whole self, Thy passive clay,
And mould me as Thou seest meet;
A vessel waiting at Thy feet,
Until earth's shadows flee away.

HENRY BURTON, D. D.

Editorials.

The Christian life is a vocation, a calling, and not merely an avocation. But does not the latter designation more nearly conform to the view that so many take of it? Christianity is often treated, even in the house of its friends, as though it were a sort of side-issue, a thing for leisure moments, a thing to be indulged in only at one's convenience. But how far from the truth this is, may be seen from the kind of Christian life that is fostered by those who hold such a view. In many cases it is such a thing of leisure and ease that it is really a misnomer to call it Christianity at all; in too many others we miss that seriousness of purpose, that activity and aggressiveness which Scripture invariably enjoins upon those who would be Christians. Let us look upon it as a sacred calling, to which our best thought, our supreme efforts, and our choicest hours should be given.

We like to distinguish between great and small sins. We are afraid of the great ones, but the little ones we coddle, persuading ourselves that they are

nothing but a piece of that weakness which all flesh is heir to. Let us beware! These so-called small sins are the snares of the devil by which he hopes to entangle Christians. He sees that we are not willing to commit gross sins, and so he thinks to reach the same end by luring us into sins which we do not abhor so much. The only safe plan is to make no distinction between sins, but to put them all aside when they approach us. The single threads of a piece of network may be weak in themselves, and yet the whole net may be a most formidable thing. Small sins unheeded may encompass our destruction.

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It is true that the sins which we commit hurt us ourselves first of all. Even this truth, though granted readily enough, is often overlooked. It may require but a moment's time to do some sin, while the remorse or sorrow that ensues lasts a whole lifetime.

But it should be remembered also, that the sins which we do, hurt others, either directly or indirectly. The one who transgresses the Fifth or the Seventh Commandments by killing or stealing, may be willing to confess that he is thereby hurting his neighbor. But the man who dishonors God and His Word goes about boasting loudly that this is nobody's business but his own, that he is harming no one. If he simply means that he is inflicting no bodily injury, he may be right, but we must look also at the moral influence. He sets an example which others, in their weakness, follow, he becomes a stumbling block to them; can he put a good face on the matter, and still say that he is doing no harm? He is condemned by those who follow in his footsteps to their undoing. Stop to think, then, before you open your mouth, before you commit an act of which you are not sure that it is right.

To overcome one temptation means to acquire increased strength for resisting the next one; to yield to a temptation means to be weakened and become less able to resist the next. Just as any physical ailment, to which an individual is naturally predisposed, leaves him less able to resist the next attack, when

he has been weakened by one, while every attack that has been successfully warded off renders him better qualified to withstand the next. Accordingly, while it is true, that we are not strong enough to resist the temptations of Satan by our own might, yet it is just as true that we must use the strength that God supplies and resist the Devil that he may flee from us. And to this end we must not forget to make diligent use of the means which God has given us for this purpose, to-wit, prayer and the Word of God; just as a sick person—to use the same illustration once more—must make use of the God-given means for fighting disease.

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Now let us bear in mind in this connection that we have no excuse for ever yielding to temptation, but that, if we do allow ourselves to be seduced into sin and thus to be started on the downward course, we have nobody to blame but ourselves. For although God allows temptations to come upon us, in order to prove our faith and to strengthen it, yet He never "suffers us to be tempted above that we are able; but with the temptation also always makes a way to escape, that we may be able to bear it." By this assurance of the inspired apostle we should certainly be encouraged again and again to take up the fight against the powers of darkness, full of courage and confidence in our ultimate victory.

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A Washington correspondent of "The Christian Standard" tells of the efforts making to furnish the Senate with an acceptable chaplain. The correspondent says: "There are fourteen avowed candidates for the permanent position. Chaplain Couden, of the House side, has expressed a willingness to accept the place. When asked why he was willing to leave the flower garden of oratory in the House for the graveyard of the Senate he replied: 'A man stays longer in the graveyard.' A colored minister from Iowa was ushered into the Vice President's room, and said to Mr. Frye: 'I am a candidate for chaplain, and would like to show them what I can do.' The congressmen are very quick to resent any such unseemly bid-

ding for the place. I knew a candidate who spoiled his chances by having printed cards, with his name and the inscription, 'My platform—One-minute prayer.' The newspapers said another candidate, not to be outdone, announced that he would offer prayers one-half minute in length, while a third said that he would not pray at all, but be content with drawing his salary. Most of the men in congress really enjoy the worship and ministrations of the chaplain, and desire a man who is dignified, able and reverent."

As regards the last statement in the above, we have been told just the opposite, viz., that most of the senators and congressmen pay little or no attention to the prayer of the chaplain, and the whole performance rather impresses one as a parody on prayer.—As regards the rest of the quotation—well, it again goes to show the utter inappropriateness of state-paid chaplains. It is a degrading and desecrating of holy things, a "casting of the pearls before swine," such bartering for the position as described above, and we hope the day will come when these chaplaincies will all be abolished. L.



Next to the "religious tramp" who attends all churches, but supports none, the specimen of the following clipping is an altogether too frequent nuisance.

"People have sometimes wondered why men keep their membership in one church while attending another. But, after all, the reason is simple, for between two church treasurers the thrifty brother falls—on his feet. Each treasurer thinks the other the favored one, hence he waives his claim; so the brother who is supposed to be carrying two churches on his generous heart is supporting neither. As a shrewd business proposition this is worthy of a Baxter Street "old clo' man," but as a Christian act it savors in some way of Ananias. Strange, very strange, indeed, are the devices of so-called Christians to escape their share of church obligations."

To such primarily the word is addressed. "Be not deceived, God is not mocked."—Gal. 6:7.



In disapproval of District Attorney Jerome's (New York), proposed amendment of certain Sunday Laws, a writer in one of our exchanges says, among other things,

"But over and beyond all questions of expediency or foreign population stands the unrepealed law of Sinai. Therefore, before our legislators dispose of this matter it might be well to remind them that the fourth commandment remains, and that any enactment changing that statute is a direct interference with the declared will of God."

In reply we would say:

1. Prove what you claim, Paul says that Christ has blotted "out the handwriting of ordinances that was against us," and adds: "Let no man therefore judge you in meat, or in drink, or in respect of an *holy day*, or of the new moon, or of the *Sabbath days*: Which are a shadow of things to come; but the body is of Christ." Col. 2:14, 16, 17; Eph. 2:15, 16.

2. How about the separation of Church and State? What has the State, as such, to do with the "unrepealed law of Sinai," or with the fourth (third) commandment as "the declared will of God"?

The separation of Church and State is a vital principle in this country and so-called Protestants will do well to learn a little consistency in this matter at least. The tables may turn some day and then the principle of majorities, in its essence, "might makes right," will be a bitter pill.

Lutherans, of course, will stand for such separation as a matter of duty, it being a matter of religion with them, to "Render unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22:21.



What a testimony of weakness, and moral weakness at that, it was when the other day a company of Episcopalians called upon the President to enlist his influence in checking the so-called "divorce evil." It is only a little while ago since the Episcopal Convention neglected to take a decided stand in this matter, though it was asked by many of its own members to do so. Now the President is appealed to, to do that which the Episcopal Church was morally too weak to do. It does seem the irony of fate to see members of that Church, the Church which continually recommends itself as "The National Church," brought to such a pass. Or are they looking for their "Pontifex Maximus"?



The President's words on the occasion just referred to are well worth quoting. We give them in part:

"Questions like the tariff and the currency are of literally no consequence whatsoever compared with the vital question of having the unit of our social life, the home, preserved. It is impossible to overstate the importance of the cause you represent. If the average husband and wife fulfill their duties toward one another and toward their children as Christianity teaches them, then we may rest absolutely assured that the other problems will solve themselves. But if we have solved every other problem in the wisest possible way, it shall profit us nothing if we have lost our own national soul; and we will have lost it if we do not have

the question of the relations of the family put upon the proper basis."

Since making this expression, the President has taken the matter up by sending a special message on the subject to Congress. In this connection he has expressed himself thus:

"The institution of marriage is, of course, at the very foundation of our social organization, and all influences that affect that institution are of vital concern to the people of the whole country. There is a widespread conviction that the divorce laws are dangerously lax and indifferently administered in some of the States, resulting in a diminishing regard for the sanctity of the marriage relation."

As good subjects of our country, we hope and pray that good may come out of this effort on the part of the State in this so important matter. As good Lutherans, however, we will stand as firmly as ever for the sanctity of this estate, sanctioning no divorce save that which God Himself has sanctioned.



The "Outlook" in a recent number says:

"There is certainly an assumption in the minds of most people that the Roman Catholic Church has always been opposed to the use of the Bible by the common people. The present Pope, however, seems to have taken a different position."

"Assumption!" No, "conviction"! A conviction based on the unbroken profession and practice of the Romish Church. Whenever the Pope may have seemed to take another position, it only "seemed" so. The "Outlook" can easily convince itself of this in the present instance, by asking Pius X. to bestow his blessing on the circulation of the Book which the undivided Protestant world receives as The Bible. H.

Contributions.

FIGHTING THE DEVIL IN LARGE CITIES

ARTICLE II.

Many people imagine that there is no Devil, because they have never met him in his cloven hoofs and horned head. Since the Scripture refers to him as a "roaring lion," they are of the impression that they must hear him roar like a lion and howl like a wolf before they need at all to fear him. This is a grievous mistake. The way we generally see and come into contact with him in large cities is as Paul describes him, II. Cor. 11, 13-14, "Such as false apostles, deceitful workers transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of right-

eousness; whose end shall be according to their works." We generally find him active in the Church of Christ sowing "tares." Though he is a wary and wily old fox, any sincere Christian can recognize him at once if he uses the Scripture as his spectacles.

We wish to notice the *spiritual* difficulties encountered in doing mission work in large cities. Their name is legion. Their variety is great. In every imaginable form, and with the assistance of a great army of co-laborers the old imp arrests the work. He is especially adept in misquoting and misinterpreting the Scriptures. This is the *sforzando* stop on his Great Organ; this, the surprise forte on which he is always depending for applause. He knows, too, man's weakness for "honeyconudling" flatteries. These he pours out like a refined gentleman with great gusto; and, so, secures his co-laborers.

He secures his co-laborers, I say, by "honeyconudling" flatteries. He knows too well the weaknesses of man; and of all weaknesses, he knows that susceptibility to flatteries is man's greatest weakness. By these he brings the mighty of the sons of men to fall from spiritual heights. He does not immediately send them groping in the dust of shame; nay, rather, he sets them up in popular circles, and has the voice of public opinion proclaim them "great." "Greatness," as we know it, is ruled by a certain diplomacy. So, his great ones must exercise this diplomacy. It would lose them their greatness were they to depart from the beaten path. They all love greatness; so, they remain upon the path. This path of diplomacy is nothing less than catering to the whims and fancies of a spiritually diseased public mind. It takes an ability—of a certain kind—to do this. The able ones have been sought out from many quarters, and thickly scattered through the length and breadth of great cities. And here they labor in the interests of the prince of darkness. They are, of course, heralded as spiritual lights. They have oily tongues and pleasant ways. They preach—for, it is preachers I am speaking of—on popular themes, and treat them in a popular way. They never "step on any man's corns." They say many "sweet" things in a really "sweet" way. They have their sermons published to give them "a wider influence," and generally cut a pretty wide swath in the minds of men.

Now, along comes one of the "servants of the Master," proclaiming the Master's commission, "If ye continue in my Word, then are ye my disciples, indeed, and ye shall know the truth, and the truth shall make you free." He tries to persuade men that there is no Christianity, save that established by the Lord Jesus Christ, revealed in the word of Holy Writ. Immediately, his

hearers, if he is fortunate enough to have any, will object, and say, Dr. Polish, and Rev. Smooth, and Dr. Know-it-all, do not demand such close adherence to the written Word; in fact, it is added, they hold that the Scripture cannot be proved to be the Word of God at all; that, furthermore, there are many contradictions found in the Bible, and that in religion we should be guided by our "ethical consciousness." Such in general is one of the greatest difficulties encountered in doing mission work in large cities. For, the missionary is bound "to give every man that asketh a reason of the hope that is in him." Even when these "smart" disciples of Polish, Smooth, and Know-it-all come to him, he is bound to meet them, and give them their answers. The answer, of course, will be the answer of Paul to the Corinthians, "I am determined not to know anything among you, save Jesus Christ, and Him crucified," for, it is the only answer in which there is hope of avail among this people. But the majority turn away from the answer as the Athenians turned away from Paul with the listless retort, "We will hear thee again."

But the venerable representatives of "modern religious thought and research" are not the only ones who are the agents of the "Prince of Darkness" in disseminating the "doctrines of devils." The press of the day, the modern novels, and the theatre, are all engaged in a measure, more or less, marketing religion. It is all and always the same religion—a religion of personal merit, sentimental sanctimoniousness, and vapid ethical effusion. All of these, working hand in hand toward the same satanic goal, are creating a fearful tide of public opinion in favor of religious "progress." The tide has reached our own church doors, and our missionaries must contend with it, or go down before its onward rush. And they are contending, the most of them, God bless them; they are laboring like giants without sufficient physical strength generally to bear them up. Behold them, weary, wan, and haggard,—mere wisps of men, the laughing stock of the fatted hosts round about them. Nay, but hear them; they are giants in utterance. Our pulpits, praise God, are still ringing with the "voice of the wilderness" which was heard 1900 years ago in the Jordan valley, "Repent, for the Kingdom of God is at hand," still sounding the great "Te Deum," which the angels in mysterious minor chanted about the silent Cross of "Him who died and rose again," still rightly dividing the Word of Truth into its power-pregnant essentials, Law and Gospel; and their work is rewarded; but the "spoils" are not as great as on the Day of Pentecost. Nevertheless, we trust, and are not put to shame in our trust, that the

Word of God is the same unchangeable Word of the Unchangeable God of Abraham, Isaac, and Jacob, which to-day, as then, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart." As in the mouth of Paul, so in the mouths of our missionaries. "It is the power of God unto salvation to every one that believeth." But the work is like that of Jonah at Nineveh; like coming among the Gergesenes; like sowing on the hardened hearts of Sodom and Gomorrah.

Let me briefly mention another influence which is "felt" by our missionaries—felt like the Egyptian darkness could be felt—it is the influence of the Lodge. "Where are the men?" say the preachers. In the lodge, is the correct answer. In the lodge, yes; and the majority of the coward preachers are helping to send them there as rapidly as they can. The lodge has much to attract Mr. Simple, and Mr. Nervous. It has a religion—of course, the religion is idolatry, but nonetheless a religion after a sort,—as good, perhaps, as that of many sects. Besides, the religion of the lodge has many attractions to offer. There is the satanic buffoonery of the initiation, the "binding" influence of the oath, the liberal "brotherhood" of brother, Gentile, Jew, and Hottentot. The god of the lodge does not thunder, does not condemn sin; he is a liberal god, manufactured to suit men's hearts. Then, there is the mummery of "pass word," and "hailing sign," the "grip" of recognition and influence, and the great "side show" of frequently "painting the town." All these are after the heart of the old Adam, and oh, how many in this generation are spell bound under this fearful influence. The missionary of large cities can tell you. How many well-meaning men come to church to hear the Word of God; probably, also, apply for admission after a time; but, when they hear that the Church is opposed to secret societies, their lips curl with a sneer, the door of their hearts rapidly closes against all argument, and they declare with a flourish of gesture and pride, "Once a mason, always a mason," or something else of similar tenor, and the gossamer thread of hope is cut.

Now, we come to the influence of the "isms" and the "ists." The "Holiness Band," the Sanctificationists, the "Christless Eddyists," otherwise known as Christian Scientists, the Dowie-ites or Zionists, the Sullivanites, and all the nameless host of imposters who scour the great cities for prey. Do they find it? Ask Mrs. Eddy in her palace built with the money of her vast coterie of fools. Ask Mr. Dowie in his private car touring the world like a prince.

Here is a vivid illustration of the prophecy, concerning such as love, not the truth, to whom God "shall send a strong delusion, that they shall believe a lie." But the great cities of our fair land are full of them. On every hand they are met with, interfering with the work, undermining the work, preventing the work. Even on such silly subjects as the above mentioned, which you would not believe would cause any sincere seeker after the truth any thought, the Christian missionary must be posted, and do battle against.

And, last but not least, there are the numerous sects, ever increasing in numbers, the majority of which have altogether cast aside "doctrine" as belonging to a former century; the majority of which have no personal confession of the truth, and want none; the majority of which are a "broad-minded," "liberal," host, proclaiming the "Fatherhood" of God, and the "brotherhood" of man, and in the delusion that the world is growing better day by day through their "liberal fellowshiping" they sleep on like the opium fiend, and do not want to be awakened. It is a spiritual euthanasia; they are under a spiritual anæsthetic; and, woe to the missionary who will dare to give them the Scriptural antidote. They awake like fiends. They scratch; they bite; they would tear you in pieces. Let the missionary but venture to tell them that they are sinners and need repentance; oh, what confusion usually ensues.

And, yet, in the midst of all this bedlam there are hidden many who hunger and thirst after righteousness; many whose poor souls long for a word of true comfort and soul's cheer. To these, when they are found, the missionary comes as an angel of light, with the longed for oil of gladness. They drink in the precious words of life with great eagerness, and join the ranks of the Children of God with joy. But what a task it is to find them? I comfort myself with a figure of speech in these latter evil days, when I see how precious few are willing to receive the Word of truth. It is this: From the parables of Christ I look upon the hearts of men as the field. I look back upon the labors of 1900 years of missionary activity, and see that the great harvest has already been gathered in. After the harvest the first gleaners were busy. These, too, found much for the great barns of God. But we are the latter gleaners. Our labor is much harder. There are not many ears left. We must go over the field time and again, and not grow weary. God, the great Husbandman, will have none of His precious fruit go to waste. It must all be found. We must glean until twilight—we are in the twilight already—we must glean in the gloaming, picking up an ear here, and one there; the night will come at last, when the

labors are ended, and the laborers will be called in to their great reward. I am waiting for the call. Many of the brethren are waiting. But let us not grow impatient. Let us continue in the labor until nightfall; then, the call will come. Yes; let us labor more earnestly. Our missionary activity in these latter days should be doubled. You must help, dear reader, support the faltering feet; strengthen the weakening hands of the laborers. Let your contributions flow more freely. You hear the cry from every field. Above all, pray the Lord of the harvest, that He may aid us, support us, strengthen us for a final, mighty effort, to

Let the Word of Power ring,
Let the ransomed shout and sing,
Loud proclaim in voice and deed,
How a Savior came and freed
Captive human souls.
How He labored on in pain,
Travailing in death, to gain
For His captive host the prize
Of the glory of the skies;
How the echo rolls!
Let repentance be proclaimed,
And the Name of Jesus named;
Let immortals look and see
Victory in agony;
Mystery sublime!
Let the song anew begin
While the laborers work and win,
Here a fruit and there an ear,
For, the night is drawing near,
Ended, then, is time.

PASTOR PATIENT.



WAS THE REFORMATION NEEDED?

"At the beginning of the sixteenth century, the representative of St. Peter was Alexander VI.

"That the Pope was the Antichrist is considered now an extravagance of Protestant fanaticism. That title was given to Alexander by an earnest Catholic in a letter to Cardinal Savelli, who was then at the Court of the Emperor Maximilian. The purpose of the letter was to describe the enormities of the Vatican and to invite Maximilian's interference.

"The writer says, that imagination could not conceive such a monster as Alexander: 'The benefices and offices which ought to be given to persons of merit are offered for public sale to the highest bidder. Men go with gold to the palace to buy the mysteries of the faith. Everything can be had for money—dignities, honors, marriages, dissolution of marriages, divorces—things which our fathers never heard of and which Christian custom forbids. Crimes grosser than Scythian, acts of treachery worse than Carthaginian, are committed without disguise in the Vatican itself, under the eyes of the Pope. There are rapes, murders, incests, debaucheries, cruelties exceeding those of the Neros and Caligulas. None are spared, not even the highest. Licentiousness, past description, is paraded in contempt of God and man. Sons and daughters are polluted. Harlots and

procuresses are gathered together in the mansion of St. Peter. On All Saint's day fifty women of the town were invited to dinner.' The details of what followed are totally unmentionable. 'Gold is gathered in from all quarters. Indulgences are sold in all churches of Christendom to provide a portion for the Pope's daughter, Lucretia. The son, Caesar Borgia, is so like his father that it is hard to say which is the greater monster. The cardinals of the better sort, if such there be, are silent, or affect not to see. They bought their rank with money. They preserve it with criminal compliance, and continue to speak smoothly to the Pope and praise and flatter.'

The letter is long, I give but parts of it. The original is printed in Burkhard's Diary, which has been lately published in full. Burkhard was a high official in the Vatican, in personal attendance on Alexander. He adds a great many disgusting particulars. The remarkable thing is that he affects neither surprise nor horror, but relates each abomination as if it was a common occurrence.

"And I would observe that the leading churchmen, who had to deal with the Reformation, were trained in Alexander's court. Alexander, the nuncio, who carried into Germany the Bull of Leo against Luther, and himself prosecuted Luther at the Diet of Worms, was Caesar Borgia's secretary."

* * *

"I turn to the monasteries. It is now said, and commonly believed, that the monasteries were suppressed in Protestant countries, because kings and nobles wanted their lands, and that the charges brought against them were invented to justify the spoliation. In the year 1489 complaint had become loud of the relaxation of discipline in the English abbeys. Cardinal Morton, then Archbishop of Canterbury, obtained a legatine commission from Innocent VIII. to examine and correct what might be amiss. It was only as the Pope's deputy that he was able to act. Of his own authority he was powerless. Morton visited, among other places, the great Abbey of St. Albans. The abbey itself was the most splendid in the island. The Abbot was a peer of the realm. Here is part of a letter which the Archbishop addressed to him—a contemporary draft of the original is in Morton's Register at Lambeth: 'During the time of your administration you have relaxed the rule of your order. You have neglected almsgiving and hospitality, and other pious offices. Your brethren in the house, whose blood a severe judge will require at your hands, have given themselves over to a reprobate mind, and lead lascivious lives, profaning the holy places, even the churches of God, by infamous intercourse with nuns. Among the crimes

for which you are yourself noted and defamed, you have admitted a married woman living in adultery to be a sister in the convent at Bray; of that convent you have made her prioress. The brethren of the abbey have resorted, and do resort continually, to this and to other women at the same place, as if it were a common receiving house, and they have not been corrected therefor.'

"Minor offences follow: 'You have dilapidated the common property, you have made away with the jewels, you have cut down and sold timber to the value of 8,000 marks, etc.'

"In this document there can be no suspicion of a desire to calumniate as an excuse for suppression; suppressions were not thought of till forty years later. There could be no question of jealousy between the bishops and regulars, as the Archbishop was visiting under order from the Pope. The charges brought against the other abbeys by Henry VIII.'s visitors were precisely of the kind alleged by Morton against the St. Alban's monks."

* * *

"I turn to a letter from Erasmus to an English bishop. Erasmus had keener eyes than were in any contemporary head. He was no iconoclast. He abhorred violence, and wished the Church to stand with undiminished dignity, but he knew that stand it could not unless it set its own house in order. He was eager for timely and quiet reform, and he never ceased to impress on Pope and prelate the faults which required amending, and the need of haste in mending them. I might quote a hundred passages from him, pointing out these faults; a single one will be sufficient.

"He had been speaking severely of the scandals connected with the confessional since it had fallen under the management of the friars. He continues: 'What I have said is not to censure Confession, but to purify the practice of it. Confessions are betrayed. The monks draw harvests from their penitents. They learn rich men's secrets. They stand at their deathbeds and dictate their wills. They rule their families by the knowledge which they have unfairly gained. Reflect seriously on what has grown out of the behavior of these men, and blame me if you can for denouncing it. Yet, it is to these friars that the Popes and princes would trust powers to deal with heresy. Who does not respect a monk who observes his rule? But where are such monks now to be found? What trace have the monks that we now meet of the religious character, but the dress and the tonsure? I should be sorry to say that there are no exceptions. But I beseech you, you who are a good, pure-minded man, go round your own diocese, visit the monasteries, examine into the life and conduct of those who are allowed

to tyrannize over us. I am not saying this to hurt the religious orders; my object is to shame them into amendment. They are hated, and they know it, and they know why, but they will not part with their faults, and try to crush their opponents with force.

Augustine says, that in his time life in a monastery was either the best or the very worst. What would Augustine say now, when so many of them differ nothing from Lupanaria [houses of ill fame], when there are so many sisterhoods where nothing is more rare than chastity? I speak of them as they exist this day among ourselves.'"

* * *

"I have one more extract to give. It is from the writings of the great reformer of the Carmelites, Theresa of Avila. Theresa says, speaking of the sisterhoods in Spain, as she found them in her own girlhood, that to many women convent life was rather a pathway to hell than an aid to infirmity [holiness], that parents would better consult their daughters' welfare by marrying them honestly than by placing them in relaxed houses of religion. 'The girls themselves,' she said, 'are not so much to blame. They do only what they see others do. They enter convents to serve the Lord and to escape the temptations of the world, and they find themselves in the world, with youth, sensuality, and the devil tempting them to evil. In the same house are two roads, one leading to piety and virtue, and the other leading away from piety and virtue, and so little traveled is the road of religion, that a sister who wishes to follow it has more to fear from her companions than from all the devils.'"

* * *

"Once more, I do not quote these passages to revive forgotten animosities, but to show, in mere justice to the Reformers, to what a point the Church had fallen, and how impossible it was to leave things go on as they were going. It was the time of the Renaissance. The minds of men had wakened up. Great scholars, Laurentius Valla, Ludovicus, Vives, Reuchlin, Erasmus, were printing the Greek and Latin classics—printing the New Testament—printing the Greek and Latin Fathers. Of the New Testament the Paris presses alone, in a year or two after its publication, had sold over a hundred thousand copies. The contrast between the Christianity of the Apostles and the parody of it then prevailing in the world was too violent to be denied. The monks recognized their enemy. Making a boast of their own ignorance, they denounced the new studies as heretical, and left them to laymen; and the consequence was, as Erasmus again says, that you heard subjects, of serious interest discoursed on at the tables of

peers and princes, while at churchmen's tables the talk was ribaldry and licentiousness. What were the laity to do with an order of men whom they still believed to have a supernatural commission, yet who from the Vatican to the secluded priory were living as if right and wrong had no meaning for them? Time was forcing on the question, when the fire was lighted by a spark which was kindled at Wittenberg in Saxony."

By PROF. J. A. FROUDE, Oxford University.
Lectures on the Council of Trent.

WILLIAM DALLMANN.

Church News and Comment.

AT HOME

Humberstone, Ont., Can.—On December 18th, 1904, Holy Trinity Lutheran Congregation dedicated their newly built church to the God and Father of the Lord Jesus Christ, according to the liturgy of the Lutheran Church. The congregation assembled first at the old church,—a long procession of school children, officers, and members, and friends being formed—and having come to the new church, introductory remarks were made by the pastor, the Rev. Theod. J. A. Huegli, the doors were opened, and the congregation filed in. A psalm was read, responsively, and a hymn was sung, whereupon the pastor preached from the text, Luke 19: 2-10. This was followed by prayer and the declaration of dedication. After this the regular church services began, during which the Messrs. Horace Rathfon and O. G. Lampman, were admitted to membership by confirmation. Rev. Bonnet preached on the words: "Behold the Lamb of God." The choir rendered several selections. There were about 350 persons present. In the evening the Rev. Ruesskamp preached, having arrived just in the nick of time, and in spite of great difficulties, on account of a railroad wreck. Though this is the third Lutheran Church in a small village, yet everybody was glad over the congregation's success through God's providence.

THEOD. J. A. H.

* * *

Brooklyn, New York.—The Church of Our Savior was begun as a mission—and the first one of our Synod in Brooklyn—in June, 1901. Since then, until now, this work has been financially supported by the English Mission Board of our German Synod at St. Louis. At first they gave us \$50.00 monthly, and, as the work grew, with the help of God, the subsidy was decreased. At last we still received a monthly subsidy of \$15.00. But beginning March 1st, we shall be a self-supporting congregation. It is with thanks to God that we mention this and with due credit to the Mission Board at St. Louis.

From the beginning we have used the envelope system for raising our expenses; at first the single, then the duplex system. We make an effort to enlist every communicant member, and though there be four or five in one family, as a contributor, this impressing upon every individual Christian his individual responsibility to God also in this respect. The only exception we make, is that husband and wife are entered as one contributor. No matter how little a person may be able to give, he ought to give something towards the support of the Lord's work.

J. H. C. F.

* * *

The Rev. Wm. S. Freas, D.D., of Baltimore, has again been elected president of the General Synod to fill out the unexpired term of the late Rev. E. J. Wolf, D.D.

L.

* * *

Announcement of the gift of \$1,100,000 to Union Theological Seminary, New York, was made by Dr. Charles Cuthbert Hall, president of the faculty. The donor is not named. It is the intention of the directors to utilize the gift for the removal of the

seminary from the present cramped quarters to the Riverside Drive, a site there being included in the gift. H.

An interesting decision in a church case was recently delivered by the Supreme Court of Iowa. A certain Roman Catholic congregation in that state some time ago, built a new church, for which a number of members subscribed and paid \$2,000.00 on the condition that they be given a priest who could officiate both in English and German. But the archbishop disregarded the stipulation and sent them a priest who understood German only. Upon their remonstrance, he replied that he had the right to send whom he chose and who, in his judgment, could best serve the congregation. At the same time he refused to return their money. The complainants then sought redress in the courts, and the suit was finally appealed to the Supreme Court, which has now decided that they are entitled to receive their money back.—Perhaps the archbishop will learn a lesson from this. L.

Race Suicide.—The "Boston Herald" has the following to report, though without pride, of one of the up-to-date districts of Boston:

"The lowest birth rate was in ward ten, 1.2 of the ward population. It would be unfortunate if all the wards had such a record, for the deaths were considerably in excess of the births—321 to 284. The sociologist might find food for reflection in the circumstance that ward ten is one of the principal apartment house districts of the city. The apartment house discourages children as a family element, and with them the birth rate."

Verily, it requires no expert sociologist to note how "race suicide" and the ubiquitous "divorce" seem to flourish with the modern "apartment" house. H.

The pastors of Mansfield, Ohio, have been studying the divorce evil and they present some facts that are appalling and the outlook is very discouraging. From their report we take the following facts about Ohio:

1870—One divorce to 36 marriages.

1880—One divorce to 18 marriages.

1890—One divorce to 15 marriages.

1900—One divorce to 10 marriages.

1902—One divorce to 9 marriages.

In the city of Cleveland recently 87 divorce proceedings were entered in 11 days—an average of nearly 8 a day. For the same time 223 marriage licenses were issued, making the ratio 2 to 5 or 1 to 2½. The aggregate number of cases pending in Ohio on July 1, 1903, was 10,000. It has been estimated that in the neighborhood of 200,000 cases for divorce are pending in the United States to-day.

Appalling figures are these to all who have the welfare of the country at heart, and especially to those who, in addition, stand in awe of the words: "What God hath joined together, let no man put asunder." R.

The Administration at Washington has put itself in a, to us, unenviable position by circumventing the law which was intended to separate Church and State in the Indian education work. It appears that \$102,000 about was paid last year in the shape of contracts to Churches, of which sum about \$98,000 went to the Roman Catholic schools and about \$4,000.00 to a Lutheran school. How difficult it does seem to keep Church and State separate in practice. In theory it is very simple. H.

The latest news about Dr. Dowie is, that he is arranging for the purchase of a million acres of land in Mexico, with a frontage on the sea of fifty miles, to start a Zionist State. L.

"The tendency of the theater to-day is downward; downward in its literature, in its morals, in its arts, and in its speech. We are an easy-going people, and in our amusements take things as they are provided. To-day, money-getting is the main motive

which animates the purveyors of our theatrical entertainment. Until there can be set for our theaters a higher standard than that based chiefly on money-getting, we must expect the downward tendency to continue."

No, it's no "bigoted" preacher who speaks so, but James S. Metcalfe, the dramatic critic of "Life." R.

New York City is to have an Atheist temple. There are said to be about 10,000 Atheists in that city, and the Hebrew Socialists are said to be in sympathy with the movement. It is said that money enough has been raised to warrant the drawing up of plans for the temple.—Ex.

ABROAD

At the dedication of St. Stephen's Church, in Berlin, the pastor put Catholicism on the same level with atheism and warned his hearers against both. Emperor William heard the sermon and manifested great displeasure at the "intolerance" of the preacher. But against those who openly attack and despise the Word of God, he has little to say. And that in the land of Luther! R.

Representatives of Methodists, Presbyterians and Congregationalists lately met in Canada to discuss the question of uniting these churches in the Dominion. Five committees were appointed, with representatives in each of the three denominations, to consider, respectively, Doctrine, Polity, Ministry, Administration and Law, and to report the result of their deliberations at a later meeting.

Religious Awakening in England.—There are not wanting signs that we in England are on the eve of a great religious awakening, as the result of a profound revulsion of feeling against the worldliness and materialism that have for so long held baneful sway. A most remarkable wave of religious emotion is passing over Wales. The public houses are losing their trade, foot ball clubs are experiencing a depression as profound as it is unwonted and meetings for prayer and praise are carried on by night as well as day.—Church Eclectic.

New York, February 9.—Information has been received by the board of foreign missions of the Presbyterian Church here that the Presbyterian Churches in India have been united into one general assembly after a series of meetings at Allahabad. The churches included are the Church of Scotland, United Free Church of Scotland, Presbyterian Church of England, Presbyterian Church of Ireland, Presbyterian Church in the United States, Reformed (Dutch) Church in America and Presbyterian Church of Canada.

They have 33 presbyteries and 332 churches and a total community of 73,983.

This is said to be the first occasion in which churches of America and Europe have been united.

Pope Pius IX. shall be canonized, or be created a saint. Leo XIII., who knew his predecessor very well, took no interest in the desire esteeming him unworthy of the honor. The present pope, however, is making strenuous efforts in the direction indicated. Of course, he who shall thus be canonized, must have performed some (alleged) miracle. What miracle has Pius IX. done? Everybody is on the search. And sure enough, one, nay two, such miracles are now asserted. It is claimed that a young man arduously desiring to enter the army, but suffering from epilepsy was cured in a miraculous way by Pius. Another, it is avowed, was cured of a malady by wearing a small portion of Pius' cloak on his breast. Now, since the miracle performed by Pius IX. has been found, what hinders his elevation? It was Pius IX., who brought to official and church the doctrine of the immaculate conception of Mary. Before his time this doctrine was of disputed authority and validity.—Ex.

Hearth and Home.

A TERRIBLE ACCUSATION

Once he had stood at the parting of the ways; at that time, he was a lad developing into manhood.

He had only two roads to choose between; the one wide and easy to travel, but leading to spiritual ruin and eternal death; the other narrow and steep, but leading to real success in life and to eternal glory. No effort would be required to enter upon the one, but he would have to summon all the moral strength at his command to enable him to make the sacrifice and self-denial awaiting him on the other.

He did not possess any spiritual insight, neither did he look upon life from an eternal point of view, hence he selected the one promising the most pleasure and the greatest ease, not giving a thought as to what the result would be in days to come.

The company was large and pleasant, and he learned to feel at home with people of bad habits and loose morals; at last he could not have broken away from them, had he tried to do so. Once in a great while a pleading voice from a better land would reach him, but he knew it not for he had not learned to know it as a child.

And now, after a few years of life given over to the beast that is lurking in the bosom of every ungodly man, he stood before the bar of justice accused of a hideous crime.

He was still a good-looking man, but evidently a moral wreck, for he did not seem to realize what he had done to merit the attention of an outraged community.

The court-room was full of a morbid and curiosity-seeking crowd. His old father was there, but he did not seem to notice him. Something harsh, hard and uncanny bespoke the old man's character.

The Clerk of the Court arose with a document in his hand, and bid the prisoner arise.

"David Farrle, you are accused of —; are you guilty or not guilty?"

"Guilty," answered the prisoner without hesitation.

A deathly silence prevailed in the court-room. The crowd had evidently not expected this. But through the fateful silence heartbreaking sobs could be heard. They came from an old lady—the prisoner's mother, who was divorced from her husband.

The prisoner's lawyer had advised him to plead guilty, for the case was clearly against him; the counsel would later introduce a plea of insanity in favor of his client.

After a few preliminary questions the judge asked the prisoner, "And how were you led to commit this terrible crime?"

"By not knowing the difference between right and wrong; I commenced my downward career as an infant, your Honor."

"But you were brought up in a good, Christian home, were you not?"

"Indeed, I was not; my home was everything but a good Christian home."

"But you learned to know the difference between right and wrong in the Sunday-school, as a child, did you not?"

"I was never sent to Sunday-school. My father was an infidel and my mother thought more of her pet dog than of her children and their training."

The prisoner's father was the only one unmoved in the room by this time, and from the rear came another painful sob.

"But in late life you have heard the doctrine of right and wrong expounded from the pulpit?"

"My father taught me to hate the Church, and so I have never been inside a church in my life."

"But you surely know what the Bible teaches about right and wrong?"

"I have never read the Bible before the prison missionary brought me one, and then it was too late."

"Do you really mean to accuse your parents of your downfall?"

"I do, your Honor, because they did not start me right in life."

"That's enough," the judge said, with a sad expression in his noble face.

A woman fainted and was carried out—but few of the spectators knew that she was the mother of the man before the bar.

Not a muscle moved in the face of the father; he sat as though the case did not concern him at all.

But when he went out from the courtroom, leaning heavily on his cane, he looked a doomed man.

Did he feel the force of the accusation preferred against him by his son, or did he consider himself blameless for his son's sad career?

He had done exactly what other fathers have done and are doing today; and the result is the presence in our population of the element of the civilized heathen, which may be intelligent and educated, but which has no moral stamina, no Christian sense of right and wrong.

The young man might have taken the same course and traveled the same road, had he been brought up in a good Christian home and under the influence of the Church, but he would have had some latent strength by which to ward off temptations when they came his way. Now the odds were too heavy, and he followed the line of least resistance; it is so easy for a man of his training to keep to the way of the world, and so difficult to choose the path of righteousness and to stick to it.

He was surely to blame for the crime committed; he, and he alone, would have to pay the heavy penalty for it before both the judge of the Court and before the Great Judge in the hereafter.

But what say we of those parents of his? Had they nothing to do with this crime? Shall we pass them by with scorn or pity? Surely, that poor mother needs our pity; she has paid a great price for her negligence. And even the father has need of some one to talk to him in a different way from what his own son did. May God have mercy

upon them for what they did, or, rather, neglected to do for their son!

If this young man could teach some parents a lesson with regard to the training of their children, then even this tragedy will have a mission to fill in God's dealings with humanity.

Every father and mother are dealing with immortal souls; they are training their children either for the devil and eternal death, or for God and eternal life.

A few years hence their sons and daughters will stand where this young man once stood—at the parting of the ways. Will they then have the courage to choose the road of righteousness? Probably not unless Christ has become a potent factor in their lives, not unless father and mother, or at least one of them, have done their duty towards bringing them up to the path in which they should walk.

And if, which God forbid, they will be called upon to hear in the court-room a story of sin and crime from their loved ones, one thing they will be spared, and that is: to be accused of being the cause of their downfall.—Selected.



SAD COMPARISON

In an address by ex-Governor St. John, of Kansas, some time ago, he made the following statement:

"On a certain occasion I addressed an audience consisting of 1,000 persons. Nine hundred and ninety-one were men and only 9 were women.

"The following week I attended another meeting. In the audience here there were 5 men and 55 women.

"The former meeting was held in the State Prison, and the latter was a prayer-meeting in our church."



SPURGEON ON THEATRE-GOING

"Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all these things, and so do my people. We argue this way: Granting it perfectly safe and profitable for myself to go to the theatre; if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into temptation, which but for my self-indulgence, they would entirely escape."

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them; and why? Not because there is any danger of my passing through the gardens to the gambling tables. No! But a friend of mine once related the following incident to me: 'One day Mr. Blanc met me and asked me how it was I never entered his grounds. 'Well you see,' I said, 'I never play and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantage of your grounds.'

'You may make a great mistake,' said Mr. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself, that you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment, feel themselves perfectly safe in following you into my gardens, and thence to the gambling table the transition is easy.' After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theatres."—*Pall Mall Gazette*.



SMALL BEGINNINGS AND TERRIBLE ENDINGS

Holland, as is well known, is a country a considerable part of which is lower than the sea, which surrounds it, and which is kept out by large embankments, called dykes. Many years ago, it was perceived that one part of the embankment was defective, for the water had begun to ooze through, although in small quantity. A meeting of the inhabitants of the immediate neighborhood was called, to take into consideration the means of remedying the defect. The meeting adjourned without deciding upon anything, because it was considered such a very little evil—nothing would hurt, they said, as the quantity of water that came through was so small, and some future time would do very well to devise means to remedy the evil. Not very many weeks after that meeting, one beautiful Sunday evening, when a more than usual calm serenity rested upon everything—without any further warning whatever, the sea burst through the embankment, which had been gradually weakened by an apparently insignificant evil, destroyed many large towns, seventy villages, an immense number of cattle, and more than 100,000 inhabitants. A small beginning but a terrible ending.

Reader, beware of the small beginnings of sin, for even a sinful thought indulged may have a terrible ending. An impure look may be the prelude of a ruined character! The acquisition of a penny by dishonest means may be the first step towards all sorts of crimes! Wherefore, crush your sins in the bud, and "keep thy heart with all diligence, for out of it are the issues of life."



NEW LIGHT ON OLD THEMES

I well remember the first time in my life I ever read a whole book of the Bible through at a stretch.

It was in France. I was in a town where there was no Protestant service. In the early morning I attended the Roman Catholic Church; but, the worship being over about breakfast time, I had the rest of the day on my hands.

Having sauntered out of the town and cast myself down on a green knoll, I began, by mere chance, to read the Epistle to the Romans. I read one chap-

ter; but instead of stopping there, as I had been accustomed to do, I read a second, and then a third. By degrees I was caught in the current of the great argument, which swept me irresistibly along.

Then I forgot everything except the delicious impact of the crowding thoughts and the kaleidoscopic vistas opening out on every hand, till at last I came out, excited and overawed, at the close of the last chapter.

That experience was a revelation to me of a new way of finding interest in the Bible. I saw that a book of the Bible is a unity—the discussion of a single great theme. In the light of this whole, all the parts become luminous, the meaning of every verse being manifest when it is seen in its place as the bridge from what goes before to what comes after.

Ever since that day I have cultivated this method of reading the books of the Bible, and it has brought me untold profit and satisfaction.—Rev. J. Stalker, D. D.

*** GRACE

Christians are to "rejoice all the day." Each day brings its own trials, its own dangers, its own necessities, its own temptations; and there must be a daily feeding upon Christ if we would daily rejoice in Him. The food we ate yesterday is not the food of to-day; and so the grace given yesterday is not the grace for to-day. We need a daily supply of spiritual strength for our souls, as we do food for our bodies, therefore the prayer, "Give us this day our daily bread," applies to both. And we may depend upon it, God will give strength for the day. If we are called to suffer, He will give us suffering grace; if we are called to die, He will give us dying grace. He will give us grace when it is needed; why should He give it before? Have we not found it so in our past experience? The trials we most feared have come upon us and yet we have been sustained; we have been a wonder to ourselves. And while we pass the day of our sojourning here in His fear, we shall see enough of God's goodness to cause us to "rejoice evermore."—Canon Bardsley.

*** THE EDITOR'S REPLY

A certain farmer, who was an infidel, sent to the editor of a weekly newspaper the following letter:

"Sir:—I have been trying an experiment. I have a field of Indian corn which I ploughed on Sunday. I planted it on Sunday. I did all the cultivating which it received on Sunday. I gathered the crop on Sunday, and on Sunday hauled it to my barn; and I find that I have more corn per acre than has been gathered by any of my neighbors during this October."

What a triumphant sneer lay behind these words of the skeptic! But one thinks the light faded from his eyes as he read the sentence which the editor appended to his letter: "N. B.—God does not always settle His accounts in October."—Selected.

Miscellaneous.

NOTICE OF SYNODICAL MEETING

In minutes of Buffalo session (p. 46), under heading of "Standing Rules," we read, "Resolved, That the Convention of Synod be held during the vacation season."

It being impracticable to meet before the German Delegate Synod, our sessions have been arranged for with Rev. M. S. Sommer's congregation, St. Louis,—whose invitation was accepted by committee—as early in July as feasible. Exact dates and all details will be given later by Secretary.

A. W. MEYER,
President.

ACKNOWLEDGEMENT

Received with sincere thanks from the Rev. J. F. Wenchel, Boston, Mass., a box of valuable books (50 vols.) for Concordia College Library.

Conover, N. C., Feb. 2, 1904.

C. A. WEISS.

A CORRECTION

The Rev. Haeuser was installed as field secretary for missions not, as stated, at Wittenberg, but at Merrill, Wis. EDITOR.

The Reviewer.

VERHANDLUNGEN DER 20. VERSAMMLUNG DER SYNODAL-CONFERENZ. 15 cents. Concordia Publishing House, St. Louis, Mo.

"May a Lutheran pastor give Communion to Lodge-members," is the subject of the doctrinal paper and is treated in a somewhat novel way. The conclusion reached is, of course, in the negative. There is, besides, a full report of the work among the freedmen. R.

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General Editor, J. N. Lenker, D. D.

The "Witness" of May 19, 1904 writes: "Dr. Lenker is putting the Lutheran Church under obligation by the series of volumes he is now publishing. It is his desire to publish the most important and instructive works of the Reformer in English. . . . Every one will be pleased to have Luther's Works in such a handy form, on such excellent paper and in large clear type. We would urge and encourage the editor to continue his work."

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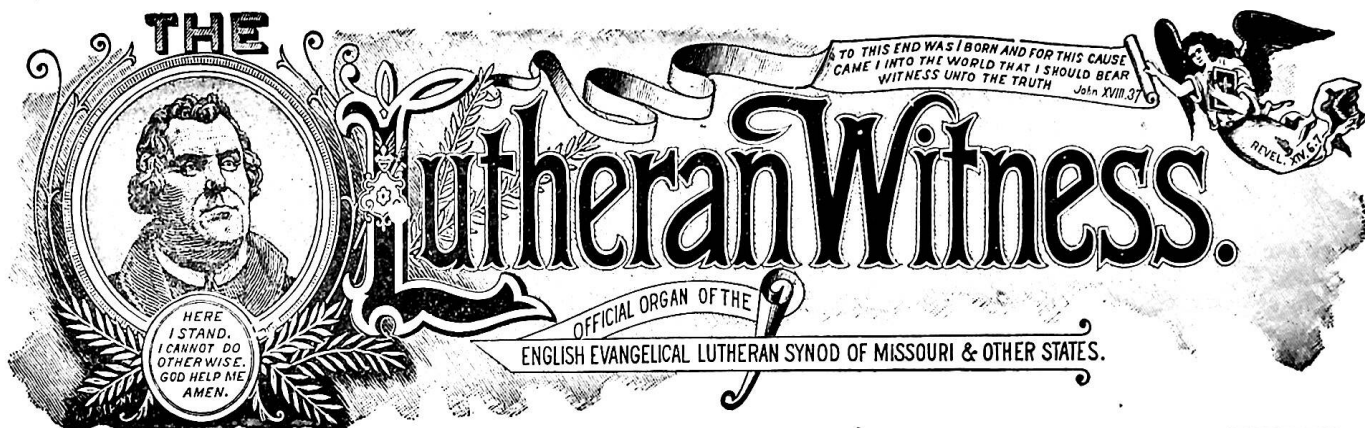
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PITTSBURG, MARCH 9, 1905

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SINAI AND CALVARY

There are two mountains hallowed
By majesty sublime,
Which rear their crests unconquered
Above the floods of Time.
Uncounted generations
Have gazed on them with awe—
The Mountain of the Gospel,
The Mountain of the Law.

From Sinai's cloud of darkness
The vivid lightnings play,
They serve the God of vengeance,
The Lord who shall repay.
Each fault must bring its penance,
Each sin the avenging blade;
For God upholds in justice
The laws that He hath made.

But Calvary stands to ransom
The earth from utter loss
In shade than light more glorious,
The shadow of the Cross.
To heal a sick world's trouble
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

The boundless might of Heaven,
Its law in mercy furled,
As once the bow of promise
O'er-arched a drowning world.
The Law said—As you keep me
It shall be done to you.
But Calvary prays—Forgive them
They know not what they do.

Almighty God! direct us
To keep Thy perfect Law!
O blessed Saviour, help us
Nearer to Thee to draw;
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

John Hay.

Editorials.

"Behold the Lamb of God which taketh away the sin of the world," is again the sad but withal hopeful call of Lent. Christians have ever reverently heeded it. No theme has touched more deeply their spiritually sensitized hearts than that of the saving love and sorrow of Calvary. The great sacrifice of Love Divine for the crimes that man had done; the sacrificial suffering and death to take away the sin of the world, has dissolved thousands of hearts in thankfulness, and again and again, has melted Christian eyes in tears. May it again manifest its power also on us and many others during this solemn season.

H.

Deplore it we may, but the fact is that the idea and practice of fasting—real fasting—is no longer connected

with the observance of Lent. The travesty on this "fine outward training"—to quote the words of the Enchiridion—as practiced in the Romish Church, need not concern us because of the legalistic—salvation-by-works—spirit in which the custom is maintained in that Church, as well as on account of the characteristically interminable dispensations by which only a minimum of fasting is found to remain. But the spirit of the fast, the spirit of self-denial and self-sacrifice, should fill the heart of every Christian, in a special measure, as he contemplates the Sacrifice on Calvary from which every other sacrifice, that is such in fact, derives its worth. True, herein, too, Satan shows himself again to be the ape of God in mimicking holy things, by moving his children, the devotees of the flesh, to make pretense of denying themselves by abstaining, for forty days, from the frivolous pleasures that make up the round of their life. With a loudly heralded carnival—farewell to the flesh, it means—the season of theatre-going and dancing and the like is brought to a close and the wordlings are "keeping Lent" by abstaining from those pleasures in which the Christian should never indulge. But for Christians it is really a serious matter to think on the love of Him who first loved us and to feel to what measure of sacrifice this love should move us in view of the vast possibilities for service our day presents.

* * *

What are we doing? how are we serving? The vast field stretches before us and there is no one among us, no matter how humble his lot, to whom the possibility of service involving self-denial does not show itself. We give for the support of the work of the Church both among us and among those to whom the Gospel from Calvary is still to be brought. Yes, we give of our silver and gold; but how much? How often has this giving meant genuine self-denial, a real sacrifice? How often has such giving really hurt the flesh in that it involved the letting-go of some cherished luxury or comfort of life—not to speak indeed of the necessities of life? A new house, finer furnishings, more stylish clothes,

a pleasure jaunt—have they ever been put away in order that we might give? And we serve, yes, we serve; but how much of our precious time do we really put at the call of Him who has bought us with a price? In the home, in the Church, in the school, in the Synod, in the community round about, how great demands upon our time and service of love are made by Him who said, "A new commandment I give unto you, that ye also love one another." In how far has such service ever meant for us the denial of self and of personal interests? And finally, we have sons for whom we have mapped out a promising business or professional career. Have we ever earnestly and honestly asked ourselves whether the Lord hath not need of them? Yes, such a question may put an end to many cherished plans; and to give that son for service in the Church may mean a sacrifice, such as God alone can value. But if the Lord hath need of him—of my son—shall I say nay? Support my neighbor's son, send him to school to prepare for the ministry of the Word, when it is my son whom I am called to sacrifice—where is then the service and the self-denial? O God, bless unto us this Lenten tide that we may learn ever better to give not only of our abundance, and to serve not only in our leisure, but truly to deny ourselves.

R.

It is laudable, of course, not to raise our hands against our neighbor, or rather, it is enjoined upon us not to do so? But shall we stop here? Would it not be better if we could say that we have entered into the spirit of the commandment by removing everything from the neighbor's path that might cause him injury? Yes, we should view all the Commandments in this light. Then we shall understand what is meant by sins of omission, namely the many things left undone that might have helped others.

*

What is life? Is it the fortune that we inherit, the wealth that we amass, the money that we spend on ourselves? Ah, no! We must not stop at these externals. Pleasure and ornament do

not constitute life, and the man who stops at these has missed the true aim of life. For the time will come when he must pass on and leave all these things behind. If, then, he has spent the time allotted him here altogether on fleeting things, what account shall he render when the last great reckoning is made? Do you think that men will inquire before the throne of God how much money he piled up, or how much he enjoyed his days here below? Will the question not rather be, did you make use of these things as not possessing them, and did you look above all else to the welfare of your soul? Let us consider well whether we are falling short.

W.



We have repeatedly adverted to the fact that the revival-method of converting people is losing ground continually, and have at different times quoted voices coming from various churches which use, or have used, this method of gaining members. Here are several more. The "Christian Standard"—Disciples of Christ—says:

"The old emotional meeting, like 'getting religion,' is a thing of the past; let it go, for it always left a cheap feeling. Men, religiously as well as politically, today are not moved by emotion, but by conviction. The one method is sweeping; the other, lasting. One is the effort by the one in a hippodrome; the other is to be done by many going everywhere preaching the Word."

*

And Bishop Spellmeyer, of the Methodist Episcopal Church, delivers himself thus:

"Too often the effects of the modern revival are superficial. The methods employed for the revival are superficial and the effects are not lasting. Such revivals produce driftwood. Better save ten men by ordinary means than one hundred men by extraordinary means. I have seen the modern revival for saving souls. How many converts of such modern revivals in their lives forever afterward give glory to God? Is there one in ten? Is the ideal modern revival, the meeting held in a hired hall or a theater building, with hired bands, which aims to convert a multitude—Is this the ideal? I believe better results may be accomplished by revivals of the real kind."

And the "Advance"—Congregation—has this to say:

"Frequently the number of 'souls saved' in a revival, or supposed revival, has been talked about as a farmer would tell of the number of bushels of corn which he had gathered from his field. But when after results showed that many of these souls had been saved only for six weeks or six months there naturally arose a feeling similar to that of the Methodist who remarked that his church received members on

six months' suspicion. Temporary salvation is, and ought to be, at a discount. For while the Bible recognizes the possibility of a falling away, and while every wise worker must take it into account, nevertheless this possibility is no justification of superficial methods, half-done work, or a hasty hurrah over results. When Jesus was asked whether many or few are saved, He declined to give a direct reply. The question can be more definitely answered after the judgment than immediately after a revival."

No Lutheran of the straight-laced Missouri kind could improve very much upon this.

*

We have taken occasion before this to call attention to the unfortunate custom, so widely prevalent, of allowing the children to go home after Sunday-school, instead of keeping them at church during divine services immediately following it. "Der Zionsbote" utters the following pertinent truths about this:

"A divine service, in which few or no children partake, is a very sad spectacle. One finds Sunday-schools, which are dismissed shortly before services, but all the children are hastening home or to the playground; very rarely one of them takes part in the divine services. Such a congregation is digging its own grave. The fault lies (1) with the pastor, who reminds neither parents nor children of their duty, and perhaps also does not preach in a sufficiently simple manner for the children to derive any benefit from it; (2) with the teachers, who do not urge the children to stay for the service; (3) with the parents, who are not conscious of their responsibility; (4) sometimes with the children, who reject all good advice; (5) perhaps also with the whole congregation, synod and church, which is indifferent not only in regard to the school question, but about the religious care of the young in general."

Are we all doing our duty in this respect? Let us try to answer this question conscientiously.

L.

Statistics of Synod.

THE STATISTICIANS ANNOTATIONS

According to a resolution of Synod, the annual statistics, covering the year 1904, are herewith again submitted in the "Lutheran Witness." All responded to the call for statistics but one, whose failure to forward the necessary figures, in due time, was, perhaps, due to circumstances as we have reason to believe that it was. Our statistical tables are therefore nearly complete. As far as the data which pastors furnish from their records come into consideration, it appears that a few figures

only are missing. We are also happy to say that the reports furnished by the treasurers of our congregations appear to be complete, with but one or two exceptions. And it is well that we should bear in mind, that if our statistics are to be of any value at all, they ought to be as complete and accurate as possible.

The Statistician prepared and mailed detailed directions for making up the reports, and we, therefore, have reason to believe that our statistics for 1904 are of a *comparative value*, the same rules having been observed by all in writing their figures. *Preaching stations*, i. e., such missions which have not yet been organized into a congregation, and which consequently show no voting membership, as also, of course, every organized charge have each been given a separate place in the report. By special request the *location* of all charges has also been given, and not only the name of the charge, as has been customary heretofore. The number of *souls* includes all baptized members of the congregation. Under *parochial schools* we have also indicated where there is no regular school, but where the Pastor gives instruction in the Christian doctrine on Saturday or any other day or days during the week. If the pastor teaches, the letter "P" so indicates. Under *adult baptisms* all are included who were instructed by the pastor previous to their baptism. The number of those who *communed* during the year shows how often each individual communicant communed on an average, i. e., if A communed twice, B four times and C but once, then the number communed would be seven, while the average would be two and a fraction. Under "*Gains and Losses*," not all the souls, but only the communicants have been counted. Under "*Home Purposes*," in the financial columns, moneys received from the Mission Board as a subsidy have not been included.

The statistics of last year compare favorably with those of the previous year. Our communicant membership is larger by two thousand, but the increase in our voting membership has not kept pace therewith. Nineteen out of fifty-one pastors have a teacher or themselves instruct the children in the Christian doctrine on other days of the week beside on Sundays; a gain of three schools and three pastors who teach a school over the previous year. The number of teachers remains the same, while the number of pupils has increased by almost two hundred. Sunday-schools we have sixty-three; a gain of three over the previous year. The number of scholars has increased by five hundred. The average time which each communicant communed during the year is but a fractional part more, but *does not average two times for each member*. The number of those re-

ceived by letter is but a trifle larger than in the year previous, while the number of those restored is larger by about one hundred and fifty. The number of those excommunicated is less, but this is, likely, due to the fact that such who excommunicated themselves, were not enumerated under this heading in the present report, these having been counted under losses. The number who were excommunicated by direct action of the congregation is given as four only. The number of gains and losses both show an increase over the previous year.

Moneys contributed by the congregations to the Synodical Treasury show an increase of about two thousand dollars, and the Mission Treasury received eight hundred dollars more than in 1903. The financial figures under "Colleges" show a decided decrease, which, no doubt, is due either to the fact of a different classification in the present report, or to the greater need of direct support to Synod's Treasury, from which, by the way, the *current college expenses* are met. The support of students shows an increase of two hundred dollars. The Church Extension Fund shows a slight decrease. Six hundred dollars more than in 1903 were given toward benevolent purposes in 1904. Six thousand dollars more were contributed for home purposes, while the total amount contributed by our congregations shows an increase over 1903 of about the same sum.

To these contributions must be added the contributions of our Sunday-schools. Our Sunday-schools contributed \$870.35 for home missions in 1904, over against \$745.29 in 1903; and \$5,227.25 for home purposes in 1904, over against \$3,634.77 in 1903. The total contributions by the schools for all purpose amounted to \$7,770.90 in 1904, over against \$6,705.62 in 1903.

The total contribution by congregations and Sunday-schools amounted to \$99,163.73 in 1904, over against \$92,426.26 in 1903, an increase of \$6,737.47.

The average contribution of each communicant member in 1904 amounted to \$8.86. The average amount contributed by each Sunday-school scholar amounted to \$1.07.

The tables show that *fifty-one* pastors are in charge of *seventy-four* congregations and *preaching stations*.

In conclusion, of what value are statistics? Never are they to awaken in us a spirit of self-glorification, but they are rather to humble us by showing us how little has been done and how much more could and ought to have been done by us for the Lord. On the other hand, though, by showing us how much *the Lord* has blessed our poor labors, they are to lead us to praise and glorify His name and incite us to

greater activity, inasmuch as we are privileged to be co-laborers with God in the work of saving sinners.

"Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."—Rev. 5:13.

JOHN H. C. FRITZ.
Statistician of Synod.

Additional Statistics.

OUR COLLEGES

Concordia College, at Conover, N. C., has four professors and one teacher of music; 39 male and 20 female students—14 of the male students are preparing for the ministry; 4,400 volumes in the library.

The school year begins on the second Wednesday in September and closes about the middle of June. The average annual expense of maintaining a student is \$130.00. The following studies are taught: Religion, English, Latin, Greek, German, Hebrew, French, History, Lower and Advanced Mathematics; Physical, Mental and Moral Sciences; Singing. The courses are: Ancient classical, modern classical, scientific, normal and elective.

The President of the faculty writes: "Should like to get girls to prepare them for teaching in parochial schools."

The faculty of *Concordia*: Prof. Geo. A. Romoser, president; Prof. C. A. Weiss, Prof. Geo. Luecke, Prof. H. B. Hemmeter.

* * *

St. John's College, at Winfield, Kansas, has: five professors; 50 male and 14 female students—24 of the male students are preparing for the ministry; 1,027 bound and 1,133 unbound volumes in the library, a total of 2,160.

The school-year begins the first week in September and closes the second week in June. The average annual expense of maintaining a student is \$130. All branches pertaining to the Ministerial, Normal, Scientific and Commercial courses are taught.

The college property is valued at \$40,000 free from debt.

The faculty of *St. John's*: Prof. A. W. Meyer, president; Prof. H. Stoepelwerth, Prof. Chas. Scaer, Prof. L. Steiner.

* * *

OUR MISSIONS

During 1904 the *Mission Board* supported 19 missions; three stations became self-supporting, six new fields were added. The total support given by the Board amounted to \$2,489.41. The Board writes, "The crying need of the hour in our Synod is a Church Extension Fund, one that is worthy of the dignity of the name that it bears."

OUR PUBLICATION BOARD

Here are a few figures furnished by the Board:

Subscribers to "Witness" 3,200
Subscribers to "Guide" 5,200

Number of books and tracts printed during 1904:

Hymn books 11,000
Sacred Acts (new) 2,000
Why Am I a Lutheran (2 Ed.) 2,000
Children's Day Program (new) 6,000
Christmas Programs (new) .. 3,000
Old Testament Histories (new) 3,000
Primary Leaflets (new) 2,000
Catechism Folders (new) ... 2,000

Total 31,000

* * *

TREASURER'S REPORT

The treasurer of Synod reports: Receipts, \$14,736.13; disbursements, \$14,025.87.

* * *

THE SYNODICAL MAP

In looking over the list of places where our charges are located the student of geography will at once see that our synodical boundaries will form an irregular line drawn from Boston through Albany to Buffalo; through Humberstone, Canada, to Detroit, to Chicago; through Milwaukee to St. Paul, to Winfield, Kansas, to New Orleans, to Scranton, Miss., to Conover, N. C., to Washington, to Baltimore, to Harrisburg, Pa., to New York. Within these boundaries we are also represented at Cleveland, Fort Wayne, St. Louis, Cincinnati, Pittsburg, Jersey City and other smaller places in various states.

We have no congregation in the far West, and but two in the far South—New Orleans and Scranton. We are represented in the following twenty states: Massachusetts, New York, New Jersey, Pennsylvania, Maryland, Virginia, N. Carolina, W. Virginia, Ohio, Michigan, Tennessee, Mississippi, Louisiana, Arkansas, Kansas, Missouri, Minnesota, Wisconsin, Illinois, Indiana, and in the District of Columbia and in Canada.

Most of our congregations are east of the Mississippi river and north of a line drawn from St. Louis through Knoxville to the southern boundary of North Carolina.

Groups of two or more congregations and preaching places with two or more pastors we find at the following places and their immediate vicinity: New York (8), Baltimore (4), Pittsburg (2), Cleveland (2), Buffalo (4), Detroit (3), St. Louis, (4), Winfield (4), Conover (10).

The president of Synod resides at Winfield, Kans., the vice-president at New York, the secretary at Boston, the

PAROCHIAL REPORT

January 1st, 1905 December 31st, 1904

Evangelical Lutheran Synod of Missouri and Other States

| PASTOR | CONGREGATION | LOCATION | MEMBERS | PAROCHIAL SCHOOLS | SUNDAY SCHOOLS | OFFICIALS | | | | | | | | | | MONEYS CONTRIBUTED | | | | | | | | | | | | | | | | | | | | | |
|-------------------------|----------------------------|-----------------|-----------|-------------------|----------------|-----------|--------|-----------|--------|-------|--------------|-------------|--------|------|--------|--------------------|---------------|------------------|----------|---------------------|-----------------------|--------------|---------------|---------|--------------------|---------------|------------------|----------|---------------------|-----------------------|--------------|---------------|-------|----------|----------------|--|--|
| | | | | | | Baptized | | Confirmed | | Total | Communicants | Transferred | Buried | Gone | Losses | Synodical Treasury | Home Missions | Foreign Missions | Colleges | Support of Students | Church Extension Fund | Benevolences | Home Purposes | Total | Synodical Treasury | Home Missions | Foreign Missions | Colleges | Support of Students | Church Extension Fund | Benevolences | Home Purposes | Total | Missions | Other Purposes | | |
| | | | | | | Infants | Adults | Children | Adults | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Biegner, E. | Emmanuel | Webster Co. | Mo. 122 | 65 | 25 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 24.00 | 18.05 | | | | | | 153.40 | 400.40 | 605.38 | | | | | | | | | | | | |
| Bischoff, Paul | Trinity | Morgan | Mo. 39 | 21 | 10 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 10.50 | 10.00 | | | | | 37.32 | 802.10 | 955.92 | 5.00 | | | | | | | | | | | | |
| Bonnet, A. T. | St. Paul | Conover | N. C. 351 | 218 | 50 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 31.00 | 34.00 | 12.00 | | | | 15.00 | 374.63 | 379.79 | 2.55 | | | | | | | | | | | | |
| Bracuer, J. R. | St. John's | Catawba Co. | N. C. 316 | 176 | 69 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 11.49 | 3.39 | | | | | 61.10 | 5361.11 | 5437.71 | 25.00 | | | | | | | | | | | | |
| Buchheimer, L. | Christ | South Sodus | N. Y. 92 | 38 | 14 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | | 3610.76 | 3711.21 | | | | | | | | | | | | | |
| Cook, Walter | St. Mark's | Zurich | N. Y. 400 | 169 | 21 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 18.00 | 25.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Coyner, E. T. | Grace | Jersey City | Mo. 625 | 330 | 68 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 11.49 | 3.39 | | | | | 18.00 | 5610.76 | 3711.21 | | | | | | | | | | | | | |
| Dale, W. H. | Redeemer | Springdale | Mo. 128 | 71 | 15 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Dallmann, W. | Emmanuel | Asheville | N. C. 60 | 24 | 8 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Detzer, J. Adam | Calvary | Morganton | N. C. 65 | 25 | 11 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Eckhardt, H. F. | Trinity | Glen Alpine | N. C. 325 | 185 | 45 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Fackler, E. C. | Redeemer | Burke Co. | Ohio 325 | 185 | 45 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Francke, G. | Redeemer | Cleveland | N. Y. 229 | 183 | 25 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Fritz, J. H. C. | Redeemer | New York | N. Y. 400 | 169 | 21 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Haertel, E. F. | Grace | Cleveland | Mich. 616 | 441 | 61 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Hahn, A. A. | Redeemer | Baltimore | Mich. 616 | 441 | 61 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Hahn, Theo. F. | Redeemer | Fort Wayne | Mich. 616 | 441 | 61 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Hemmeter, H. B., Prof. | St. Peter's | Cincinnati | N. C. 430 | 262 | 65 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Henry, J. G. | Our Savior | Pittsburg | Ohio 127 | 34 | 8 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Holtzhausen, A. H. | Trinity | Canada | Pa. 450 | 178 | 36 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Huegli, Th. J. A. | Holy Trinity | Humboldt | Mo. 256 | 171 | 27 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Jesse, E. L. R. | Mount Calvary | St. Louis | Mich. 187 | 127 | 26 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Jesse, F. W. C. | St. Andrew's | Detroit | Mich. 438 | 233 | 42 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Kaiser, Oscar | Jackson Square | Baltimore | Mich. 225 | 112 | 23 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Kaiser, S. S. | Zion | Gravelton | Mo. 36 | 20 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Krelneder, Oscar | Redeemer | Fredericktown | Mo. 36 | 20 | 3 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Kreitzmann, M. | Trinity | St. Paul | Ill. 240 | 121 | 18 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Kuegele, F. | Coyner's | East St. Louis | Va. 238 | 160 | 77 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Long, G. E. | Bethel | Alexandria Co. | N. C. 250 | 119 | 45 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Lutz, A. | St. John's | Catawba Co. | N. C. 120 | 54 | 14 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Mennen, Geo. E. | Immanuel | Catawba Co. | N. C. 120 | 54 | 14 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Meyer, A. W., Prof. | (Two Churches - no report) | Detroit | Mich. 75 | 27 | 14 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Meyer, C. F. W. | Redeemer | Knox Co. | N. C. 65 | 25 | 10 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Morhart, C. C. | St. John's | Baltimore | Mich. 420 | 322 | 75 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Muhly, H. C. | Christ | Washington | D. C. 280 | 152 | 27 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Nickel, Julius | Mount Calvary | Charlottesville | Pa. 125 | 50 | 25 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Oehlschlaeger, R. P. | Grace | Buck Valley | Pa. 125 | 50 | 25 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Paar, E. H. | St. James | Lancaster | Pa. 51 | 27 | 7 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Rodgers, J. B. | Calvary | Strasburg | Ill. 131 | 71 | 27 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
| Romoser, Geo. A., Prof. | St. John's | Ridgely Park | N. J. 90 | 42 | 8 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
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| Sachs, W. P. J. A. | St. Paul's | Knox Co. | N. C. 68 | 40 | 11 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1.00 | 1.00 | | | | | 18.00 | 250.34 | 308.34 | | | | | | | | | | | | | |
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J. H. C. F.

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Contributions.

AN EARNEST MINISTRY

"The hope of the Church is in the spirituality of its ministers. If they lower the conception of their office and regard themselves as mere popular leaders, they let in a flood of evils both into the pulpit and into the Church." Pulpit Commentary, Acts, Vol. I., p. 202.

When we read these words, we at once conceived that they express a profound truth, which is well worthy to be heeded by both pastors and people; by pastors, that they may be reminded of the great responsibilities of their high calling; by the people of the Church, that they may learn more to appreciate an earnest and sincere ministry. The importance and necessity of an earnest, sincere, faithful, competent, self-denying ministry has long ago been urged by the Holy Spirit and put down in writing in Holy Writ, says Paul, "We were bold in our God to speak unto you the Gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile, but as we were allowed of God to be put in trust with the Gospel, even so we speak; *not as pleasing men, but God*, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness,—God is witness."—I. Thess. 2: 2-5. The Holy Spirit has set Paul and the apostles as examples for all Christian pastors. But also in

such direct words as these, do the Scriptures abound, "A bishop," that is, a minister of the Gospel, "must be blameless, as the steward of God. . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Tit. 1: 7-9. "If a man desire the office of a bishop, he desireth a good work. A bishop must be of good behavior, apt to teach, moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the Devil."—1 Tim. 3: 1-7. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock."—1 Peter 5: 2, 3. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. 4: 1-5. "Son of man," says the Lord to Ezekiel, His prophet, "I have made thee a *watchman* unto the house of Israel; therefore, hear the Word at my mouth and give them warning from me."—Ezek. 3: 15-21.

A Latin proverb reads, "Qualis rex, talis grex," as the king, so the people. We may well change it to read, "As the pastor, so his congregation." If a pastor preaches a "go-as-you-please religion," the congregation will live a "go-as-you-please life." If the pastor is insincere and unfaithful, we look in vain for sincerity and faithfulness on the part of his congregation. While a pastor can not work out the salvation of his flock, he can hinder their salvation.

It is true, a godly, sincere, earnest, faithful, conscientious, able pastor, frequently receives little or no encouragement, but, because he would rather please God than man, he must endure affliction, yet "when the chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away."—1 Peter 5: 4.

It has been said in other circles, that not more preachers are needed, but more earnest and sincere preachers. We would rather put it this way: We need earnest and sincere preachers, and we need many more of them. Pray ye, therefore, the Lord of the harvest that He will send such faith into His harvest.

JOHN H. C. FRITZ.

Church News and Comment.

AT HOME

New York City:—The New York and New England Conference of the German Missouri Synod met in regular session at St. Luke's Church, Manhattan, February 21st to 23rd. About ninety ministers and professors were present, among whom were also the English brethren of this vicinity, who, as a rule, attend all the German Conferences. The morning sessions were devoted to the discussion of a paper read by the Rev. Roesener on, "The Analogy of Faith."

Resolutions of condolence were adopted and sent to the bereaved families and parishes of the late Pastors Sieker Koerner and Beyer. It was resolved to petition the German Delegate Synod, which will convene at Detroit next summer, to add two more classes to the college at Hawthorne, New York, a Secunda and a Prima. This would give the institution a complete college course.

Divine services were held Wednesday evening, the pastoral sermon being preached by the Rev. Stechholz, Jr., whereupon Holy Communion was administered. On Tuesday evening the Rev. Koepchen, pastor of St. Luke's, entertained the brethren with a lecture on the St. Louis Exposition, illustrated by stereopticon views. He also showed many views of our Lutheran Churches in our large cities, our colleges, and seminaries. The lecture was very instructive and interesting, and was enjoyed by all. Many hearty thanks to the pastor and his congregation for the kind hospitality the brethren were permitted to enjoy. The next Conference will be held, October 10th to 12th, this year, at Meriden, Conn.

The Rev. John Holthusen has accepted the call to Immanuel Church, Brooklyn, to succeed the late Rev. Koerner. The Rev. Albert Beyer, of the same city, has become his father's successor. Both pastors preach English alternately.

The Missionary Review for January reports the total receipts throughout Christendom for foreign missions during the past year to have been \$13,509,013. To this must be added the sum of \$2,783,797 which was raised by the people among whom the mission work was done. Of this sum, \$158,000 were raised by the Lutherans of the United States. Total number of communicants on the fields, 1,455,893. The additions for the year numbered 119,837. The Lutherans of the United States have 28,000 communicants among the heathen of India, China and Africa.

There died recently in Chicago a woman who with her husband did a great work in much the same way as George Mueller of Bristol orphanage fame.

Fannie E. Boardman was the daughter of a minister and married George Shipman, a young physician of New York. They moved to Chicago in 1845.

The metropolis was then only beginning to be heard of. As years went by the flourishing town rapidly grew into a great city. Among its crying sins was that of infanticide. Mrs. Shipman's husband was a man of most tender heart and deep piety. The slaughter of the innocents deeply affected him. He tried but could not find anyone who was willing to open a home for the little outcast babies. Therefore, in 1871, he opened the Chicago Foundlings' Home in a little two-story frame house on Green Street. All the visible means of support was \$177.38 that some friends had handed him to start the work with. With this and with faith in that God who gave him the work to do, and who has all power in heaven and earth, he and his devoted wife undertook to rescue and place in Christian homes the little waifs that had been cast into the street to die. The undertaking was carried on entirely as a faith work. They never asked anyone for aid, and only cried to the Lord for help when they themselves could give no more. How did He reward the faith of His two devoted servants?

Up to the first of January, 1903, the Home sheltered seven thousand five hundred and ten babies and three thousand three hundred and eighty-three mothers. The dear babies have become the joy and blessing of hundreds of Christian homes in the land. The buildings of the institution, at 114 South Wood Street cost \$90,000, with not a cent of debt resting on them. In the thirty-two years since the Home was founded it has received about \$400,000.

R.

ABROAD

Rev. P. C. Halvorson, the United Church Missionary in Madagascar, who is laboring among the Tatisimo, recently had a thrilling experience. An old chief, Ombiasa, had boasted that he would not come to church, because "Halvorson could not shoot his 'Ody-Basy'" (a magic protector against spears and bullets). The missionary appointed a day when he would shoot the idol. Everything was gotten ready. "I declared to the people," he says, "that the Ombiasa had made sacrifice and prayed to his god (the horn which contained the magic protector), and that I would pray to my God, our Creator, to prove that He is God. After the prayer I calmly took aim. But, oh, how frightfully I shook afterwards! At prize shootings before large gatherings and officers of rank (when I had won three first prizes and one second), I never trembled so. The old greasy end of the horn was so hard and smooth that nothing could cut it except at the upper rim, where I split it. When the owner saw that, he exclaimed, 'It is struck. I shall worship!' Time will tell, if he spoke the truth.—Lutheran.

In the Norwegian Mission on Madagascar the first heathen was baptized in 1869; in 1877 there were 2,000 Christians; in 1887 there were 16,000; in 1899, 45,000; and in 1905 there are over 63,000. Missions grow not by addition, but by multiplication. Madagascar is one of the best mission fields in the world.—Ex.

W. T. Stead, the wellknown English editor, recently visited Wales and has written a pamphlet on the revival now flourishing in that country. In this pamphlet he expresses his conviction that "periodical revivals of religion are as marked a phenomenon in the history of England, possibly of other lands, as the processions of the seasons." He submits the following record of revivals in support of his assertion:

| Century—Revival. | Result. |
|-------------------------|--|
| 12 —The Cistercian . | Magna Charta. |
| 13 —The Friars | Parliamentary Government. |
| 14 —Wyclif | The Peasant Revolt. |
| 16 —Tyndale | The Reformation. |
| 17 —Puritanism | The Fall of Despotism and the Founding of New England. |
| 17½—Quakerism | The Revolution of 1688 and the Founding of Pennsylvania. |
| 18 —Methodist | The Era of Reform. |
| 19 —American | The Era of Democracy. |
| 20 —Welsh | Who can say? |

Which is, at any rate, interesting. R.

The prince-archbishop of Salzburg, Austria, whose predecessor in 1732 banished 32,000 Lutherans from their homes in the midst of winter, begins to feel concerned about the spreading of the "Los von Rom" movement in his diocese. The Protestants are getting so bold that they think in earnest of raising a Luther monument in the city of Salzburg.

R.

In this country of religious liberty, where so many Protestants are now coquetting with Rome, in the belief that she has been transformed by the modern spirit of enlightenment and has cast off her former spirit of intolerance, it is well for us to be

reminded again and again that Rome is still the same she ever has been, and she displays more tolerance here, because she has not the power to persecute those of a different faith from her own. Witness what the "Interior" reports concerning religious "toleration" in certain countries of South America:

"There was recently organized in the city of Arequipa, Peru, a Methodist Church of seven members, gathered by the labors of the Rev. D. R. Watkins, a self-supporting missionary. As the laws of Peru permit no public worship except that of Rome, the meeting was held behind closed doors, with the injunction that there must be no loud 'amens' and no congregational singing. Less than a year ago the most prominent physician in the city, a native, was forced to fly to Bolivia, after a rigorous imprisonment, because he had publicly attacked the conduct of the priests. The leading member of this little band of seven had been mobbed shortly before the organization of the Church, because he was known to be a Protestant, although he belonged to one of the wealthiest families in the city, who have, however, cast him off since his conversion. As yet neither in Peru nor in Bolivia is it safe for a native to profess Protestantism. Ecuador, which was until about two years ago called 'the little Vatican,' has now a tolerant government and has placed American Protestants at the head of its educational institutions." L.

✠ ✠ ✠

That fifty per cent. of the results of modern experimental science is good for nothing is, in effect, the statement made by no less an authority than Prof. Karl Pearson, of England, author of "The Grammar of Science." The data that we have so industriously collected are, he says, partly inaccurate and partly useless. Not more than half is worth keeping. This statement is elicited by an elaborate proposition by Prof. Simon Newcomb, looking toward the systematization of research. Professor Newcomb's scheme was sent by its author for criticism to a number of eminent scientific men, of whom Professor Pearson is one, and their remarks are printed, with an account of the plan, in the third year-book of the Carnegie Institution. Professor Pearson's comment is that we need not so much the organization of investigation as individual investigators with brains.

This is rather rough on the supercilious scientists who are not accustomed to having their boastful claims so calmly set aside. R.

Hearth and Home.

GOD'S AND MAN'S WORKS

Under the microscope the edge of the sharpest razor looks rough, uneven, full of flaws and notches. The very finest needle, when magnified, looks like a rough iron rod. But the sting of the bee, examined with the microscope, has a perfect polish, and ends in an almost invisible point. The threads of the finest cloth look stronger than the ropes twisted into cables; but the silk worm's threads are smooth, shining and throughout of equal thickness. The smallest dot than can be made with the sharpest pen-point forms an uneven, ugly blot, while the dots on the wings of insects are not only perfectly regular, but often form such beautiful patterns that they excite the admiration and amazement of the scientist. "Marvelous are Thy works; and that my soul knoweth right well." —But "A brutish man knoweth not; neither doth a fool understand this."

THE MAN WHO WAS READY

BY HENRY F. COPE.

As a Michigan Central train was coming into the city of Chicago the engine struck an old gentleman who happened to be crossing the tracks. He was quite feeble and probably a little deaf. When the train was stopped and the passengers gathered about the mangled form it was evident that he could not possibly live but a few minutes.

One sympathetic woman said: "I wonder if he was prepared to die?"

They thought he was entirely unconscious but he seemed to hear her question; he opened his eyes, tried to nod his head and then raised his hand as one who said: "Here! Ready!" All who were present understood.

There was an express messenger on that train who saw this and related it to a friend. He was not a Christian; but he said, "Such things make a man think." He has been doing a good deal of thinking since then.

Death is always sudden, however, it comes; well for us all if we can now say, "Ready!"

Miscellaneous.

ACKNOWLEDGEMENT

Received per J. Scheuermann, Treasurer of Calvary Church Mission Society in Buffalo, New York, \$10.00 for the Mission Treasury. Also received per Miss Alice Liebor, Treasurer of Church of Redeemer Sunday-school, North Tonawanda, \$4.00 for Mission Treasury.

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General Editor, J. N. Lenker, D. D.

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No. 6.

PITTSBURG, MARCH 23, 1905.

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HE DIED FOR ME.

When time seems short and death is near,
And I am pressed by doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be:
I know my Saviour died for me.

His name is Jesus, and He died
For guilty sinners crucified;
Content to die that He might win
Their ransom from the death of sin;
No sinner worse than I can be,
Therefore I know He died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death;
Yet, since I know His grace is free,
I know the Saviour died for me.

I read God's holy Word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thoughts so high, so deep, and wide;
This is my best theology—
I know the Saviour died for me.

My faith is weak, but 'tis Thy gift;
Thou canst my helpless soul uplift,
And say: "Thy bonds of death are riven,
Thy sins by Me are all forgiven,
And thou shalt live, from guilt set free,
For I, thy Saviour, died for thee."

G. W. BETHUNE, D. D.

Editorials.

No time in the Christian church-year is more profitable for the advancement of Christian character than Lent, the time when in mind and in spirit we rehearse and interpret again the sufferings and the death of our adorable Lord and Savior, Jesus Christ. Calvary, its hallowed cross, the bleeding Savior, those last memorable words, all this, mightily moves us and leaves its salutary impress on our hearts and souls. Oh, for the impetus of Golgotha's boundless love again in our lives. May it be ours for cheer and for service.

★

It was the Savior who said: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. It is any wonder, then, if the Lenten season has been fitly called the ancient church's "revival season?" Christ crucified is the Savior of the world, and the theme that shows Him, that presents Him, as the sacrificial Lamb of God is the most lovely, the most interesting, and withal the most drawing

sermon that ear has ever heard. Christ lifted up is the message that will never lose its power.

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If "misery loves company," then perhaps the following may add comfort to the lot of our underpaid ministers.

"The rank and file of the clergy of the Established Church are the hardest worked and the poorest paid set of men in the kingdom. I doubt whether there is anywhere in the world a wealthier or more generous laity than the Church of England laity. It subscribes willingly and overwhelmingly to everything that is churchy, to schools, mission halls, church benevolent societies, all forms of clerical philanthropic work and of parochial endeavor.

"The statistics for a record year showed that the sums subscribed by churchmen amounted to \$26,990,000, or, if we include the donations and subscriptions to home and foreign missions, to \$38,200,000. That is truly magnificent. It is equal to over \$6 from every household in the kingdom; it exceeds the sums raised by tithes plus the total income that accrues from all the church property in the country. But very little of it finds its way to the clergy themselves. The total income of the 14,000 incumbents is only \$17,400,000, or rather less than an average of \$1,250 a year apiece. I need hardly say that there are thousands of clergymen who fall miserably below this average.

"Fifteen hundred livings are worth less than \$500 a year, and 4,700 livings are worth less than \$1,000 a year. In the year of Queen Victoria's diamond jubilee, a fund was instituted to raise the income of the poorest livings to \$1,000. To do that it is said that something like \$2,000,000 per annum is required. The actual amount subscribed is somewhere between \$50,000 and \$75,000 a year. Such figures tell a deplorable tale, all the more deplorable because it is unnecessary."

We one time read a story of a deacon who prayed: "O Lord keep our pastor humble while we keep him poor." It would seem from the foregoing that the spirit of this deacon is not peculiar to our own fertile soil.

The agitation to introduce moral and religious teaching into our public schools continues unabated in many places. A meeting has just been held in Washington, D. C., attended by leading pastors and members of various denominations. Though no definite action was taken in the matter, an extract or two from Dr. Randolph H. McKim's (Rector of the Church of the Epiphany, Episcopal) resolutions, prepared for the meeting, will be interesting. We read:

"A careful study of the moral life of our people reveals symptoms of decay which seriously threaten the soundness and stability of the body politic."

Continuing the resolutions state:

"When we consider the abnormal increase of crime in the last twenty-five years—it has grown four times as fast as the population—we cannot but feel that we are face to face with a national peril of a most serious character; that one of the obvious and potent causes of this ominous and alarming increase of crime is to be found in the too frequent neglect of moral and religious instruction in our schools—public and private; that though firmly convinced that the principle of complete separation between Church and State is sacred and inviolable, we yet believe that to divorce the State from religion would be a fatal error and a betrayal of the trust we have received from our fathers; that the practical exclusion of the teaching of morals and religion from our State-supported schools is contrary to sound public policy, is a reversal of the principle on which our fathers founded the republic and is fraught with grave peril to the future of the American people; as our fathers incorporated into our statute law the principles of religion, as in the laws against blasphemy and polygamy and perjury, so it is our duty to incorporate those same principles into our system of education, so that every child in our schools may be taught the first principles of morality upon the basis of belief in an almighty and righteous Ruler and Judge of the Universe; that if the State may justly retain laws and customs which are rooted in religion, in obedience to the will

of the overwhelming majority of the people, then there exists an equal right to provide for the teaching in her schools of theistic ethics. If the former is not a violation of religious liberty, neither would the latter be."

The proposition is thus stated:

"That inasmuch as the overwhelming majority of our people desire their children to be instructed in the first principles of morals and religion, it is a violation of the broad democratic principle on which our government rests that the will of this great majority should be defeated, on the plea of not offending the views and convictions of the very small minority who would object to such teaching—especially when, by means of a conscience clause, any parent could be guaranteed the right to withdraw his child from any moral or religious teaching distasteful to him."

As a basis of instruction the following is proposed:

"In the judgment of this conference, composed of ministers and laymen of all the various religious communions in the city of Washington, the code of precepts known as the Ten Commandments forms incomparably the best basis for the teaching of morality, and for enforcing the duties of the citizen to the State and to his fellow-citizens.

"Without distinction of creed, we recommend and petition the Board of Education of our city to introduce the study of these Ten Commandments into our schools, believing that all the diverse religious elements among us, Jew and Christian, Protestant and Roman Catholic, might find common ground in the inculcation of those sublime utterances of the divine will, and in the beautiful summary of them in the law of love—love to God, and love to our neighbor. Such a regulation would be but the carrying into effect of Rule 46 of the board which requires that each teacher 'should endeavor to inculcate obedience to the laws of God.'

"We favor the use of text books on morals and manners, as a valuable and necessary element in true education.

"That, believing it entirely possible to make such a selection of readings from both the Old and New Testaments as would be acceptable alike to Protestant and Roman Catholics and Hebrews, we urge that steps be taken to provide such a sectionary, with a view to its being carefully studied in our schools, with the double purpose of familiarizing the children with the finest literature in the world, and instilling into their minds the principles of the most exalted morality, together with reverence and love for Almighty God.

"That while we respect the convictions of all our fellow-citizens and would restrict no man's religious liberty, or infringe upon the right of

every parent to control the religious education of his child, we believe the time has come for the people of this land to insist that in the education of their children shall be included the instruction in the fundamental principles of morality and religion."

These resolutions were opposed by the Hebrews on the ground that public school is not the place to teach religion, stating that the place for this is the Church and the home. Representative Protestants favored them on the ground that the only way to reach the home life of the nation is through the public school.

We feel that our readers will require no extensive comment from us in this matter. It is sufficiently known that we stand and must stand both as good Lutherans and as good Americans for the complete separation of Church and State.

Moreover our readers know that a distinction between Church and religion is an impossibility. The separation of Church and State means the separation of religion and the State. That a distinction may be made, and properly so, between religion and civil morality we admit, and the laws of the country may very properly be taught also in our public schools. But it must be understood that such laws are State laws, as well as that such morality is civil morality. The Bible as the Word of God does not properly belong to the State, and therefore also not into the public schools.

How happy we Lutherans ought to feel with our parochial schools. This entire agitation, based as it is on the recognized need of soul culture, religious training, ought to fill us with increased zeal in behalf of our Church-schools, costly, but necessary. H.



The Religious Education Association, which recently held its annual meeting in Boston, proposes to publish a compilation of Bible passages "free from all sectarian bias and suitable for reading in the public schools." Protestant, Catholic, Jewish and "other" scholars are to form the committee which shall make the selections. The editor of the "Lutheran Observer" thinks that "the plan is a good one. It will, if faithfully carried out, at least bring the Bible before thousands of children who otherwise would rarely, if ever, see it, in a way that must necessarily inculcate a reverence for it. It is not ideal, but we are living in a real world, and this seems to promise at least a partial solution to the problem that has been agitating the country for years."

We for our part prefer to continue sending our children to Lutheran parochial schools, where they can read the whole Bible and where we can teach

them all the Gospel doctrines, instead of feeding them on a few scraps of "moral and ethical teaching," as the Religious Education Association purposes to do with the children of the public schools.

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What a world of comfort for us Christians is contained in the words of Paul that "the promises of God are yea in Him, and in Him are Amen." Man's promises can never be absolutely depended upon. Even the truest friend will desert one in trouble, and forget the fulfillment of promises made in former days. And only too often is it the case that man finds himself unable to keep his word, however much he may desire to do so. But God's promises can be implicitly trusted, they are, and can be never broken. "God is not a man that He should lie; neither the son of a man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" God, who is unchangeable in essence, is also unchangeable with reference to His thoughts and words. "Heaven and earth shall pass away, but my word shall not pass away." And not only is it impossible that He should change His determination of keeping His promises, it is, moreover, always possible for Him to carry them out. "With God nothing shall be impossible." Nothing can thwart His purposes, for He is the almighty ruler of the universe, to whom everything in heaven and earth, yea, and in hell, is subject, whose commands every creature must obey, and who guides all things according to His design.

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Yes, what a world of comfort is contained in this truth, that the promises of God can be depended upon! What comfort does it contain already for this life. Building our confidence on this truth, we can walk through this life which is so thickly beset with all manner of dangers and troubles, without fear and misgivings concerning the dark future. For has He not promised that He "will neither leave us nor forsake us?" And though trials and afflictions do come upon us, has He not said that He "will be with us in trouble, that He will deliver us and honor us?" Why, then, should we tremble to meet misfortunes, when Almighty God has promised to be with us and support us with His strong hand in the midst of them? What precious consolation, moreover in this, that He has promised to hear our prayers. What mercy and goodness on His part, not merely to permit us, but even to command us to bring our petitions before Him, and to promise that He will surely answer our prayers and grant our petitions! Oh, the blessedness of it, to know that our prayers,

made in faith, can never fail of an answer, because our God has pledged Himself to grant them. But above everything else, what comfort does this blessed truth bring concerning our eternal destiny in the life to come! Yes, we have it out of His own mouth, who cannot lie: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, and no man shall pluck them out of my hand." Oh, the bliss of it, to know that God's Son has promised us eternal life, never-ending glory and happiness, and that this promise stands more secure than heaven and earth. Ought not we Christians to be happy people?

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Here is a specimen of the "religion" preached by the "Independent," a vigorous protagonist of higher criticism and the new theology.

"Let this be understood—it is a matter of the utmost importance—that exactly what we want is to persuade people to do something, and that something is, to resolve henceforth to live a life not centered on self, but pledged to the service of God and man. That is conversion, getting out of selfishness into unselfishness, loving God and man. It includes all righteousness, of course, but it includes more than mere righteousness; it means the consecration of life to goodness, to love, to the spiritual life taught by our Lord. It is because in Him we find the great motive and force toward the life for which He lived and died that we are Christians."

This is a notable case of "putting the cart before the horse." "Getting out of selfishness into unselfishness, loving God and man" is not conversion, but only a mark of conversion, belongs to "the fruits meet for repentance" to which John the Baptist exhorted the Scribes and Pharisees. First, there must be a change of heart by faith in Christ, first a grasping of the forgiveness of sins, and then must follow the new life devoted to the service of God and man. But then our advocates of the new theology know nothing of the forgiveness of sin by faith in the redeeming sacrifice of Christ, they see in Him only "the great motive and force toward the life for which He lived and died," and fancy we become Christians by following His example of unselfishness, etc. It is a religion of morality, as remote from the true spirit of Christianity as darkness from light. Woe to that man who rests his hope for salvation on this "religion!"

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Canon Newbolt, a noted British preacher, struck a weak spot in our modern church-life, no doubt, when he said in a recent sermon:

"Discipline is not popular now. 'I like' and 'I choose' are striking hard to

oust 'I must' and 'I ought' as formulas of life. We trace it in every direction. There is laxity in the family and in the law of marriage which is at the foundation of the family. Men writhe and toss under the proclamation of the Law of God."

No, indeed, discipline and the preaching of the Law is not popular now-a-days. People do not like to hear Nathan's sermon: "Thou art the man." They like to go to church on Sunday and hear a discourse on some topic of the day, or even a sermon dealing with some religious subject in glittering generalities. But they do not like to hear the thunders of Sinai: "Thou shalt" and "Thou shalt not!" A faithful pastor, who seeks to do his duty in this respect, frequently cannot stay long in one place. But then the Jews in the Old Testament already persecuted the prophets who rebuked their sins; yes, and they crucified the Son of God Himself for the same reason.

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Sin and penalty are indeed related as cause and effect, but man need not flatter himself that because he hates the penalty he also hates sin. Every one tries to avoid punishment, but that is not enough. God wants us to learn to hate sin for itself, not merely because it brings us discomfort, suffering and loss. He points us to his Son hanging on Calvary, to show what sin has done. The thought of the suffering Savior should teach us to hate all manner of sin, the sin itself, and not merely the punishment.

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Two questions at present agitating the minds of some people are those of the higher criticism and the immortality of the soul. The agitation on the first is by no means new, for men have been trying hard to destroy the Bible for more than a hundred years; the second, as to whether we shall live on after death—immortal—is of more recent origin in the Christian Church. It is of interest to note what men think about both when they are confronted by the stern realities of life and death. There lives in Newark, N. J., a Baptist pastor who is slowly dying from cancer; his case has been pronounced hopeless. While he is still able to do so, he writes short sermons for his parishioners, to be read at the Sunday services. In one of these messages he says:

"In closing, let me speak this personal word. For myself, I accept the Scriptures as coming from above—accept them fully and unreservedly. The higher critics do not worry me. Whatever influence they seem to have elsewhere, they have none in a sickroom. No one in weakness or pain turns to their writings for comfort or help. But the Bible—the old Bible, God-

given and equally God-preserved, alike from destruction, mutilation and error—is most precious where illness reigns and its blessed words speak hope and peace.

"Accepting the Bible as I do, there is no doubt in my mind as to the future. If, as seems so probable, the life that I am now living is soon to end, I am at the threshold of another life, boundless, endless, invincible—a life in which I shall behold the passing of all the centuries yet to come, shall witness unhurt, unterrified, the conflagration of worlds, the annihilation of planets, the convulsions of an expiring universe."

If that is good doctrine for the dying—and we can think of none better—then, why should it not be good for the living. He who pins his faith to those who dishonor the Word of God and would teach him that he simply ceases to be when death comes, will at last have to look for a better hold or else despair.

W.

Contributions.

SOMETHING WRONG SOMEWHERE

A certain Englishman, after traveling in India for a period which he designates as "a short stay," has been giving his impressions of missionary work in a British journal, under the heading, "The Failure of Christian Missions in India." He does not present any statistics to show that Christian missions have failed, but we are expected to believe they have, because he says they have, and as he is a D. C. L. and an M. R. C. S., who dares question his conclusions?

These conclusions, however, seem mainly to be an attack on missionaries, whom he prefers to call missionaries, since he is writing for the British public. He insists that missions "have failed and will fail as long as present conditions exist." He thereupon proceeds to argue his point, and despite the seven initials affixed to his name, we need read no further than his first argument, for the others are practically summed up in it.

"In the first place," he says, "the Christian missionary takes up the position that Christianity is the only true religion." So the life and teachings of the missionaries did make some impression upon our author in spite of his assertions that they are not exercising the least influence. He virtually admits that the missionary is not inconsistent, though he argues that the Christian worker is "dishonest" because he exposes the bad in the lives of the vile gods Krishna, Kali (divinity of the murderous Thugs), and the gods and goddesses galore with which the people of India are supplied.

He urges that the bad be overlooked and the good be praised, and hopes Christians will "learn the lesson of Jesus when he praised the beautiful teeth, while his disciples could see nothing but the carcass of the dead dog lying in the street of Jerusalem." We presume our author would call this a "Bible narrative."

Some years ago, an educated Hindu, passing in an American community as a Christian, made a violent attack upon the missionaries on this very point—they exposed the bad in the Hindu morale and pointed out "a better way." Afterwards, a hearer remarked: "That man's life is wrong, somewhere, or he would not so eagerly defend heathenism and abuse Christian people."

During the World's Fair of 1893, he appeared in Chicago. His professed Christianity was cast aside with his Occidental attire. Clothed in flowing robes, with turbaned head, he was teaching the mysteries of occultism, for filthy lucre, to a band of semi-educated American club-women. When the newspapers began to hint at an unsavory past, he disappeared. Which conclusion leads to our conclusion that, when a man, with or without initials after his name, makes a violent attack upon the Bible, Christianity or Christian people, his life is wrong "somewhere," and the fact will sooner or later be made public.—Presbyterian.



"THOU ART THE MAN"

(II SAM. XII, 1-14)

We sometimes lose a reader or hearer because it is surmised from the statement of the subject what the contents are; it is, also, surmised that there is no immediate need for instruction on that particular subject, and so the reading or hearing of the same is passed.

From the above it cannot be surmised with a certainty what is going to be said. If I can, I am also going to have you read it to find out. Of course, you know the story of David's heinous sin. As a Christian, you cannot help knowing it. But no matter how well you know it, it will bear repetition, as a warning to them that "think they stand."

David was the great king of greater Israel. Let me not speak in verbal exaggeration; let me weigh the value of every word: I say David was a great king. This is true. He was a king at a period of the world's history when kings were really great; a time when the only law of the land was the nod of the king. A king is great when his nod becomes law. But he was great in another sense. He was king of a great people. The Children of Israel were great because God had made them so. Consider only the marvelous victories recorded among them when they entered the "promised land."

These victories God had given them to convince an unwilling world that Israel was the peculiar people of God. God had made His Israel great among the Gentiles, and this greatness was freely accorded them. So David was a great king because he ruled over a great people. But David was great in yet another sense. David had a great history. As a mere stripling he had worsted a Goliath; as a youth he had soothed the evil spirit of his predecessor, and held him spell bound with the magic of his harp's melodies; as a man he was magnanimous to an astonishing degree; when he could have dispatched his enemy, Saul, by what might have been termed justifiable self-defense, he, in the greatness of his heart showed Saul what he might have done by merely cutting off a portion of that king's skirt, leaving his person unscathed. Then David was great, finally, because his subjects made him great. All Israel sang the praise of its great king, and stood in instant acclaim of his great name before all the world. It is important to remember this greatness of David; for a great deal of the understanding of what follows will depend upon the realization of David's greatness.

You will appreciate, when you rehearse David's sin, that men generally value sin according to the estimate of the person who committed it. A person who stands in great power can usually commit sins with impunity, and hardly hear a word of reproof; whereas, one who is small and weak has his sins magnified by his judges, and, of course, also, his punishments. Remember this in David's case. Though David was guilty of adultery and murder, the gravity of his sins was minimized in the popular mind by the greatness of his person. Remember, too, that the great ones of the world, as a rule, take advantage of this moral credit which is accorded them, and commit sin with impunity, depending upon the custom to bear them over the tide of judgment. How unfair soever the scales of human justice weigh, the scales of God are just balances. And there is the difference. David was a man of God. He was king by God's choice, and by God's favor. Indeed, every human being's acts are weighed in the balances of God; but the children of God have their acts weighed especially. So, David, as a man of God, had his sin weighed in the balances of God. And the judgment of God is fair, and His balances are true. As some men with impunity abuse their fellowmen's judgment because of the greatness of their person or office; so, they often try to abuse the judgment of God in a similar manner, thinking that God will have regard for their persons when He balances His great ledger. These, also, as church members demand similar privileges in the church. It is too often

accorded them by "weaklings" in the holy office. It should not be expected by any Christian; it should not be accorded by any pastor. Let both the pastor and the hearer take up the case of David, and learn, **HOW A CHRISTIAN SHOULD HEAR THE WORD OF GOD.**

David in this lesson is an exemplary hearer. He is an example because of *the greatness of his person*, and because of *the greatness of his sin*. What great man will, as a rule, permit his sins to be weighed? Is it not a fact that many nominal Christians are good hearers of the Word, only so long as their own pet sins are not rudely taken into judgment? Is it not, also, true that many nominal preachers are very careful not to come down too heavily upon the peculiar shortcomings of their "good" members? Now, this is all wrong. Sin must be condemned, if the sinner would be saved; and no one knows this better than the preacher who must do it, and the true child of God who must endure it. The festering wound must be lanced, and the poisons drawn out, before the oil of healing can be poured in. A good physician will plunge in the knife when he sees the treacherous boil, asking the patient no questions. A good pastor will courageously plunge in the sword of the law when he sees the treacherous boils of sin, asking the hearer no questions. An anxious patient will not condemn the physician in his efforts, because he knows that that is the way. And an anxious sinner will not condemn the pastor in his efforts, because he too knows that this is the way.

Here was David, guilty, heinously guilty—guilty of awful and mortal sins. But David was a king—a great king—the king of a great people. Consider his person; consider his reputation, and that of his people; consider his great office—all are at stake. Would it be wise to tell great King David his sins, under these conditions? And, if wise, who will have the courage to do it? And, furthermore, if wise, and even a man who will do it can be found, will David hear? Ah, how often do we hear such temporizing in the Church of to-day when some "good" man is guilty of some foul sin. And how often do we find the temporizers in alternate fits of doubt and fear. Doubt of the wisdom of the right; and fear of the results of the right.

Somewhere in the secret closet God has the man, and gives him the commission to tell David. That man is Nathan, the prophet. Will Nathan go? And if he goes, will David hear? Both—**BOTH**. Nathan goes, and David hears. And therein David becomes a beautiful example to every Christian, how to hear the Word of God. Remember the greatness of King David, the power in his hand, the consequences that "might have been," by

coming to such a man with such a message as Nathan bore to David.

When Nathan appeared before David he was at once accorded the esteem due his office. Nathan was the prophet and Man of God, and as such David received him. Nathan opened his mouth to speak, and great King David was silent. It was the Word of God that was coming to David, and David knew it; no matter then what the message, whether of good or of ill, David knew that his duty, when the Word of God came, was to hear that Word. And he heard. But now the message, at least at the first was ill to the person of David. No matter; David here proves what manner of man he was by the manner in which he hears the message which Nathan brings to him.

Nathan begins his message:—There were two men. One was rich; the other poor. The rich man had stores in plenty. The poor man had but one little ewe lamb. The rich man received a stranger; and to entertain him he took the poor man's only ewe lamb, slaughtered it, and set it before the stranger. Was it fair? If not, what should be done with the rich man?

David hears, and replies:—Patiently, reverently, devoutly, David heard the voice and word of Nathan, the prophet. While Nathan spake the great king's anger kindled, when Nathan finished, it was at white heat. "As the Lord liveth," said David, "the man that hath done this thing shall surely die." That is the king's answer. Will Nathan take the subject on? Will he push the issue to a conclusion? Or, will he tremble, seeing the king's anger and fearful determination?

Nathan stands firm, the Law of God smiles David, the king. Perhaps, raising his finger to the level of David's eyes, his frame, probably quivering with emotion, for, it is a solemn occasion, and piercing David's eyes with his own, Nathan cries with manly, God-given courage, to David the great king of Israel.

"THOU ART THE MAN!"

What of the fact that David is king, and must hear this fearful word of Law? What of the fact that David, the king, is wroth? What of the fact that Nathan, the prophet, is alone in his presence? What of the fact that a king's acts, as his words, in those days were law?

What would you have done had you, at this moment, under these circumstances, been great King David? Now, nobody knows that you are reading this, and you can be honest with yourself. What would you have done? How often did you grow fearfully angry because the Law of God found you out. You declared that you would never again "go to that church to hear

such a man," you went about trying to disqualify the church and the man and the synod of which the church and the man were members. You threatened evil to all concerned, and for several Sundays, in reality, you stopped going to church: didn't you?

Now, you know as well as David knew it, that the Word of God is rightly divided into Law and Gospel. That both are necessary for you as well as for David. Do you think that a lopsided person, who is an enemy to hearing the Law can be a friend to hearing the Gospel? Don't you see that when you are unwilling to hear the whole Word of God that Satan has already shrewdly poisoned your mind against it, and you don't know it? You let the devil use your person to rant and fume against the Law of God, as if you were thereby doing the preacher any harm. Don't you know that the devil has got you fighting against God? Do you think that you are on the right track, fighting against God? Do you think that the man that fights the doctor is going to get well? You know better than that. Why not stop? Go back to church, and remember that that Nathan in your pulpit has got a message to you direct from God; and though the message may not sound well at the beginning, it is like the lance on the boil, which is not very pleasant at the beginning, either; but, nevertheless, set your teeth, and let the message in, though it be like the edge of a knife. It will do you good. Hear the Law of God as David, the king, heard it, and you may be sure the Gospel of hope and healing will follow.

PASTOR PATIENT.

Church News and Comment.

AT HOME

Professor Romoser has been seriously ill with pneumonia. We are glad to be able to state, however, that he is now out of danger and recovering as quickly as could be expected. We know that our readers will join us in hoping that he may soon be fully restored.

Efforts are being made to have the General Conference of Lutherans, which met last September at Rostock, to meet in Philadelphia, Pa., in 1907. A circular has been sent out for the purpose of raising a Guarantee Fund of \$10,000 to defray the expenses.

Of the Lutherans the "Church Economist" says they have gained notable conquests. Our many divisions make complete statistics difficult, but reports are substantially correct. Lutheran churches in the United States have made in the ten years, 1894-1904, a total gain of 38 per cent. in number of ministers, 35 per cent. in congregations, 31 per cent. in communicants, and an increase from 68 cents to \$1 per member in contributions. The Lutherans in the United States built, in 1903, a church and a half a day, at an average cost of \$6,000, but including some that cost \$100,000.—Ex.

In a German exchange we read: "Many a young lady has suffered physical and spirit-

ual injury in the dancing-hall. In Chicago public attention was recently turned towards the dancing-halls by the suicide of a girl. The investigation that was made revealed horrible conditions. The sisters of the institution, "Zum Guten Hirten," "Of the Good Shepherd," who take care of fallen women, testified that 80 per cent of these unfortunates in their institutions are ruined in the dance-hall." And yet there are Christians who cannot see any wrong in the modern dance!

Christianity is now the prevailing religion of the world. Its adherents, according to Dr. Roberts, amount to 477,090,158. The next "religious faith" in point of numbers is Confucianism, with 250,000,000 adherents. Hindooism is third with 190,000,000 and Mohammedanism fourth with 176,834,372. Buddhism is given 147,900,000. The various smaller heathen faiths count up only 118,129,470. This is on the basis of a population of the globe of 1,430,000,000. The adherents of Christianity comprise just about one-third the world's population.—Ex.

Fifty Years of United Presbyterian Missions.—The United Presbyterians have been celebrating the fiftieth year of their missions in India and Egypt by special services in local churches and other exercises, which culminated at the close of the first week in December in a series of grand semicentennial jubilee meetings in Pittsburg, to which the air of an historical panorama of the Church's missionary enterprise was imparted by the presence of pioneer missionaries of both fields and of the founder of the new Sudan mission, and the participation of representatives of all the societies. In the opening address of the meeting the Rev. C. S. Cleland, Corresponding Secretary of the Board of Foreign Missions, summarized the work of the fifty years and its results, when now the foreign missions are themselves sending out foreign missionaries, and have a present membership of more than 16,000; 132 missionaries have been sent out, \$4,000,000 has been expended, and 26,000 natives have been redeemed. The Egyptian mission comprises 60 foreign missionaries, including wives, with 16 helpers, 492 native workers, 1 theological seminary, with 3 teachers and 5 pupils; 150 schools, with 347 instructors and 13,383 pupils; 7,324 Church members, with 703 received during the year; and 151 Sabbath-schools, with 373 officers and teachers, and an attendance of 10,069. The Church contributed \$24,599 last year to different benevolent purposes. Sons of one of the Mohammedan governors of the country are receiving instruction in one of the schools. Last year 79 persons were received into Church membership from Assiut College and the Pressly Memorial Institute.

The India mission includes 72 foreign missionaries, and with other workers and natives 221 laborers in all; 4 Presbyteries, 1 Synod, 12 mission districts, 654 villages, 28 organized congregations, 115 Sabbath-schools, with 246 teachers and 5,000 pupils; 136 schools, with 7,581 pupils, of whom 1,626 are Christians; 1 college and 1 seminary. The natives contributed last year \$4,999 to Church work. The sum of \$39,735 was expended in maintaining the educational work, of which \$10,136 was received from fees and \$13,286 from government aid and specials, while only \$16,343 was drawn from the home Church.

Of 30 students in Egypt volunteering for work 15 were employed by the mission last summer to go from village to village holding meetings and presenting Christ to the inhabitants.

The mission in the Egyptian Sudan includes 3 ordained missionaries, 1 medical missionary, and 4 wives of missionaries.—Ex.

The Rev. G. C. F. Bratenahl, of Washington, has made a series of maps to illustrate graphically the progress of Christianity toward the conquest of the world. Says "The Churchman:"

"First of all, the world is shown as it was at the end of the first century. The West-

ern hemisphere is, of course, in outer darkness, so is nearly all Africa, Asia and Europe. Christianity is practically confined to the southern shores of the Black Sea and the eastern extremity of the Mediterranean, though it stretches along the eastern shore of the Red Sea for some little distance, finds firm lodgment in Macedonia and Thessaly, and is found in scattered communities on either shore of the Adriatic, at Rome, and sporadically elsewhere in Italy. The map also indicates the presence of Christianity in the British Islands."

A second map here shown represents the geographical status of Christianity in 1549, "a year memorable in Anglican annals because it witnessed the issue of the first Book of Common Prayer and the supersession, through act of Parliament, of the Latin missal by the English liturgy." Of this period "The Churchman" remarks:

"Spain has now become, at least nominally, wholly Christian. The entire Scandinavian peninsula is Christianized, the larger part of what we now call Russia in Europe, and most of the territory now covered by the Balkan States. There has indeed been loss. The Moslems have conquered and held what is now Greece and Turkey; they have conquered Asia Minor; but the territorial gain far exceeds the loss, and once more it is the virile populations that have embraced Christianity, or perhaps it would be juster to say that the populations that have embraced Christianity have shown increased and enduring progressive powers. But even after these fifteen centuries and more Christianity is still known only in a corner of the world."

A third map represents the world in 1900. Says "The Churchman:"

"How complete is the transformation when we turn from the situation in 1549 to that in 1900. Only four centuries and a half have intervened, a period less than that between the first Crusade and the Reformation, yet now, thanks to that Reformation and to the missionary spirit that it reinfused into the church, the relation of Christian to pagan is transformed. We do not have to look for light amid the darkness, but rather seek out what still remains of darkness in the flooding light. Africa alone remains still the dark continent; subtropical Asia still beckons to missionary enterprise; but the whole North Temperate zone and almost the whole South Temperate zone is Christian, and if there are still blotches of black in South America, these districts are not yet Christianized only because they are sparsely inhabited and hardly habitable. Much indeed remains to be done, but it is relatively little in contrast with what has been achieved."

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The Clergymen's Retiring Fund Society of the Protestant Episcopal Church purposes to allow to the clergy who choose to become members of it an annuity on reaching the age of sixty years. The Permanent Fund was increased \$10,819 last year, and stands now at \$213,791. With payments to annuitants of 26 per cent. on the sums they have severally contributed to its treasury, the amount of \$10,746 was divided among them last year. Fifty-four clerical members were enrolled, making the whole present number 703.—Ex.

ABROAD

The great Protestant "Cathedral" built by Emperor William, at Berlin, for the Protestants of the world, was recently dedicated. The Rev. Heischmaun, president of the New York Ministerium, went over to attend the celebration. Several pastors and professors of the General Council and the General Synod also sent a congratulatory dispatch to the Emperor, to which the latter replied in a message of thanks. The Lutheranism of the Emperor as well as of these Lutheran clergymen is very questionable—but we are more ready to excuse the Emperor than the others.—L.

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The Luther Society at Eisleben, Germany, about two years ago, gave an order to a noted artist in Berlin for a painting of Luther's "Last Hour" on earth, to be hung

on the walls of the room in which he died. This picture was dedicated on February 18th, the anniversary day of his death.—Ex.

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Gustavus Adolphus Society.—This society, having its seat in Germany, is not confessionally Lutheran, but Unionistic, corresponding to the Prussian Union. Yet it is doing an important work over against Roman Catholicism. Its aim is the aid of the Evangelical diaspora in Catholic countries. Through its 45 main branches and 1,043 auxiliaries it is reported last year to have contributed \$600,000 to 2,075 struggling Protestant congregations in Catholic districts in Germany. Since its foundation in 1832 it is reported to have contributed more than \$10,000,000 for the above purpose.—Ex.

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A Lutheran church is to be built in the city of Rome, which is to cost \$300,000. A lot, costing \$75,000 has been purchased and paid for. The money needed to erect the church is to be raised by general church offerings during the next six years. This will mean additional heartache for poor Pius.

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"From India's Coral Strands."—A slave woman named Ogunro, living in the Kale country west of the Niger, longed for freedom, and worked hard until she secured it. Then she traveled to another region to enjoy life. There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Kale people, among whom she had been a slave, what good things she had learned. She went back to Kale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor. "The Church Missionary Intelligencer" now reports that five young men from Kale have been baptized through these efforts of the former slave. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas.—The Foreign Missionary.

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"It is interesting to note that one out of every 1,000 of population in Japan are Christians. A most encouraging fact along with this is that of the students of the land, one out of every seventy is a Christian. This shows that the intellectual class are becoming Christians rapidly. Three of Japan's leading newspapers have managing editors and proprietors who are Christians. There are to-day fully 50,000 Christians in Japan."—Cumberland Presbyterian.

Hearth and Home.

**"O LORD HOW MANIFOLD ARE
THY WORKS! IN WISDOM HAST
THOU MADE THEM ALL,"**

The old argument for the existence and wisdom of God based upon design in nature has not been supplanted, nor can it be. Every passing season bears witness to its validity. No reasonable explanation except that of the existence of a beneficent and overruling Power can be made for the special provision for wild animals in view of the severity of winter. That the thickness of the coats of fur or hair should be varied in proportion to the coldness of the coming season cannot be accounted for by instinct or even by reason. No animal and no man knows, aside from these indications, whether the coming winter is to be severe or mild, wet or dry. Yet every animal is provided with a coat graduated according to the temperature

to be encountered in months to come. How does the muskrat know enough to build a high house for a wet season and a low house for a dry? How is it that the cattle and the rabbits and even the cats and dogs have a thick coat when the weather months in advance is to be cold? No theory of materialistic evolution offers the slightest suggestion of an explanation of these and a multitude of similar things in nature. The only answer is that they are the acts of a good and loving God.

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AN ALPHABET OF CHRISTIAN DUTIES FOR 1905

Attend divine service every Lord's Day.—Hebrews 10:25.

Bless them which persecute you.—Rom. 12:14.

Cleave to that which is good.—Rom. 12:19.

Distribute to the necessity of saints.—Rom. 12:13.

Endeavor to keep the unity of the Spirit in the bond of peace.—Eph. 4:3.

Follow peace with all men and holiness.—Heb. 12:14.

Give, not grudgingly, or of necessity, for God loveth a cheerful giver.—II Cor. 9:7.

Hunger and thirst after righteousness.—Matt. 5:6.

Increase in the knowledge of God.—Col. 1:10.

Judge not one another.—Matt. 7:1.

Keep yourselves unspotted from the world.—James 1:27.

Lay up for yourself treasures in heaven.—Matt. 6:20.

Meekness insures an inheritance.—Matt. 5:5.

Not to be weary in well doing assures a time of reaping.—Gal. 6:9.

Occupy till Christ comes.—Luke 19:13.

Pray without ceasing.—I Thess. 5:17.

Quench not the Spirit.—I Thess. 5:19.

Rejoice in the Lord always.—Phil. 4:4.

Search the Scriptures.—John 5:39.

Take up your cross and follow after Christ.—Matt. 16:24.

Use this world as not abusing it.—I Cor. 7:31.

Vigilance is necessary if the devil is not to control.—I Peter 5:8.

Work out your own salvation with fear and trembling.—Phil. 2:12.

Yield your members servants to righteousness unto holiness.—Rom. 6:19.

Zealous of spiritual gifts, seek to excel to the edifying of the Church.—I Cor. 14:12.—Selected.

KISSING MOTHER

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours; still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face."

"Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those skirmishes with the rough old world. And then the midnight kisses with which she routed so many bad dreams as she leaned above your pillow, have all been on interest these long, long years."

"Of course she is not so pretty and kissable as you are; but if you had done your share of work during the past ten years, the contrast would not be so marked. Her face has more wrinkles than yours, and yet if you were sick, that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear old face."

"She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late!"—Selected.

**WONDERFUL DELIVERANCE**

On a cold winter day a flagman's wife brought him his dinner, but found him neither in the house nor at the switch. The noon train was already rushing up from the distance, and in her anxiety lest her husband lose his position, because he was not at his post, she drew the signal herself, crying: "Merciful God, help us!"

The hissing, puffing train came nearer and nearer. A shrill whistle suddenly broke upon the air, the speed began to slacken and the train stopped.

The conductor and the crew jumped off and asked the woman why the danger signal had been drawn. Not knowing the signals, the poor woman had drawn the wrong one. Trembling with excitement she confessed all. But while she was still speaking some one called, "A man is on the rails!" All hurried along the track, the woman with the rest. She came to the spot, but hardly believed her own eyes, for there lay her husband tied to the rails by two young rascals, as he related, in revenge for some imaginary wrong received at his hands. Passing the flagman's house a little later, one could see two persons thanking God for His merciful help.

**AT IT ALL THE TIME**

A parishioner once said to us: "We'll never get to the end of paying to the church. If it isn't one thing, it's another. No sooner are we through with Home Mission day than College day is upon us; then comes the communion season with its beneficent offering, and close upon it follows Foreign Mission day. So it goes year after year. Always something needed!" And he heaved a weary sigh.

In many ways he was a good man, and not disposed to be "close," but he began to grow weary of the constant demands for beneficent objects.

We had our reply ready, and thought we would hearten him up a little by making a comparison. So we said: "Did you have to lay in a supply of coal for last winter?" "Yes," he answered. "Did that last you for all time, or did you have to lay in another supply for this winter? And when you bought groceries for your family the last time, did you suppose they would be the last you would need to buy? Is not the same true of clothing? Is it not a fact, my brother, that you never get to the end of spending money for yourself and your family? Why, then, should you be surprised if the church has continuous needs?"

His face brightened, and a look of relief spread over it. He had caught the point, and never after that did we hear a word of complaint from his lips. This is no parable, but if it were, no application would need to be tacked to the end of it.—Selected.

**"WHY I DON'T ATTEND THE THEATER"**

The chief reason why no Christian should attend the theater is the character of a large majority of plays put on the stage. In the midst of a great mass of sensational and foul rubbish there are a few plays, which, if they could be divorced from their evil surroundings, might furnish wholesome entertainment and considerable instruction, but they have about the same relation to the theater as a whole, as a kernel of wheat to a bushel of chaff.

Dr. Buckley, editor of the New York "Christian Advocate," made a careful examination of the manuscripts of sixty popular plays, and he says:

"If language and sentiment which would not be tolerated among respectable people, and would excite indignation if addressed to a coarse servant girl by an ordinary young man, and profaneness which would brand him who uttered it as irreligious, are improper amusements for Christians, then, at least fifty of these plays are to be condemned."

Theodore Cuyler, the man who has written more widely for the religious press than any other living person, declares that "the average theater is gilded nastiness."

Dr. Herrick Johnson, of Chicago, says, "The actual stage of today as it now exists is a moral abomination."

The "Christian Union," in an editorial remarks, "There is no popular amusement which has fallen to a lower level than the theater; none which has done more to debase the imagination, degrade the moral sentiments, deaden the religious sensibilities."

But you say these are the opinions of Puritanical ministers and straight-laced moralists.

Listen to what the play-writers and actors themselves say:

M. Dumas, a French writer of plays, wrote, "Never take your daughter to the theater; it is not merely the work that is immoral, it is the place." "Whenever we paint men truly," he says, "there is a grossness that must be placed before all eyes."

W. C. Macready, the great actor, said, "None of my children shall ever, with my consent, enter a theater, or have any visiting connection with actors or actresses."

Edwin Booth, the great tragedian, wrote: "My knowledge of the modern theater is so very meager that I never permit my wife or daughter to witness a play without previously ascertaining its character. The theater is permitted to be a mere shop for gain open to every huckster of immoral jimcracks."

Fanny Kemble, the actress, confessed that life on the stage was unhealthy to morals and said: "I never presented myself before an audience without a shrinking feeling of reluctance, or without thinking the excitement I had undergone unhealthy, and the personal exhibition odious."

Time and again attempts have been made to reform the theater, but the trouble is, a purified theater is not popular, and will not command the necessary patronage to make it pay.

The theater is a very costly affair; the building, the scenery, the costumes necessary to spectacular effects, the army of paid employees demanded, make it positively necessary that the audience should be large.

Discard the sensational, impure

plays, leave out the ballet dancing, the sensual suggestive allusion, and the theater has lost its attractiveness for the masses.

The facts are, the theater is steadily growing worse. There never has been a time in this country when the average play was so low as it is today—when the so-called high-class theaters offered so little of the legitimate drama, and so much slop and slush and vaudeville performance.

The bill boards and posters on the public streets of the cities show the degeneration of our times, that we are drifting toward the abominations of Pompeii and Herculaneum.

A few Sunday nights ago there were seventeen theaters in Greater New York doing a "variety business" under the guise of sacred concerts.

In view of the facts I have stated, what is the true attitude of a Christian toward the theater?

Shall he patronize an institution which is continually bringing the sacredness of the marriage relation into contempt, which frequently cultivates slang, vulgarity and profanity, which owes its attractive power largely to its ability to exhibit the lowest passions of human nature in such a manner as to thrill the emotions and be confusing to the moral sense?—Christian Standard.

A GOOD ANSWER

It so happened that the Protestant pastor, Rev. A. Monod, dined with King Louis and sat at the same table with the Roman Archbishop. The Archbishop thought he would have a joke at the expense of Monod and said: "Yesterday I passed a Protestant Chapel and noticed the people gathered about the stove to keep themselves warm. Protestant Churches seem to be cold places."—"Do you think so," said Monod, "Yesterday I passed your Church and noticed that candles were burning at high noon. Roman churches must be in want of light."

Miscellaneous.

ACKNOWLEDGMENTS

Received for Concordia College Library from St. Andrew's S. S., through the Rev. W. P. Sachs, a complete set each of Dickens, Scott and Cooper; also a large number of single volumes. We thank the donors.

C. A. WEISS,

Conover, N. C., Mar. 16, 1905.

Received per J. M. Scheuerman, treasurer of Calvary Church Mission Society for the support of Black Rock Mission, \$16.00.

Received per J. Emory Seitz, treasurer of St. Andrew's S. S., for Lancaster Mission, \$30.00 for January, February and March, 1905.

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Cleveland, Fr. W. SEBELIN,
Mar. 5, 1905. Treas. Mission Board.

The Reviewer.

PRAYERS submitted by Martin S. Sommer, pastor of Grace Ev. Luth. Church, St. Louis, Mo. Published by L. Volkening & Sons, B. & S. Co., St. Louis, Mo. 95 pages. Bound in black cloth, gilt edges, title in gold letters, per copy, 50 cents, postage 3 cents extra; per dozen, \$4.80, postage 24 cents. In red cloth, title in white enameled letters, per copy, 25 cents, postage 3 cents; per dozen, \$2.40, postage 24 cents.

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PITTSBURG, APRIL 6, 1905

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THE BURDEN BEARER

Weary and worn our Savior trod
Up Calvary's rugged steep,
Crowned with the thorn, bruised by the rod,
He trod with bleeding feet.

Fainting beneath a cruel load,
By sin heaped mountain high,
He who had once in triumph rode,
Treads Calvary's steep to die.

On stalwart form of Africa's son,
They lay the cruel tree;
Nor are his sacred labors done
Till he stands on Calvary.

Rich blessings came to him who bore,
The burden bearer strong;
His sons were blessed evermore;
His deed inspires our song.

O, none who for our Savior wrought,
Through ages dead and gone,
Or those with loving deed or thought
Shall help the sad world on,

Can ever lose or live in vain,
For hearts that throb with love
Bring to the doer joy and gain,
From radiant realms above.

On some glad morn the Light divine
Shall flood dark Afric-land,
Eternal light aloft shall shine,
Borne by her children's hand.

Ho! every race and every clime,
Burdens for others raise;
Help them to climb the steeps of time,
Their lips will voice thy praise.

EDWIN HIGGINS.

Editorials.

No one disputes it, the rejection of Jesus for Barabbas, is a dark blot upon the history of the Jewish people forever. It is a disgrace which that race brought upon itself in spite of the clear teachings and the solemn warnings of the prophets whom it spurned and stoned, in the face of the verdict of a heathen judge: "I find no fault in Him at all," and with the awful imprecation from the lips of its own leaders: "His blood be on us and on our children." What an illustration of the depths to which man, to which a whole people, may sink. In spite of the best of opportunities to know better, the Jews crucified the Innocent One and set free the guilty.

The rejection of Jesus for Barabbas, however, is only one incident of thousands which similarly mar the history of every nation and people. Though the rejection of Jesus for Barabbas is indeed the most glaring and the most inexcusable, for in Jesus there was no

fault at all, the whole fault being on the side of his persecutors and rejectors, it is nevertheless of the same class as is that long, unbroken series of rejections, in which man prefers wrong to right, the lie to the truth; in which man chooses sinful man's ways in preference to God's ways. Who is not guilty here? what people, what nation can stand when God enters into judgment with them?

Especially akin to the rejection of Christ for Barabbas is the rejection of Jesus' disciples, on the part of the world. For He Himself has said: "Whatsoever ye have done unto one of the least of these my brethren, ye have done it unto me." Alas, how many a hand is thus stained with the blood of Jesus!

The fact that the Jews, and even the leaders among them, preferred Barabbas to Jesus, has ever been, and rightly so, a source of divine comfort to Christians in similar experiences. Jesus Himself said: "If the world hate you, ye know that it hated me before it hated you," and, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you," John 15: 18, 20. Rejection, then, no matter how righteous be our cause, ought never estrange us. Hurt, indeed, it may, for injustice, like ingratitude with which it is often closely linked, has ever a sharp sting, wherever it is met with, but surprise or estrange us, it ought never. Let us ever only remember Jesus, "the despised and rejected of men"; let us see Him in His passion, and our hearts will be re-assured; yes, they will glory in being deemed worthy to suffer and thus be like Him.

We ought, however, also frequently examine ourselves to see whether we ourselves are surely preferring Christ, both in faith and in life. It is, indeed, not safe to take this for granted. The Jews, we read, crucified the Prince of Life, in ignorance. They, no doubt, would have granted neither the fact that Jesus is the Prince of Life, nor that of their ignorance. And this much

of the Jew is in every one of us, to wit, to be prone to the conclusion that we are right at all events, whilst yet, we may be most horribly wrong. Therefore, it is certainly in place, frequently to examine ourselves as to our position toward Christ and His kingdom, toward His cause and His disciples, in order to make sure that we are not rejecting Him in some form or other, perhaps also in ignorance. We have no right to be sure about ourselves in this matter without the most careful and prayerful, as well as continual, self-examination. Without it, we may be as wrong as the Jews were, and not know it.

Such examination dare never leave us doubtful or neutral. No, the choice must be made; the Christian must have Christ; man must be for Christ or he will be against Christ, Luke 11: 23. And this applies to the entire Christian life; in all things the Christian must be on the Lord's side, he cannot halt between two opinions, one of which is against God. Self-examination in this respect, therefore, dare never cease prior to the conclusion that is surely in favor of the Lord. And verily the peace, the solace of mind, the certainty of heart that accompanies the end of such self-examination amply repays the labor, the gloom, and the trembling.

We hear it said again and again in our day, that the reformation of our present social troubles will have to begin in the home. We have preached it long ago, and have so only mumbled over what Scripture has been teaching from the time of Adam. The primary responsibility and remedy for all social evils has always rested and will always rest in the home. There the children, the members of society, are born, there they are raised. What the home makes them, they usually are.

Another example of flagrant neglect is furnished in the following from the Atchison Globe:

An Atchison girl of fifteen gets up in the morning, eats breakfast which her mother has prepared, goes upstairs and takes care of her room and then goes

downtown, sometimes taking two hours to buy a spool of thread. She eats dinner which her mother has prepared, wears clothes her mother has made, spends the afternoon reading story books or gadding with her friends, eats supper her mother has prepared, and spends the evening with her girl friends. She has done nothing wicked all day, and her mother is satisfied that she is bringing her up right. But is she?

Most certainly not, and, saddest of all, God, and probably sometime also, the girl will condemn that slaving, but no less erring, mother for it.

*

As a word in season, we commend to our readers the careful perusal of the healthy, robust sentiments of Dr. Theo. Roosevelt, printed on another page. Since the subject is such a vital one, our readers will, we believe, appreciate the opportunity of having the address in full. The argument of Mr. Roosevelt is largely that of a statesman-philosopher, nevertheless the religious undertone is easily obvious. Though an address primarily to mothers, it will be good reading matter for all. H.

* * *

The Apostle Paul exhorts Christians: "Let everything be done decently and in order." If this injunction is to be followed out, it is necessary, of course, to have government in the the Church, for where there is no government, there disorder must prevail. According to the Scriptures, however, every congregation is self-governing. No pope or bishop or any other dignitary can impose his government, his laws and ordinances upon any congregation. But how is a congregation to govern itself? Manifestly it can not be expected that all the members of a congregation will agree every time in their opinions regarding external affairs that have not been prescribed by God's Work. The only way, then, in which such things can be regulated is by adopting the rule that a majority vote shall decide such matters, and that the minority shall submit to the majority. Without such rule congregational government would be an impossibility.

Now, let us bear well in mind, however, that this applies only to external matters. When we come to questions of conscience, then no majority has a right to impose its decision upon a minority, and if it attempts to do so, it will become the duty of the minority to withdraw from the congregation rather than to submit to the demand and thus violate their consciences. In such matters absolute unanimity is necessary. Thus, for instance, when doctrinal questions are to be decided, or when new members are to be admitted into the congregation, or old members are to be excluded. For every member must be

satisfied in his conscience that such a person is fit to be called a brother or sister, or that on the other hand, he or she deserves to be excluded from church fellowship. And this includes not only every voting member, but all the members of a congregation, young and old, male and female. Accordingly no such question of conscience ought to be decided by any congregation without giving the right and opportunity of protest to all its members.

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In a certain congregation at Rochester, N. Y., the young people recently held a meeting, in which they discussed the question how they could best aid the congregation financially by making regular contributions towards congregational purposes. The outcome was that they divided the territory of the congregation into six districts and appointed a committee for each one of these, which is to canvass the young people and solicit subscriptions for regular contributions from them. That was certainly a step in the right direction. All the young people in a congregation that earn money or have money at their disposal, should contribute towards the expenses of the congregation. We have spoken of this matter in our editorial columns before, and we take this opportunity of reverting to it, for it is of the utmost importance for every congregation that its young people be trained early to help bear the financial burdens of the congregation and to contribute also towards general Church purposes. That is Scriptural, too. For, thus writes Paul, 1 Cor. 16: 2: "Upon the first day of the week let *every one* of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Notice that the apostle does not say: Let the old people or the elder people; but: Let *every one* lay by, young as well as old, male and female; every one should lay by and give as God hath prospered him or her. If we would expect our children ever to become liberal contributors for Church purposes, we must teach them to give while they are young. "Train up a child in the way in which he should go, and when he is old he will not depart from it."

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While speaking of contributing for Church purposes the following will not come amiss:

"Dr. Melville E. Sharer, writing in the 'Ram's Horn,' states that there are now some 240 secret societies in this country and that five times as much money is contributed to these societies as to the Church."

We do not know whether these figures are accurate, but probably they are not far from the truth. It is a notorious fact, well known to every Lutheran pastor who has had to fight these al-

lies of the spirit of darkness, that men will willingly sacrifice their money to this insatiable Moloch, that they will pay their heavy lodge dues without grudging, that they will stand by and see their hard-earned money used up to pay the high salaries of "Past Grand Masters" and "Supreme Potentates," etc., etc., and wasted in costly banquets and carnivals and for the purchase of silly paraphernalia. And when they are called upon to give up their lodge or lodges for the sake of the Church, then they will plead as an excuse for refusing to do so, that they have put so much money into the lodges that they just cannot afford to give them up and lose all that money. Oh, what a cunning spirit old Satan is! How he can beguile people into selling their soul for the sake of a paltry sum of money! Yes, how willingly do the dupes of Satan contribute towards the maintenance of their Master's "Churches"!

But how sluggish and unwilling and grudging are the children of God so often in contributing towards the support of their Master's Kingdom! Oh, the shame of it, that they should allow the children of Satan to outdo them in zeal! But "the children of the world are in their generation wiser than the children of light." Truly, we have good reason to pray every day: Lord, teach us how to give.

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Says the "Lutheran World":—

"It cannot be dinned into the ears of some people too persistently what the Bible is not. It cannot be too frequently repeated that it is not a manual of astronomy or geology, but the record upon which our religious faith is based. It is not its design either to answer scientific inquiries, to spare us the trouble of making scientific research or even to facilitate scientific investigation, but to satisfy the religious interest. It is not its office to teach the science of astronomy, the science of geology or any other science, but to indicate the way of salvation. We read in our Bibles about how to escape the dread consequences of sin. No man has ever told us any such thing in any scientific treatise on real facts and of rarest value."

Which, we suppose, is aimed at us poor Missourians, who maintain that the Bible, though it does not profess to be a text-book on astronomy, geology or any other science, yet cannot be mistaken in anything that it does say concerning anything relating to these sciences. We are extremely sorry that we are so incurably obtuse, but we are bound to confess that the above ingenious dissertation of the learned editor of the "World" has not been able to convince us of the error of our way, and so we must ask him kindly to persist yet a while longer in "dinning it into our ears" that the Bible, though the

inspired word of an alwise God, may still contain mistakes in scientific matters, because God's Spirit, as a matter of course, could not be expected to know anything of these matters, until the learned scientists of the nineteenth and twentieth centuries discovered them!—Or is it possible that the Lutheran editor of the "Lutheran World" no longer believes in the plenary inspiration of the Bible? L.

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Men have much fault to find with the Church and with the life of those who compose it. They know very well how it ought to be done, how a Christian should live, and all that. But how have they learned it? From the Church and her teaching. Without this they would be in blank ignorance. Now, that they have learned it, they consider themselves wise in criticising. They flatter themselves that they are better than those who profess Christianity, but do not live Christian lives. But they have no reason for congratulating themselves. They, too, know what is right, what they should do; why do they fail to act in accordance with their knowledge. The unbeliever need not rest secure in his unbelief. Before God he is guilty, just as much so as the man who merely wears the garb of Christianity.

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We again call the attention of our readers to the editorial in our last issue, dealing with the effort to introduce religious teaching into the public schools of Washington. During the first meeting of representatives from various denominations, no conclusion was reached, although a number of resolutions was offered by Dr. Randolph McKim. These resolutions, or suggestions, as outlined in our last, were turned over to a committee of fifteen. This committee reported on March 15th, and its report was adopted, after a heated discussion of some two hours, by a vote of forty to twenty-two. It was found that all the Presbyterians, Episcopalians, Methodists, and "Lutherans" present were in favor of the report, while the Baptists, Roman Catholics, Seventh Day Adventists, and Jews voted against it. As to the contents of the four resolutions passed, we quote:

"The first, while declaring for the entire separation of Church and State, asserted that this should not be interpreted as necessitating an irreligious state or an atheistic education. It commended Bible reading and the use of the Lord's Prayer in public schools, and held it right and fitting for the State to make provision for the teaching of the principles of religion and morality common to all civilized nations. The second resolution declared that the only foundation for good citizenship was in morality based upon belief in God, and

that it was the duty of the State to incorporate such teaching in its school system. The third advocated a selection of Bible readings that should be acceptable to Protestants, Roman Catholics and Hebrews. A fourth recommended that the conference petition the Board of Education to introduce in the public schools a systematic study of morals based upon the Ten Commandments, and 'the law of love of God, and of our neighbor,' and to introduce textbooks of applied morality. The most vigorous opposition to the measure was made by Mr. Prescott in behalf of the Seventh Day Adventists and by Rabbi Stern, both members of the committee who had refused to sign the majority report. They were supported by Dr. Muir, of the Baptist Church, and by Dr. Kent, of the People's Church. The chief speeches in favor of the measure were by the Rev. Wilbur F. Crafts, of the Reform Bureau, Dr. Galaudet and Dr. McKim."

We agree, as is well-known by this time, with the minority in this matter, because they alone are consistent. They may not all of them have the right motive in the matter, but their position is correct. The others may talk about the separation of Church and State, but in practice they reject it. But the Lutherans are mentioned as favoring these resolutions—yes, but we do not profess to be of the same stripe. We know them, though, and are safe in saying that they have never enjoyed the blessings of a Christian, Church School. Rather than make a little effort to fulfill their full duties toward their children, they throw in their lot with those who would try to make our public schools a good place to which to send Christian children. The whole plan may sound feasible and laudable to a good many. Nevertheless, it will not accomplish the object which its promoters intend. The reading of the Bible, the reciting of the Lord's prayer, etc.,—these things perfunctorily done, cannot make the public school a bit better than what it is, and always has been. The sooner people see it, the better for the Church, and incidentally also for the public school. W.

Contributions.

ADDRESS TO AMERICAN MOTHERS

THEODORE ROOSEVELT

Delivered March 13, 1905 before the National Congress of Mothers, at Washington, D. C.

A GRAVE NATIONAL DANGER

In our modern industrial civilization there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small land owners, the men who own their little homes, and therefore, to a

very large extent, the men who till farms, the men of the soil, have hitherto made the foundation of lasting national life in every state; and, if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in imminent danger of falling.

But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what that occupation may be, as long as there is a real home and as long as those who make up that home do their duty to one another, to their neighbors, and to the state, it is of minor consequence whether the man's trade is plied in the country or the city, whether it calls for the work of the hands or for the work of the head.

But the nation is in a bad way if there is no real home, if the family is not of the right kind; if the man is not a good husband and father, if he is brutal or cowardly or selfish; if the woman has lost her sense of duty, if she is sunk in vapid self-indulgence or has let her nature be twisted, so that she prefers a sterile pseudo-intellectuality to that great and beautiful development of character which comes only to those whose lives know the fullness of duty done, of effort made, and self-sacrifice undergone.

STATE DEPENDS ON THE FAMILY

In the last analysis the welfare of the state depends absolutely upon whether or not the average family, the average man and woman, and their children, represent the kind of citizenship fit for the foundation of a great nation, and if we fail to appreciate this, we fail to appreciate the root morality upon which all healthy civilization is based.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense, and decency; unless he works hard and is willing at need to fight hard, and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase, and not decrease.

There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmeet, the housewife, and mother.

The woman should have ample educational advantages; but save in exceptional cases the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family breadwinner; and, therefore, after a certain point the training of the two must normally be different, because the duties of the two are normally different.

WOMAN'S DUTY MORE IMPORTANT

This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the whole, I think the duty of the woman the more important, the more difficult, and the more honorable of the two; on the whole, I respect the woman who does her duty even more than I respect the man who does his.

No ordinary work done by a man is either as hard or as responsible as the work of a woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day but often every hour of the night.

She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women.

Above all, our sympathy and regard are due to the struggling wives among those whom Abraham Lincoln called the plain people, and whom he so loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.

Just as the happiest and most honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice.

CAREERS FOR EXCEPTIONAL WOMEN

Of course there are exceptional men and exceptional women who can do and ought to do much more than this, who can lead and ought to lead great careers of outside usefulness in addition to—not as substitutes for—their home work; but I am speaking of the primary duties; I am speaking of the average citizens, the average men and women who make up the nation.

Inasmuch as I am speaking to an assemblage of mothers I shall have nothing

whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, and most mothers have very hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish with the least possible expenditure of effort the maximum of comfort and of luxury, but in which there is literally no place for children?

The woman who is a good wife, a good mother, is entitled to our respect as is no one else, but she is entitled to it only because, and so long as, she is worthy of it.

Effort and self-sacrifice are the law of worthy life for the man as for the woman, though neither the effort nor the self-sacrifice may be the same for the one as for the other.

AGAINST TOO SUBMISSIVE WIVES

I do not in the least believe in the Patient Griselda type of woman, in the woman who submits to gross and long-continued ill-treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrongdoing is so abhorrent as wrongdoing by a man toward the wife and the children who should arouse every tender feeling in his nature.

Selfishness toward them, lack of tenderness toward them, lack of consideration for them, above all, brutality in any form toward them, should arouse the heartiest scorn and indignation in every upright soul.

I believe in the woman's keeping her self-respect just as I believe in the man's doing so. I believe in her rights just as much as I believe in the man's, and, indeed, a little more and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own.

But I think that the duties are even more important than the rights, and in the long run I think that the reward is ampler and greater for duty well done than for the insistence upon individual rights, necessary though this, too, must often be.

Your duty is hard, your responsibility great, but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.

Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that while it is essential to be loving and tender it is no less essential to be wise and firm.

Foolishness and affection must not be treated as interchangeable terms,

and besides training your sons and daughters in the softer and milder virtues you must seek to give them those stern and hardy qualities which in after life they will surely need.

Some children will go wrong in spite of the best training, and some will go right even when their surroundings are most unfortunate; nevertheless, an immense amount depends upon the family training.

If you mothers through weakness bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves.

Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely, she who can thus train her sons and her daughters is thrice fortunate among women.

CONTEMPT FOR WILLFUL CHILDLESSNESS

There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life.

But the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who, though able-bodied, is yet content to eat in idleness the bread which others provide.

The existence of women of this type forms one of the most unpleasant and unwholesome features of modern life. If anyone is so dim of vision as to fail to see what a thoroughly unlovely creature such a woman is, I wish they would read Judge Robert Grant's novel, *Unleavened Bread*, ponder seriously the character of Selma, and think of the fate that would surely overcome any nation which developed its average and typical woman along such lines.

Unfortunately it would be untrue to say that this type exists only in American novels. That it also exists in American life is made unpleasantly evident by the statistics as to the dwindling families in some localities. It is made evident in equally sinister fashion by the census statistics as to divorce, which are fairly appalling; for easy divorce is now, as it ever has been, a bane to any nation, a curse to society, a menace to the home, an incitement to married unhappiness and to immorality, an evil thing for men, and a still more hideous evil for women.

AGAINST TWO CHILDREN ONLY THEORY

These unpleasant tendencies in our American life are made evident by articles such as those which I actually read not long ago in a certain paper, where a clergyman was quoted, seemingly with approval, as expressing the general American attitude when he said that the ambition of any, save a very rich man, should be to rear two children only, so as to give his children an opportunity "to taste a few of the good things of life."

This man, whose profession and calling should have made him a moral teacher, actually set before others the ideal, not of training children to do their duty, not of sending them forth with stout heart and ready minds to win triumphs for themselves and their country, not of allowing them the opportunity and giving them the privilege of making their own place in the world, but, forsooth, of keeping the number of children so limited that they might "taste a few good things"!

The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. Even apart from the vital question of national life, and regarding only the individual interest of the children themselves, happiness in the true sense is a hundredfold more apt to come to any given member of a healthy family of healthy-minded children, well brought up, well educated, but taught that they must shift for themselves, must win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on, and have trained their children to act on, the selfish and sordid theory that the whole end of life is "to taste a few good things."

NATION WOULD PAY THE PENALTY

The intelligence of the remark is on a par with its morality, for the most rudimentary mental process would have shown the speaker that if the average family in which there are children contained but two children the nation as a whole would decrease in population so rapidly that in two or three genera-

tions it would very deservedly be on the point of extinction, so that the people who had acted on this base and selfish doctrine would be giving place to others with braver and more robust ideals.

Nor would such a result be in any way regrettable; for a race that practiced such doctrine—that is, a race that practiced race suicide—would thereby conclusively show that it was unfit to exist, and that it had better give place to people who had not forgotten the primary laws of their being.

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasures of mere effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness, but also the joy, of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble.

No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases the prizes worth having in life must be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for oneself.

The man is but a poor creature whose effort is not rather for the betterment of his wife and children than for himself; and as for the mother, her very name stands for loving unselfishness and self-abnegation, and, in any society fit to exist, is fraught with associations which render it holy.

The woman's task is not easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and, having done it, she shall have the reward prophesied in Scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed.



THE PRIVILEGE OF CHURCH MEMBERSHIP

Many a one who calls himself a Christian is vainly entreated to enroll his name among the voting members of his congregation. He is contented to remain a so-called "guest." Youths, who hasten to register their names in the lists of voters for civil offices as soon as they are twenty-one years of age, are often very tardy to qualify themselves for the electorate in the Church. This should not be so. Every adult male should be a voting member in a true Lutheran congregation. This indifference is based on the fact that

many do not know or consider what a glorious thing it is to be a member of a Christian Church. Dr. Walther described these noble rights and privileges to some newly accepted members, in the following words: "The Roman citizenship was once considered the greatest of all possessions. When that centurion, who wanted to have Paul scourged, heard that he has a Roman citizen, he was terrified and said: 'With a great sum obtained I this freedom,' and when Paul declared that he was free born, the centurion showed him still greater regard.

"It is also a great honor, when a privileged municipality like the old imperial cities of Germany, presents a noted man with its citizenship. But, my friends, all these rights of citizenship are as nothing compared to the privileges of Christian-congregational-membership. A citizen of the state is under the protection of his fellowmen, the citizen of the Church is under the protection of God: a civil citizen enjoys earthly, a Church citizen, heavenly privileges: a citizen belongs to a perishable, a Christian, to an everlasting kingdom: a citizen sits in judgment on temporal, the Christian, on eternal things: a citizen is a fellow-citizen with the unrighteous, a Christian is a fellow-citizen with the saints and of the household of God: a citizen chooses at the best, worldly rulers, a Christian chooses stewards of the mysteries of God: a citizen's rights are: life, liberty, and the pursuit of happiness, a Christian's rights,—forgiveness of sin, peace and comfort of the Holy Spirit, and finally, eternal life: a citizen is subject to men, a Christian is subject to the Son of God and for that reason is a king, a priest, and a prophet: a citizen sometimes acquires honor before men, a church-member has the certain expectation of eternal glory before the throne of God in everlasting joy and blissful light. Woe unto them, therefore, who despise the rights of church-membership."

E. T. COYNER.

Church News and Comment.

AT HOME

Chicago, Ill.—It should make our hearts glad to see the Kingdom of Christ enlarge and increase greatly, for the Kingdom of Darkness is spreading at such an alarming pace in our large cities. Since nothing has recently appeared in the "Witness" regarding the progress of the Redeemer English Luth. Church, many of the readers may imagine there is but one English Luth. Church in Chicago, namely the older one, Christ Church, on the North Side. Yet it has pleased the Lord to augment what was but recently the South Side Mission into a large and flourishing congregation of about 600 communicant members, under the consecrated, able and forceful leadership of the Rev. G. Schuessler. This congregation in its early days had a hard road to travel like many another mission. Its few consecrated members assembled for worship on the second floor of Temperance Hall, and although the steps were shaky and the hallway dark,

the faithful few appeared regularly at worship. And the Lord added monthly unto their number. A church home was necessary. Sufficient land for church and parsonage in a beautiful section (corner Princeton avenue and Sixtieth Place) was then purchased, and a modest but beautiful house of worship erected. On February 22, 1903, they were permitted to dedicate their house unto the Triune God. But the Lord had a greater mission for the Redeemer English Church. Within two years the seating capacity of 400 could no longer accommodate all who came to worship therein. Plans were then considered for the enlargement of the church, yet the necessary means seemed not at hand. At the last congregational meeting, however, all decided it was very necessary that the church home must be enlarged at once, provided all who wished to worship at its morning services should find a seat. According to above resolution the dimensions of the enlarged building will be 108x54x40 feet (addition being in the shape of a cross) while the seating capacity will be doubled, accommodating fully 800. The addition will cost in the neighborhood of \$6,000; almost all of this amount has already been subscribed. The valuation of the church property will then be over \$30,000.

Many churchless have been led to this house of the Lord, also such as had strayed away. And the writer has noticed that while a poorly located mission on the second floor of some hall tends to keep strangers from participating in its worship, a crowded church, on the other hand, tends to draw more and more strangers to the Word of Truth.

P. C. HENRY.

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Pastor Fritz writes in the New York "Lutheran" concerning his congregation, the Church of Our Savior, Brooklyn:

"We can bring the good news in this issue that our congregation, beginning this month, is self-supporting. Since our work has been undertaken, in June, 1901, we have been supported by the English Mission Board of the German Missouri Synod. At first we received \$50 a month and, as the congregation grew, this subsidy was reduced to \$15 a month. Now we have written the Board, expressing thanks for their kind help and telling them that we now hope to get along without their aid. Let us not forget to send a prayer of thanks to God's throne for the grace shown us. May He continue to bless us and also continue to make us willing to give for the support of His work here on earth. God does not grow tired to give unto us, let us not grow tired to give unto Him some of that which He has put into our hands for that very purpose."

W.

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New York City.—The Rev. Otto Sieker has been called unanimously to St. Matthew's Church as successor to his father. St. Matthew's was founded in 1664, and is the oldest, wealthiest and most influential Lutheran Church in America.

The Rev. J. A. Schwoy, formerly of Richfield, N. J., has accepted the call to Trinity Church, Brooklyn, where he will conduct English services every Sunday evening.

J. S.

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From the Statistical Year Book of our German mother synod for the year 1904, we cull the following figures: Pastors in office, 1738 (to which are to be added 50 professors); congregations served by these pastors, 2,367, of which 1,258 are members of synod; preaching stations, where no congregations have as yet been organized, 882; number of souls, 790,505; communicants, 461,867; voting members, 108,923; parochial schools, 1,931; pupils in these schools, 96,888; these are taught by 1,682 pastors, 874 parochial school teachers and 187 female teachers (total 2,143); number of persons baptized, 33,264; confirmed, 21,742; communed, 829,534; marriages, 9,031; burials, 11,380. In most instances there was an increase as compared with the preceding year. The number of pastors in office increased by 25; congregations belonging to Synod, 49;

those not belonging to Synod, by 17; preaching stations, by 18; number of souls, by 19,810; communicants, by 12,072; voting members, by 2,295; schools, by 43; pupils, by 695; number of communed, by 26,449; burials, by 61. In the number of baptisms there was a decrease of 90, of confirmations, 413, and of marriages, 389.

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Mr. C. A. Smith, the Swedish lumberman, of Minneapolis, who, some time ago, came to the relief of Bethany College, Kansas, has now given a new complete church, costing \$35,000, to his home congregation in Minneapolis, besides paying the debt of Grace Evangelical Lutheran Church, Seven Corners, same city.

Christiania, Norway, has about 220,000 souls belonging to the State Church of Norway. The Rev. Gustav Jensen declares that these are but insufficiently cared for by 38 pastors and 15 churches, seating capacity 15,000 to 16,000. Three of these churches have about 20,000 souls each and five others have 15,000 to 17,000. How difficult, under such circumstances, to keep up courage and to be hopeful in the work.

Martin Ulvestad, a compiler of statistics concerning the Norwegian settlements in the United States and their development and achievements, requests the leaders of the five different Norwegian Lutheran Synods to state to the public the points of doctrine, where they differ from the other synods, so the people may know if there is sufficient reason for keeping up the five different organizations. The Rev. V. Koren, president of the Norwegian Synod, has already, in Kirketidende, given four articles on the origin and history of the different church organizations among the Norwegians in America, and shows the different questions of doctrine that have been discussed. Although all immigrants were members of the State Church while in Norway, they were of different tendencies and opinions, which caused the formation of distinct synods when transplanted to the free soil of America. Any one who wishes to know which synod is the true daughter of the old Lutheran Church must study the history of the Churches and compare their public confessions and writings with the old Lutheran confessions and the Word of God. That is the only way in which we can become certain that we have the true fellowship of Christian faith and doctrine.

The sixteenth annual meeting of the United Church will be held in Minneapolis, June 14 to 22.

Oratorical contests are at present very common between the different colleges of Minnesota and Iowa.

The Norwegians have so far had their full share of the honors.

A grateful mother, who has had several sons graduate from Luther College, Decorah, Iowa, proposes that parents who have seen the beneficial results of a Christian college, erect a statue of Luther and place it in front of the college. She writes: "A statue of Luther would remind us of the blessings God, through him, gave the Church, and remind our sons of the fact that the man who, since the days of the apostles, has exercised the greatest influence on the world was a servant of the Lord, and urge the young minds to follow his example and labor for that which is noble and good."

J. H.

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During the present winter three English missions have been started in Chicago, St. Stephen's on the West Side and Redeemer in Austin by the Chicago Synod of the General Council and the People's Church in Roseland on the South Side by the Chicago Conference of the General Synod. All are promising fields.—Ex.

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Dr. Weidner, president of the Chicago Seminary of the General Council, has succeeded in wiping out the debt resting on that institution. In a few days he collected the sum of \$50,000.

L.

Lutheran Growth.—"What a change a third of a century has wrought in our American Lutheran Church! In 1870 there were 395,000 Lutherans; in 1904 there were 1,789,766—an increase of 450 per cent. The significance of this growth does not appear until placed side by side with that of other Church bodies. In this same period Congregational growth was 91 per cent.; Presbyterian, 133 per cent.; Methodist, 147; Baptist, 254; Disciples, 350; Lutheran, 450. The door of Lutheran opportunity is wide open; may the Church be ready to enter in! Certain it is that no other communion in this country has as cheering and inspiring a prospect before it. Let the cry of Church Extension ring louder than ever."—Lutheran.

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It is asserted that among Episcopalians and Methodists a clergyman has no chance of being elected for a bishop's chair or any other higher office, unless he has held some high office in a lodge, chiefly in Free Masonry. If this is really true—it seems almost incredible!—what a commentary on the condition of affairs in those churches!

L.

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Federation of American Protestant Churches.—An Inter-Church Conference is to be held at Carnegie Hall, New York City, Nov. 15-20, 1905, with the object of accomplishing the federation of American Protestant churches. The Executive Committee, which has the matter in hand, states:

"It is understood that its basis would not be one of creedal statement or governmental form, but of co-operative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented."

"Up to the present time sixteen Christian denominations have either appointed or authorized the appointment of delegates, namely, the Methodist Episcopal Church North, the Methodist Episcopal Church South, the Presbyterian Church in the U.S.A., the Cumberland Presbyterian Church, the United Presbyterian Church, the Reformed (Dutch) Church, the Christian Connection, the Disciples, the Evangelical Association, the Baptist Churches North, the Free Baptist Churches, the African Methodist Episcopal Churches (two bodies), the Congregational Churches, the Moravian Church and the United Evangelical Church. It is expected that the Lutheran Synods will take favorable action at their meetings this year, and the Protestant Episcopal Church, it is hoped, will be represented by its Committee on Christian Unity. If all the Protestant churches are represented the total delegates will be from six hundred to seven hundred, and will represent about twenty millions of church members and a majority of the Christian people of the United States."

It might be added here that there will probably be some disappointment with reference to the greater part of the Lutheran Church.—Standard.

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Plans are making by the Salvation Army for a great jubilee celebration of the twenty-fifth anniversary of its establishment in the United States. The last week in March is set for the celebration. In connection with it will be held the annual congress of army officers, which will call leaders in the army work from all parts of the United States to New York. Salvation Army work began here with the landing in New York of seven women workers, in charge of an officer, in February, 1880. The first convert was "Ash Barrel Jimmy," a street character of that day, whose precarious living came from the receptacles after which he was named. At the forthcoming celebration there is to be an exhibition of the methods by which "Ash Barrel Jimmy" and others of the Army converts have been saved. The Army now has 3,666 workers and provides 3,000,000 beds a year for the poor. Its annual income is said to be \$250,000, and on its three farm colonies there are now nearly 500 persons.—Ex.

ABROAD

The New Berlin Cathedral.—The new Cathedral, or Dome, of Berlin was projected by the late Emperor Frederick and his Empress as a kind of Westminster Abbey of Germany, and has been fourteen years in building. In the immense crypts already lie the bones of eighty-seven Hohenzollerns, and in future, besides the sovereigns, the great German dead will be placed there.

The building is 341 feet long, as against the 500 feet of St. Paul's, London. The cupola, with the lantern, rises to a height of 325 feet from the pavement, while that of St. Paul's is 365 feet high. The two bell towers at the west end are 211 feet high.

The corner-stone of the cathedral was laid in 1894. The Prussian Diet contributed \$2,500,000 to its erection, but this sufficed only for the actual building. The very elaborate decoration and mosaic work is as yet hardly begun. The organ, with 7,000 tubes, is the largest in the world except that at Riga. The church is built of yellow sandstone, the vari-colored marble has been employed for pillars. The architect is Professor Raschdorff, the style a mingling of Byzantine and Romanesque.—Ex.

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In all parts of Russia there are Lutheran churches and associations. But the members belong to very diverse nationalities, speaking different languages. The Lutheran Church of Russia numbers more than 5,000,000 souls and ranks third among the churches of the Empire. In Finland, the Lutheran is the State church. The Baltic provinces are preponderatingly Lutheran. They belong politically to Russia, though largely settled by Germans. Of late years the Russians have instituted systematic persecution of the Germans in all their land. Great efforts have been made to bring them from their Lutheran religion over to the Russo-Greek Church. The result is a very bitter state of feeling and great distress among the persecuted Lutherans.—Ex.

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An Appeal to the First Six Centuries.—A deputation appointed at a meeting held on the invitation of the Dean of Canterbury waited on the archbishop February 1 to present to him the proposition suggested by the dean declaring that in the matter of ritual in the Church of England nothing shall be accepted that cannot claim the general assent and observance of the Christian Church before the end of the sixth century. The archbishop assured the deputation that the matter should have his own careful attention, and also that of many others on whom higher responsibilities rested; but excused himself from speaking definitely upon the question on the ground that he was a member of the commission before whom the matter would come for deliberation. The proposition had received 3,600 signatures up to the middle of January. It is not regarded as an ideal settlement, and objection has been made that in the centuries specified practices were in use which the Church now would not be willing to adopt. It is replied that the proposition is negative, and does not bind to the acceptance of everything that was in use then, and that the plan will be effective to shut out all the ritual excrescences of the Middle Ages.—Ex.

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For the first time since the Reformation the Roman Catholics have in Great Britain, according to the latest enumeration, more than 2,000 places of worship. The number has grown from 1,283 in 1867, to 2,008 now. The proportionate increase in the number of priests has been considerably larger—from 1,639 to 3,794. Of these 1,280 are regular priests, and among them are numerous foreigners, chiefly French. In still greater proportion is the increase of nuns, largely from foreign accessions. These figures are not looked upon, however, by the London Roman Catholic journal, the Tablet, as indicating as great an augmentation of strength as it would seem to, too many of the accessions of priests being French exiles who are not acquainted with the English language and do not undertake missionary work.—Ex.

Inquiry addressed by The South Wales "Daily News" to all churches in a district which embraces the most thickly populated portion of South Wales shows 35,000 converts, as actual additions to specific congregations reported by ministers or church officers since the beginning of the revival. The figures include also earnest inquirers, but not outsiders. There is no indication that the revival is declining. These returns show an increase for January and the early days of February of 75 per cent. over the total of conversions at the beginning of the year. This, says "The News," "is conclusive proof not only that the revival maintains its force, but also that the original converts are holding firm.—Ex.

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The English "Baptist Times" has some interesting statistics and estimates from the Baptist Year Book. These estimates are compiled every three years. During this period the Baptist churches have increased from 58,029 to 71,488, or more than 373 every month; the ministers have increased 9,375; and the membership from 5,454,699 to 6,976,788, or more than 1,522,000. These members, however, include, for the first time, the Disciples of Christ, numbering 1,235,798. Deducting these, the actual gain of Baptist members is about 286,300, or 95,000 a year. The Sunday-school pupils increased from 2,586,692 to 2,779,368, giving a gain of 192,876. It is estimated that if the adherents of Baptist Churches were counted and estimated in proportion to the membership, there should be about 20,000,000 people of Baptist preferences throughout the world, of whom about 18,000,000 should be in America—which, the English leaders affirm, is destined to become the great Baptist country.

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It is reported that the Vatican wants to have a representative admitted to the next Hague Conference, and "wanting" it means working for it. It is hard for Rome to give up the dream of a restored temporal power, and a seat in the conference would be a recognition which would be most pleasing to her, besides giving an actual share in the deliberations of the nations that could not be without its influence. It is hardly conceivable that her wish will be granted.—Ex.

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It is said that the funds of the Vatican were so low this year that the Pope was compelled to omit the Christmas and New Year gifts which his predecessors had been in the habit of making for generations, and the Easter gifts, which were formerly larger than either, will also have to be omitted unless there is a very large increase in the receipts of "Peter's Pence." The revenues of the past six months, it is said, have been scarcely sufficient to pay the necessary expenses, and that the number of employees and the size of the salaries have been decreased as never before. Shortly after he succeeded to the pontifical chair, Pius X. abolished many sinecures, and cut down, and in many cases cut off entirely, allowances which for many years had been made to certain cardinals. The result, naturally, has not been to add to his popularity.—Ex.

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The latest religious statistics of Japan, according to a correspondent of the "Christian Advocate," show 55,315 Protestant Christians, 58,086 Roman Catholics and 27,336 members of the Greek Church in that country, which makes a total of over 140,000.

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It is reported that when the Japanese captured Mukden they found in the house occupied by General Kuropatkin, all the ikons (images of saints) that had been presented to him when he went to war. We subscribe to what an exchange remarks:

"These captured ikons would make a fine feature in a grand triumphal picture of pagan art—or might go to a Japanese Museum of Religions, to be labeled 'Christian Idols, from Russia.'"

L.

Hearth and Home.

"PRAY WITHOUT CEASING"

Luther in his sermon on the Gospel for Reminiscere Sunday speaks encouragingly to those who after having presented their petitions to God think that He has turned away from them, and heeds not their supplications.—Speaking of the woman of Canaan who came to the Lord to ask him to cure her daughter, he says: "She asked but the favors extended to dogs. He gives her much more. He not only cures her daughter but offers to grant unto her whatever she may ask, and thus ranks her among the seed of Abraham. Her faith is the source of all her blessings; through faith she is no more a dog or a heathen, but a holy woman and a beloved child. Such example teaches us that we should continue steadfast in our supplication, though God may for a long time defer his acquiescence in our demands, firmly believing that at the proper time, and in the proper manner, He will pronounce His yea to our prayer. All that is required is not to become weary nor hopeless in our petitions, but to trust faithfully in Him and His providence.

Other examples teach us the same lesson.—Joseph continued in his prayer to God for help thirteen entire years; yet, the more he prayed the worse his condition seemed to become. Christians have the same experience in our times. They come unto God with their prayer for assistance, yet, after a long time has elapsed, there is still no change for the better. On the contrary, they experience with Joseph that affairs become worse and worse. If Joseph had obtained an immediate response to his prayer, Jacob, his father, would have been saved much anxiety, but Joseph himself would have remained a simple shepherd. By the long continued delay of the fulfillment of Joseph's prayer it came to pass that God made him ruler over all Egypt, so that he became a great blessing, not only during the seven years of famine, but also in the management of the government in the State and in the Church. Egypt and the surrounding countries were thus benefited.

"God pursues the same course with us. He may for a long time refuse to hear our prayer, or may answer with a nay; but if we faithfully persist in our request, He will finally drop the no, and make it yes. His word cannot lie; 'Whatsoever ye shall ask the Father in my name, He will give it you.'"

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THE FORETASTE OF EVERLASTING LIFE

In the year 1622, a fierce persecution arose in the Empire of Japan against the Christian religion and its confessors. In the town of Firando, thirty-seven were executed, among whom was a little boy between six and seven years of age, who hastened to death with such manifestations of heart joy, and singing Christian Psalms in the Japanese language as to cause unbounded wonder at this firmness in one so tender in years.

In the year 1627, February 8th, in a hamlet near the city of Nangasacque,

twelve persons were seized and violently martyred, having been burned in different parts of their bodies with red-hot iron, and afterwards beaten to death. What was most remarkable in this execution, was that a six-year old child stood these tests of faith with unwavering firmness.

In 1651, in the town of Diarbequir, in Mesopotamia, an Armenian Christian child of ten or twelve years, on an unjust charge, was flayed alive by the Turks. On the first day the skin was removed from half of the back, and he was permitted in this condition to pass the night, that they might resume the work on the following day, and continue the poor child's torture the longer. In the meantime, the Mohammedans endeavored to persuade the boy that, by the acceptance of their faith, he might escape martyrdom. His mother also came to her poor son, and besought him, with many tears, by means of the confession of the doctrine of the Turks, to save his life. Yet no entreaties could cause his firmness to waiver, but he said with great boldness that thus far he had willingly suffered all this pain, that he was ready also to suffer more, and that this did not give him so much trouble, as that his own mother should tempt him to deny his Savior. All that followed he suffered with great patience, until the basha of the place, moved with pity, cut off his head, and thus freed him from all suffering.

I maintain that no one can deny that the firmness of such weak and tender children, under such fearful ordeals, and the sweet joy which they found in bitter death, cannot be explained otherwise than by a power from on high, and a supernatural confidence, which is properly called a foretaste of everlasting life.

Christian Scriver.

Miscellaneous.

ACKNOWLEDGMENTS

SYNOCDICAL TREASURY.

| | |
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| Received per J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri etc. | \$250 00 |
| Henry Staudermann, Treas., from Ev. Luth. Church of Our Savior, Brooklyn, N. Y. | 4 00 |
| Miss Louisa Muhly, Treas., from the Mission League of the English Emmanuel Church, Baltimore, Md., for Synodical Treasury | 15 00 |
| For Synodical Debt | 15 00 |
| Rev. W. P. Sachs, from St. Andrew Ev. Luth. Church, Pittsburg, Pa., toward Synodical Debt | 30 25 |
| Rev. J. Frederic Wenche, Roslindale, Boston, Mass., for Synodical Debt | 25 00 |
| Rev. Edward C. Stuckert, from Luth. Tabernacle Congregation, Albany, N. Y., toward Synodical Debt | 9 25 |
| Dr. D. Winter, Columbus, Kansas.. | 10 00 |
| Rev. W. P. Sachs, Pittsburg, Pa., from St. Andrew's Ev. Luth. Church, toward Synodical Debt.. | 86 00 |
| H. A. Stang, Treas., from Mrs. J. M. Friederich, Jr., New York City, for Orphans' Asylum at College Point, N. Y. | 5 00 |
| Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., toward Synodical Debt | 11 00 |
| Rev. E. M. Biegner, from Emmanuel Congregation, Rader, Mo. | 2 00 |

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| From Trinity Congregation, Morgan, Mo. | 1 00 |
| Rev. E. H. Paar, from Calvary Congregation, Harrisburg, Pa., for Synodical Debt | 8 50 |
| J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri | 250 00 |
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| Rev. A. H. Holthusen, from Trinity Church, Pittsburg, Pa., toward Synodical Debt | 7 00 |
| Dr. D. Winter, Columbus, Kan. | 10 00 |
| H. A. Stang, Treas., from Ev. Luth. Church of the Redeemer, New York, for Concordia College, Conover, N. C. | 9 23 |
| For St. John's College, Winfield, Kan. | 9 23 |

MISSION TREASURY.

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| Received per F. L. Machmiller, Unity, Wis. | 1 00 |
| Henry Staudermann, Treas., from Ev. Luth. Church of Our Savior, Brooklyn, N. Y. | 3 75 |

CHURCH EXTENSION FUND.

| | |
|---|-------|
| Received per Rev. A. H. Holthusen, Pittsburg, Pa., from Trinity Church, for Elben, Pa. | 28 00 |
| Wm. R. Niebaum, of St. Andrew's Congregation, Pittsburg, Pa. ... | 10 00 |

A. E. SUCCOP,
Treasurer.

Pittsburg, Pa., March 31st, 1905.

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EASTER DAY

O glorious Head, Thou livest now!
Let us Thy members share Thy life;
Canst Thou behold their need, nor bow,
To raise Thy children from the strife
With self and sin, with death and dark dis-
tress,
That they may live to Thee in holiness?

Earth knows Thee not, but evermore
Thou livest in Paradise, in peace;
Oh fain my soul would thither soar,
Oh let me from the creatures cease;
Death to the world, but to Thy Spirit known,
I live to Thee, O Prince of Life, alone.

Break through my bonds whate'er it cost,
What is not Thine within me slay;
Give me the lot I covet most,
To rise as Thou hast risen to-day.
I naught can do, a slave to death I pine,
Work Thou in me, O Power and Life Divine!

Work Thou in me, and heavenward guide
My thoughts and wishes, that my heart
Waver no more nor turn aside,
But fixed forever where Thou art.
Thou art not far from us; who loves Thee
well,
While yet on earth, in heaven with Thee
may dwell.

—TERSTEEGEN, 1731.

Editorials.

The Christian Church in its primary creed confesses: "I believe in the resurrection of the body." It is therefore confessionally committed on this point. To question the doctrine of the resurrection of the body, respectively, to deny it, is to take issue with the Christian Church's banner creed. "I believe in the resurrection of the body" is a part of the Apostolic faith, one of Christianity's shibboleths, confessed continually down through the ages, taught today to old and young, recited and sung in all her public worship. He that does not accept this doctrine, thereby rules himself out of Christianity's communion.

To be sure, it is a stupendous wonder in our eyes that our dead bodies shall again be made alive. The doctrine that "though after my skin worms destroy this body, yet in my flesh shall I see God," astounds us as much as it pleases us. The Christian Church has ever been aware of this; no infidel wise-acre need remind her of it. She proclaims the doctrine as a wondrous one and explicitly marks it

as transcending the pales of the ordinary by including it among her articles of faith. "I believe in the resurrection of the body," the Christian Church confesses; not, I "comprehend" it. No matter that Creation teams with analogies in which life comes out of death, that springtime follows winter; this all is wonderful and the manifestation of the Creator's almighty power, and the resurrection of the body, even after ages of decay and dispersion of the parts, remains miraculous.

This amazing article of faith the Christian Church believes on the same grounds on which she bases all her faith. Her God has spoken; His Word declares it. The Savior said: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice." John 5:28. The inspired Paul said: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. At another place: "This corruptible must put on incorruption and this mortal must put on immortality." 1 Cor. 15:53. In harmony with this and other clear and unmistakable testimonies of the New Testament Job of the Old Testament proclaims: "Though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:26. On the ground of Scripture, then, not on that of probability, reason or experience, the Christian Church teaches and confesses: "I believe in the resurrection of the body."

This hope has indeed been made cheerful to the Christian Church through Christ. Without Christ, the resurrection of our bodies could bring only gloom and despair. What a dreadful thought the resurrection must be when Christ, whose blood and righteousness alone avails before the judgment throne, is not connected with it! But Christ is our "Resurrection and Life." Our bodies are raised from the dead, not to be punished, but in order that they might live; for, "Christ was delivered for our offences and was raised again for our justification." Rom.

4:25. We are just before God through the redemption that is in Christ Jesus, and when we shall be raised from the dead on the great resurrection day we shall have nothing to fear, but shall live with Christ, who is the "first fruits of them that slept." 1 Cor. 15:20. No wonder, then, that Easter is a festival of exhilarating joy to the Christian Church.

Christ's body was sown a natural body when it was laid away in the tomb; it was raised a *spiritual body*. Prior to His resurrection His body was by nature subject to natural laws; it was then natural for His body to be visible, tangible, local, susceptible to hunger, thirst, fatigue, and the like. Whenever Jesus' body, prior to the resurrection evaded the natural laws, it was due to the intervention of that divine power which dwelt in Jesus. In His resurrection there came a change. His true body arose; but changed, a spiritual body. His resurrected body was no longer subject to natural laws. He who before miraculously disappeared, He now miraculously appears. Through walls and doors He glides unobstructed.

So shall we rise in the body. Our bodies shall be changed. Jesus is the earnest, the surety of this. In my flesh, but in my flesh freed from natural laws and all that these laws impose, shall I see God. So shall it be through Jesus, "who shall change our vile body that it may be fashioned like unto His glorious body, according to the mighty power whereby He is able even to subdue all things unto Himself." Phil. 3:21.

May we then rejoice in the gladness of Easter. In harmony with a resurrected Nature, new life surrounding us and pulsating everywhere in tree and herb, and shrub, and flower, we see by faith the new life of that other grander, more glorious Spring, with its precious harvest of bodies raised from the dead.

The Baptist ministers' conference of Washington, D. C., deploring the present agitation in that city in favor of

the introduction of religious instruction into the public schools, states that it regards this agitation as unnecessary, unwise and impolitic. On the general question involved it has published its position in the following:

"We desire to say:

"1. That the home and the Church are the recognized places for religious instruction. If either is derelict, the state is not competent to supply the deficiency; neither is it needed to supplement by any of its agencies the fidelity of either or both.

"2. That it is not the function of the state to teach religion. It has never been conferred on it under our system of government, nor has it the accessories for such instruction.

"3. That whenever the state has assumed that prerogative it has transcended its legitimate sphere, and some of the citizens have been unjustly discriminated against.

"4. That generally school boards are so constituted and teachers appointed that their qualifications to determine and direct religious instruction are not favorable thereto. And any attempt to introduce a religious test, either in the election of trustees or the selection of teachers, would be strongly resented by the American people.

"5. That whenever, even in the most rudimentary manner, religious instruction has been given by the state it has opened the way for further encroachments, with the result of sectarian strife, bitter animosity and gross injustice.

"6. That the functions of state and church should be kept separate; each should fulfill its own mission and accomplish its own destiny within its duly appointed domain.

"7. That while we are in hearty sympathy with moral instruction in the public schools, we see no reason to recede from the position of our fathers or to depart from the traditions of our denominational history, and we therefore, as the representatives of more than 6,000 white Baptists in the District of Columbia, place ourselves on record as opposed to any movement which even by implication favors religious instruction in our public schools. And we do this in the interests of the broadest charity and of the highest aims of education under our public school system.

"8. We regret the necessity for this statement, but we feel compelled to make it since our attitude has been misunderstood and misinterpreted."

This is to the point and in season. It will go a great way in the direction of repudiating those denominational free-lances, who it seems had undertaken to speak for the whole body.

Let other bodies follow with equal precision. This is one of the best ways of silencing the class of pulpiti-teers and other men who insist on running when they are not sent, and who so frequently act as though they carried the people in their vest pockets. We are glad to be able to state that among the remonstrances received by the Board of Education there is one from the vestry of a Lutheran congregation. Let there be more.

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The Act prepared by the Conference of State Commissions for the promotion of uniformity of legislation respecting divorce in the United States and approved by the American Bar Association, reads as follows:

Section. 1. No divorce shall be granted for any cause arising prior to the residence of the complainant or defendant in this State, which was not a ground of divorce in the State where the cause arose.

Section 2. No person shall be entitled to a divorce for any cause arising in this State, who has not had actual residence in this State for at least one year next before bringing suit for divorce, with a *bona fide* intention of making this State his or her permanent home.

Section 3. No person shall be entitled to a divorce for any cause arising out of this State unless the complainant or defendant shall have resided within this State for at least two years next before bringing suit for divorce, with *bona fide* intention of making this State his or her permanent home.

Section 4. No person shall be entitled to a divorce unless defendant shall have been personally served with process, if within this State, or if without this State, shall have had personal notice duly proved and appearing of record, or shall have entered an appearance in the case; but if it shall appear to the satisfaction of the Court that the complainant does not know the address nor the residence of the defendant, and has not been able to ascertain either, after reasonable and due inquiry and search, continued for six months after suit brought, the Court or judge in vacation, may authorize notice by publication of the tendency of the suit for divorce, to be given in manner provided by law.

Section 5. No divorce shall be granted solely upon default nor solely upon admissions by the pleadings, nor except upon hearing before the Court in open session.

Section 6. After divorce, either party may marry again, but in cases where notice has been given by publication only, and the defendant has not appeared, no decree or judgment for divorce shall become final or operative

until six months after hearing and decision.

Section 7. Whenever the word "divorce" occurs in this act, it shall be deemed to mean divorce from the bond of marriage.

Section 8. All acts and parts of acts inconsistent herewith are hereby repealed.

The so-called "Inter-Church Conference on Marriage and Divorce" has approved this Act asking that the sixth Section be "amended so as to provide that if action is to be taken on the subject of remarriage, the innocent party shall not marry again within a year of the decree of divorce, and a just discrimination shall be made between the innocent and the guilty party, and providing further that the final decree shall not be entered until six months after the decision; such six months, if allowed, to form part of the year."

★

Dr. Poitou Duplessy, the widely known Paris physician, in a public address made the statement that alcoholism is steadily becoming worse in France. "To the drink evil," he said, "can be traced the gradual disappearance of the family and the deterioration of racial attributes. Gradual degeneracy is sure to result, unless alcoholism is checked."

And how shall it be checked? The hue and cry now seems to be for laws prohibiting the manufacture and sale of alcoholic drinks. The effectiveness of prohibitory laws is much in dispute; the propriety even more. About the effectiveness of the Gospel which delivers from every form of sinful slavery, however, there can be no division of opinion. What we need is more of it. So does France. Besides this: punish the evil doer. H.

A Chicago pastor, as quoted in one of our exchanges, recently observed that the love of gold is America's "yellow peril." This is a striking application of a well-known phrase, and our people would do well to ponder it. This "yellow peril" is much more grave and imminent than that threatening us from Eastern Asia. For "the love of money is the root of all evil," and no vice is as common in our country today as the inordinate "chase after the almighty dollar." This vice is corrupting our business life, our church life, our political life, and bids fair to overwhelm our people with the punishment of an angry God.

★

The Ministry of the Gospel is a holy office. "Let a man so account of us as ministers of Christ and stewards of the mysteries of God." It is a very sad thing to notice again and again that church people—both laymen and

clergymen—have lost sight of this sacred character of the pastoral office. Here is another incident that strikingly illustrates this sad state of affairs:

"A disciple of Christ Church in Peoria, Ill., whose pulpit was vacant, announced that the Church wanted a pastor who could combine the gifts and graces of an evangelist, lodgeman, good mixer and crank, and also have the 'ability to assume the burdens of his flock.' A minister of that denomination replied that he thought he possessed all these qualifications, but was in some doubt as to what was meant by 'mixer.' He was of the opinion, however, that he would fill the bill, for on several occasions he had shown himself a master hand at getting things mixed. The brother deserves some credit for his courage and frankness in announcing his qualifications."

When both a congregation and a minister can thus make light of the pastoral office, one can easily see what a low estimate they must have of its character and importance. May we never lose that reverence for the sacred office with which the knowledge of its divine institution and mission ought to inspire us.

A noted Scotch teacher, in a recent address before a body of ministers in Philadelphia, had this to say about the reaction from skepticism that is beginning to set in:

"We hear so much nowadays about the drift from faith to skepticism that it is time something was said on the drift from skepticism to faith. In my work as a teacher in Glasgow, I have found it necessary to read all the infidel literature of the present. There is a lot of it, flooding my own country and England in the six-penny literature found in the shops, and you Americans will soon get the overflow. The men who write these books have borrowed their ammunition from that German writer, Hegel, who, before he died, retracted all that he had written, dying a Christian. Twenty-eight of the stoutest apostles of infidelity, the very writers of these books, have to my certain knowledge accepted Christianity."

"The past century trusted in science and education as a foundation for character, but it resulted only in a sad, a hopeless, and pessimistic condition, so different from the glorious certainty of the foundation of God. Voltaire was quite sure that the Bible would one day be relegated to oblivion. There are more Bibles published today than ever before."

"Coleridge was once asked if he were not afraid of ghosts. His reply was, 'No, I have seen too many of them!' These agnostic vagaries are only ghosts. The stone God laid shall stand."

L.

Contributions.

THE MESSAGE OF EASTER

The gladdest season of the year has come. The greatest festival of the Church is here. Hundreds of millions are about to celebrate the anniversary of an event without which Bethlehem would be an unknown village and Calvary a stale or half-forgotten tale. The devout heart has followed the earthly life of Jesus, and stood on Calvary beholding the tragedy of the ages. It is now to go with the Marys to find the stone rolled away and the Lord of Life and Glory risen. No wonder, therefore, that the pulse quickens and a flush of eager expectancy is felt in all hearts, while the very air seems full of the anticipation of triumph.

The message of Easter concerns first of all Him who rose triumphant from the grave. It settled once and for all the truth of the Divinity of Jesus. He was declared to be the Son of God by His resurrection from the dead. And when we say "Son of God," we mean "Son" in such a sense as our frail human nature can never be. He is "God of God, Light of Light, Very God of Very God," and as such the Church for nearly twenty centuries has worshipped Him. Of the truth of these pregnant phrases of the creed the vacant tomb is the unanswerable witness. He, by virtue of His Godhead, took again the life He had freely laid down for men, for He had "power to lay it down and power to take it again."

As an inevitable corollary to this great truth, is another of most vital concern to us. The resurrection of Jesus is the seal set by God upon the validity and completeness of the vicarious sufferings of the world's Redeemer. His agony and bloody sweat, His cross and passion, receive the seal of Divine acceptance in the rising again of Jesus from the dead. A dead Christ could be no Savior, but a risen Lord is powerful through the working of the Spirit to grant the forgiveness of sins to all who do "truly and earnestly repent and unfeignedly" trust in Him.

But the message of Easter not only announces the Divinity of Jesus, not only makes known to us the efficacy of His precious blood, but lights up the future with a blaze of glory. We are "begotten again unto a lively hope by the resurrection of Jesus from the dead." The future, once a blank, is now pierced by the rolling away of the stone of the sepulchre. The hereafter, once the dim unknown, is now peopled. Jesus is there, and with Him are they who have fallen asleep trusting in His mercy. Concerning the future nothing could be known were the message of Easter absent. All men have longed for a future, and most men at one time or other have speculated concern-

ing it. The message of Easter tells us that such longing shall meet with fulfillment, and that such speculation has a corresponding reality. One who knows has returned to tell us that in "His Father's house are many mansions." He would not allow us to cherish any false hopes, for if it were not so, He would have told us.

The Easter message by no means exhausts itself even when these great realities are declared. For the individual heart the death and resurrection of Jesus are a parable of a work of grace which takes place within the soul. When Jesus was crucified, the carnal nature was crucified with Him; and when He arose, the new nature arose within us. Old things have passed away, and all things have become new. The new life from above has risen in every believing heart, and the whole nature has passed into a newness of life.

This mighty change wrought within us is the ultimate proof of the truth of Christ's resurrection. We are not underestimating the value of historical evidence when we so state. But it must ever remain true that the final test of the truth of the great fact is to be found in the believer. He *knows* that on the first day of the week the Lord Jesus arose, the bands of death being unable to detain Him, because a similar spiritual miracle has been wrought within Him. He has the witness in himself. It is Easter in his soul.

And it is such, and such only, who can fully enter into the triumphant joys of this season. Others may borrow some of the gladness. The light of joy may shine by reflection on other faces. But he alone can sing the song of triumph who has experienced the resurrection into a newness of life of which the first Easter Day was the pledge and proclamation.—Ex.

THE SILVER OF JUDAS

TRADITION AND LEGEND

Tradition and legend supply a long history of the thirty pieces of silver paid to Judas for the betrayal of Christ, of one of which Mark Fisher, of New York City, thinks he was robbed recently. A series of traditions would carry it back to the time of Terah, father of Abraham; for his hands, we are told, fashioned and made the "thirty pieces of silver" which are kept intact from that time until they were used as the purchase money for the potter's field, or "field of blood."

Terah having made them, Abraham took them with him when he left Chaldea, and used them as part of the purchase money for the cave of Machpelah. They appear next in the hands of the Ishmaelites, who paid them to

Joseph's brethren when they sold him into bondage.

As the Biblical version of the story says that only twenty pieces of silver was the price paid for Joseph, we must conclude, in order to keep the thirty pieces intact, either that the other ten were paid with them for some other purchase, or accept the statement made by a writer in the fourteenth century that "for thritti pens they sold that childe."

IN SHEBA'S TREASURY

However, this may be, tradition says that these same pieces of silver came into the possession of Joseph himself when his brethren went down into Egypt to buy corn. On the death of Jacob they found their way into the royal treasury of Sheba, where Joseph sent them to pay for spices to embalm his father.

Here they remained, undisturbed, for a long period of years, in fact, until the Queen of Sheba made her wonderful visit to King Solomon, when they figured among the gifts presented by the queen to the ruler whose fame had roused her curiosity.

From Jerusalem they found their way back to Arabia. This was in the reign of Rehoboam, when the King of Egypt, having despoiled the temple, gave them to the King of Arabia, his ally, as part of his share of the plunder.

Again they rest, this time until the birth of Christ, when Melchior, one of the wise men, brought them from Arabia and placed them at the feet of the infant Savior as part of his offering. During the hurried flight into Egypt, they were in the keeping of the Virgin Mary, but when closely pursued by the soldiers of Herod she stopped to inquire her way of a man who was sowing corn, and in her haste and confusion she dropped them.

Scarcely were the holy family out of sight when the corn the man had been sowing miraculously sprang up and grew. Almost immediately Herod's soldiers appeared and inquired of the sower if he had seen the infant Savior and His parents. This man replied that no one had passed that way since his corn was sown, and the soldiers, considering further pursuit in that direction useless, turned back and gave up the search.

FOUND BY A SHEPHERD

The money was found by a shepherd, who kept it intact for years. Then, being afflicted by a disease that was pronounced incurable, he applied to the Savior for help and was healed. Out of gratitude he presented the money as an offering at the high altar, and soon afterward it was used to pay Judas for his act of treachery.

Various reasons have been given to explain why Judas exacted just that amount. One is that he believed himself cheated out of so much, through

the use of the box of ointment, for if it had been sold for three hundred pence he would have appropriated a tenth. Again, it is said that Judas, having been sent by Christ on Holy Thursday with that amount of money to make ready the last supper, fell asleep by the wayside and was robbed. In the midst of his distress Pilate appeared, and being tempted, he agreed to betray his Master for the amount of money of which he had been robbed.

When smitten by remorse, he "cast down the pieces of silver in the temple" and the priests, believing it not lawful—being the price of blood—to return them to the treasury, purchased with them the potter's field, the "field of blood." This field was long supposed to be possessed of unusual powers, among them that of rapidly decomposing bodies buried in it, so that large quantities of the earth were carried away. The Pisan Crusaders took some of the earth with them for the Campo Santo in Pisa, and the Empress Helena had some of it taken to Rome. Portions of it are still shown in various parts of Europe, where it is said to have been preserved.

One tradition says that only half of the thirty pieces of silver were used as purchase money for the "field of blood," the others being given as a bribe to the soldiers who guarded the sepulchre, that they might say that the body of our Lord had been stolen. Here, according to tradition, all trace of them was lost.

Note.—The foregoing is offered merely as interesting and not because of any probability of its truth.—Eds.



THE WRONG AND THE RIGHT MOTIVE OF CHRISTIAN GIVING FOR THE SUPPORT OF THE CHURCH

In a recent issue of a local paper we read an announcement of "the latest novelty in church entertainments," which had the following sentence among its concluding remarks, "This is a funny show and you will be sure to get your money's worth, and at the same time help a worthy cause."

We do not at all object that the members of a congregation give a social, concert, entertainment, picnic, and the like, providing that the *social feature* is made the prominent one and not the feature of making money for the benefit of the church.

If there are any expenses connected with a social affair it is quite proper that those who are willing to enjoy it should be willing to share its costs. And if a surplus sum is realized, there can be no objection that those under whose auspices it was given devote the profit to some "worthy cause," if they so choose.

But a wrong motive underlies this whole movement of church entertain-

ments when these are given and advertised for the special purpose of making money for the church. They are then being employed as a "scheme." They are held out as bait to fish money out of people's pockets which could otherwise not be gotten. It is a well known fact that many churchless people will buy a ticket for a church entertainment, who will not *willingly* contribute the same amount directly to the church. And many a "Christian" is strongly inclined to give his quarter or fifty-cent piece toward a church entertainment more willingly than he will put the same amount in his church envelope or on the plate. The reason is: such people give willingly when they think they are receiving their money's worth. They have not yet learned to appreciate that which is given them in the Gospel; forgiveness of sin and everlasting life, procured for them with the blood of the Son of God. And such lack of appreciation will never be made to give way to a due sense of appreciation by teaching people to give to the Lord through the medium of "funny shows."

Not selfish motives, but *love to Christ* must constrain us to give. But such love to Christ will be found there only where there is a due appreciation of all those greater spiritual gifts, given us in the Gospel and the Sacraments, and procured for us not "with corruptible things, as silver and gold, but with the precious blood of Christ, as a Lamb without blemish and without spot." 1 Peter 1.

Let us especially now again go with our Lord to Jerusalem, to Gethsemane, and to Golgotha and behold how He was delivered unto the Gentiles, mocked, spitefully entreated, spitted on, scourged, put to death; suffering all this to redeem us from everlasting death; and having learned that the Lord gave Himself as a sacrifice for our sins, let us also learn to give unto Him, not because we are tempted to do so by "funny shows," church entertainments, and the like, but because we have learned to understand Christ's Holy Passion and, then, also in accordance with the Apostle's direction, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for the Lord loveth a cheerful giver." 2 Cor. 9:7.

JOHN H. C. FRITZ.

Church News and Comment.

AT HOME

The progress of our Concordia College in New Orleans is very encouraging, and if the interest shown by the supporters of the institution continues, and we succeed in increasing the membership of the College Association, the opening of an additional class as well as the appointment of another professor will not only be necessary but also possible.—Southern Lutheran.



The missions begun by the Wisconsin Lutheran Synod in 1903 at two stations

among the Apache Indians in Arizona, with one missionary and two tents, now have commodious buildings, and return several schools successfully maintained and seventy-three persons baptized.—Ex.

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A committee appointed by the Lutheran General Council's Ministerium of Pennsylvania to engage in Slovak mission work has met with a unique obstacle, in that the Slovak Synod, professing conscientious scruples, refuses to accept aid for any of its congregations. The committee had appointed a superintendent for the work, had placed three Slovak young men candidates for the ministry in college, and had made an appeal to the pastors and churches in the Ministerium for special contributions, to which favorable responses were coming in, when they were met by a protest from the president of the Slovak Synod, based on the principle to which it holds, that every congregation must be self-supporting, and that the giving of money to them is unscriptural and inconsistent with proper Church discipline. The Slovak Synodal authorities have even exerted pressure upon the missionary of the Ministerium and the students, and have forced them to leave their work, so that the plans of the Ministerium are for the present frustrated. The committee will, however, go on with its efforts. It is admitted in the protest of the Slovak Synod that its work is greatly suffering for lack of sufficient laborers.—Ex.

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The first Protestant Church in Alaska was Lutheran. The only Protestant Church in Bethlehem is Lutheran. There is a very fine Lutheran Church in Jerusalem. The first book published in the language of the American Indians was Luther's Catechism, 1643. The first translation of the Bible into the language of East India was made by a Lutheran, Ziegenbagg, 1718. The Lutherans were the first Protestant Missionaries in India. The first Bible printed in the United States was the German translation, published by Ch. Sauer, Germantown, Pa., 1743. The first Protestant Church was the Lutheran Church. The largest Protestant Church to-day is the Lutheran Church. The Lutheran Church is the foremost Church in the work of education. The Lutheran Church takes no back seat in any respect.—Lutheran Standard.

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At the New England Methodist Conference, at Melrose, Mass., it was stated that Mr. A. Carnegie had promised the last million dollars of a fund of \$25,000,000 for superannuated preachers. That is the promise of a big gift to a big fund. Invested at six per cent, and what multi-millionaire nowadays is satisfied with less, that fund will furnish an income sufficient to pay 1,500 superannuated Methodist ministers a salary of \$1,000 each. What glorious prospects for the average Methodist preacher. His temporal hope, it would seem, will be in his retirement. The Lutheran preacher as yet is without these prospects. But even a smaller fund, and a slighter prospect, will do for him. How about it? H.

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Presbyterian circles are considering the project of Justice John M. Harlan, of the United States Supreme Court for the erection of a national Presbyterian Cathedral at Washington, D. C. One of the reasons urged is the strategic importance of Washington as the capital of the nation, especially in view of the Roman Catholic and Episcopalian propaganda. The rivalry of the denominations at Washington, indeed, grows warmer and warmer. H.

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The Roman Catholic Church always has room for another "saint," provided the funds necessary for canonization can be raised. Now, it is the Father Isaac Jogues, early Jesuit missionary to this country, who is being groomed. Just now funds are being raised for a memorial and a statue to him at Auriesville, N. Y., where it is claim-

ed he was tortured and slain by the Indians, and some blind Protestants are abetting the scheme. H.

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Besides Bishop Koslovski and his Polish Roman Catholic Church at Chicago, the Polish Roman Catholics of the East now formed an organization, and had chosen Father Hodour, of Scranton, Pa., to be their bishop. These two organizations have recently held a conference at Scranton, Pa., and united into a single body, to be known as the Polish National Catholic Church. It has two dioceses, with Bishop Koslovski at Chicago and Bishop Hodour at Scranton; 42 priests, 41 church organizations, 37 schools, and 60,000 communicants.—Ex.

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According to statistics compiled by Joseph H. Stubbs, Chief of the Indiana Bureau of Statistics, for every three marriages that were solemnized, there was one divorce in Tippecanoe County in the year 1904, and 123 divorces, or a divorce percentage of a little more than 33 per cent. This percentage is the highest in the State, although there are several that follow closely in this shameful record. H.

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A dispatch from Waukegan, Ill., says: Dowie appears to be mortgaging everything in sight at Zion City, presumably to secure funds for his Mexican plantation scheme. A trust deed for \$100,000 on the lace works was filed for record here. This follows a similar mortgage on the lake front, filed in February, and a move to issue \$35,000 of Zion City's bonds, which will be practically a blanket mortgage on the whole town. H.

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The celebrated Jerry McAuley Mission in New York City for work among the fallen of all classes, has just issued its 32nd annual report. The Rev. S. H. Hadley, himself a convert when Jerry McAuley was still living, has been superintendent for nineteen years. The report shows that in 1904 the mission lodged 60,000 needy persons, and gave to the same class of people upwards of 60,900 meals, while hundreds were converted at the daily services. The work is supported by the free will offerings of its friends. May the good work of saving the fallen go on.—Lutheran World.

ABROAD

Pastor Kuhn, of Paris, France, for years the leader of the French Lutherans, died January 15th, at the age of 81 years. L.

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The mission on Madagascar, of the United Norwegian Church of this country, has lately been sorely pressed on account of the recent uprising on the island. One missionary, Rev. Torvik, has been obliged to flee for his life. Another Norwegian missionary, Nikolaisen, was captured by the rebels. These latter are of the opinion that they shall soon drive the foreigners from the island.—Ex.

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A remarkable report comes from Central and South America, to the effect that the Catholic clergy there are being persecuted and driven out. We quote from the "Independent":

"The Catholic papers are publishing a letter from the Rev. Paul J. Volk, engaged in missionary work in Central America. He is building a church in Colon, the only city named after Columbus, in which, four centuries after Columbus landed there, no Catholic Church exists. He says:

There is at the present here in South and Central America a real satanic conjuration going on to persecute the religious orders and to drive them out from one country into another. Banded together in this warfare against Christ and His Church are Chile, Ecuador, Venezuela, Costa Rica, Guatemala, San Salvador, and, lastly, Nicaragua. The President of this last named Republic, a Mr. Zeleia, publishes the following edict: 'From the first day of January, all religious per-

sons have to leave this country. Processions in the streets on Good Friday, Corpus Christi, etc., are forbidden. No priest is allowed to wear a cassock in public. No cross or surplice, or religious song at the burials, etc.'"

"The more prominent priests signed a protest declaring that they had the right, under the constitution, to dress as they please, and the same right to make processions as have the Free Masons. For this protest Zeleia arrested them, sent them to jail, and next day expelled them from the country. When Bishop Pereira refused to condemn his priest, Zeleia banished him and confiscated his seminary. He came to San Salvador, but the Government there would not allow him to remain, and he went to Guatemala, where again the doors were shut against him, and he was driven to Mexico."

Perhaps the cause for of this state of affairs is similar to that in the Philippines: The people are beginning to rebel against the greed and the oppression of the Romish hierarchy. L.

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Archdeacon Sinclair, of London, preached the annual sermon of the London Society for the Conversion of the Jews, and in the course of his sermon drew attention to an important point. "Consider," he said, "how Christianity is presented to them. In Russia there are said to be 5,000,000; in Austria, 1,644,000; in Germany, 562,000; in Roumania, 263,000; in Turkey, 105,000; in Holland, 82,000; in France, 63,000; in Great Britain, 92,000; in Italy, 40,000; in Switzerland, 7,000; in Scandinavia, 7,000; in Servia, 3,500; in Greece, 2,600; in Spain, 2,000. How does popular Christianity offer itself to them in Russia? By an ignorant peasantry, by the superstitious worship of pictures and by bitter oppression. In Austria, in France, in Spain popular Christianity has sunk many into the worship of the Virgin, Joseph and the saints. In England the great mass of them live, alas! among a population Christian only in name, neglected in the past, herding together in the dreariness of London slums, indifferent altogether to religion. The best of Christianity, the quiet, orderly, peaceful homes of the middle class, the charm of Christian village life, they do not see, and have no opportunity of seeing." The archdeacon then pointed out that we have to show the Jew what Christianity really means.—Christian Work and Evangelist.

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A wave of religious fervor is sweeping through Lanarkshire, the largest industrial county in Scotland. The revival movement has spread in a most remarkable degree, and thousands of converts have been made in Motherwell, the center of the Scottish iron and steel trades.

Prize pugilists, wrestlers and professional footballers have joined the ranks of the revivalists, and outside the public houses bands of young converts sing from morn till midnight. At the big public works the meal hours are entirely devoted to prayer. Hundreds of the big-boned, swarthy steel workers gather around the furnaces and pray long and earnestly.

In Motherwell the mission is being carried on by Mr. Robert Bissett, who is termed the Evan Roberts, of Scotland.—Ex.

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The Roman Catholic authorities, who in England have set their faces steadily against cremation, seem to have withdrawn opposition to that practice in Germany. General von Xylander died recently at Augsburg, leaving instructions that his body should be taken to Jena for cremation, yet the burial service was said over the body in the cathedral at Augsburg, and the clergy followed the coffin to the railroad station and held a sort of committal service in the funeral car before the starting of the train. This is said to be the first time, in Europe at least, that Roman Catholic priests have conducted a funeral service over a body that was to be burned. It is expressly stated that the priests acted on instruction from high ecclesiastical authority.—Ex.

Presbyterian missionaries report that in Japan Buddhism is studying and adopting Christian methods—that they are forming young men's associations, establishing great schools, inviting Christians, and even missionaries, to lecture to the students. The aim is to capture the secret of the power and energy of the Christians, and to adapt and graft on to their own philosophy that which will revivify it and fit it for usefulness and power under the new conditions which it must face. A similar movement has been taking place in India, though not on so large a scale or with so aggressive a spirit.

L.

Hearth and Home.

THE BURNING BUSH

How sacred the most common things become when God is in them! How ennobled is the humblest when employed for His glory! A lonely shepherd in ancient Midian goes out to watch his flock. Before him is a prickly thorn-bush, just like a thousand other wild acacias of that desert region. Suddenly the bush begins to blaze with a supernatural light that kindles every leaf and twig; the bush is burning, yet it is not consumed! Out of the fiery splendor goes a voice: "I am the God of thy fathers, the God of Abraham." And the shepherd put off his shoes from his feet and hid his face, for he feared to look toward the glory of the Lord.

Here was an ordinary bush that might have been used by Moses to cook his evening meal. But God made it the place out of which spoke the majestic voice that "rolls the stars along!" The man who stood beside it is a simple shepherd; he is soon to become the most extraordinary of lawgivers; the staff which he carries in his hand is about to be used in the working of mighty miracles.

So are the humblest things ennobled when God uses them for Himself. The stones and timber of yonder church might have built a warehouse or a factory. They were fashioned into a sanctuary, within whose walls many hundreds of Christ's followers assembled last Sunday to commemorate His redeeming love. Beside me on this study table lies a volume made from linen rags and printer's ink; the volume itself is the inspired word of God. Within it resides that infinite light which proceeded from heaven; it is the burning bush that has illuminated the human race throughout the centuries; yet it is not consumed.

In all the history of His kingdom the Lord has chosen the weak things and the humble to confound the mighty. He lighted up the shepherd Moses, and David the farmer's son, and Amos the herdsman, and Peter the fisherman, and Paul the tentmaker; and has not the world "turned aside to see" the marvelous illumination? They were no more self-luminous than that acacia bush in the Arabian desert; the inspiration of the divine Spirit was but the kindling of a flame that shall never die out.

"Ah," whispers some follower of Christ, "I cannot be a prophet, or an

apostle, or a reformer, or a hero such as the Luthers and the Bunyans have been." Very true. You may be lowlier than any thorn-bush in the desert; but He who made Horeb's shrub to be bright by His presence can shine in you and through you to others. He can enoble and consecrate your humble life by His indwelling grace. What every Christian needs to feel is that if the love of Jesus has kindled his or her soul, there he or she ought to shine. Because you are not called of God, my friend, to a theological chair or pulpit, must you not preach anywhere? You can witness for Jesus wherever you find an ear to listen to your message. You can speak for Him in the Sunday school, in the sick room, in the dwellings of the poor, and in your own family circle. As a Christian you may show how the bush can shine even though it be not fed from the coal bin of a theological seminary.

Next to the gift of the Holy Spirit the crying want of these days is the fuller development of the "rank and file" of Christ's blood-redeemed hosts. This world is not to be saved by the geniuses, but by the common folk who are inspired by an uncommon zeal for the Master's work. If you cannot be a calcium light or a great electric burner, you can be a candle and shed a clear halo of spiritual radiance around the humblest occupation. A kitchen may become as sacred as a temple if the Holy Spirit dwells there in a devout heart.

A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine.

O, thou blood-redeemed sinner, what did Jesus Christ turn thee into a Christian for, except to let thy light shine? Whether thou hast five talents or only half a talent, let thy thorn-bush glow with a simple desire to glorify thy Father which is in heaven.—Theodore L. Cuyler, D. D. in *The Christian Intelligencer*.

* * *

"THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD"—Rom. 6 : 23

Once there was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half-a-crown and went to the king's gardener, and tried to purchase the grapes, but was rudely repulsed. A second effort with more money met with like results. It happened that the king's daughter heard the angry words of the gardener and the crying of the woman, and inquired into the matter. When the woman had told her story the princess said: "My dear woman, you were mistaken. My father is not a merchant, but a king; his business is not to sell, but to give." Whereupon she plucked the bunch from the vine and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had not procured for her.

Like the poor woman, keep asking the King's Son 'Jesus' till you get the free gift of salvation, for it is free to all who ask Him.—World and Work.

* * *

SING THE WORDS

A clergyman writing to the leader of his choir, says:

This is what you sing, for our short-hand reporter, whom we had detailed for this express purpose in the loft, took it down verbatim:

Waw-kaw, swaw, daw aw waw,
Thaw, saw thaw law aw waw,
Waw-kaw, law, thaw raw-vaw-waw brow
Aw thaw raw-jaw-saw-aw.

Now that is what to the eye looks like pious Pottawattomie, and might be a translation for the edification of that lost tribe. But to the ear of what advantage was it? Not the most careful listening could detect the faintest approach to articulate, intelligible sound. And, dear chorister, what you really ought to have sung were words that did not need to be thus cloaked. They were full of the Lord's day, a precious ointment box of psalmody. These were the words you travestied:

"Welcome, sweet day of rest,
That saw the Lord arise;
Welcome to this reviving breast,
And these rejoicing eyes."

* * *

WHY COUNTERFEITED

Did you ever see a counterfeit ten-dollar bill?

Yes.

Why was it counterfeited?

Because it was worth counterfeiting.

Was the ten-dollar bill to blame?

No.

Did you ever see a scrap of brown paper counterfeited?

No.

Why not?

Because it is not worth counterfeiting.

Did you ever see a counterfeit Christian?

Yes, lots of them.

Why was he counterfeited?

Because he was worth counterfeiting.

Was he to blame for being counterfeited?

No.

* * *

NOT MY WILL, BUT THINE BE DONE

A sick woman was asked whether she would rather live longer or die. Her reply was: "That depends upon God's will." "But," said the other person, "if God would leave the choice to you, how would you decide then?" To which she replied: "I would leave it to Him again to decide the matter for me."

HIS "TOUCHING" STORY

So apt was the story told by Rev. Robert S. MacArthur, in the pulpit one Sunday, that it resulted in one of the largest collections of the year, says the New York Press. He spoke in warm terms of the character of John Eliot, the missionary to the Indians, one of whose most lovable traits was an unbounded generosity.

"Out of his salary of £50 a year he gave large sums to charity," said Dr. MacArthur. "On one occasion the Secretary of the Society for the Propagation of the Gospel when, paying Eliot his quarterly stipend, sought to do him a service. He hit upon a plan of safeguarding the missionary's money, knowing that in all likelihood Eliot otherwise would give away every penny of it before he reached home." (Here Dr. MacArthur stepped forward to the side of the pulpit and drew out his pocket handkerchief.) "The wily Secretary took Eliot's handkerchief and tied up some of the money this way in one corner, and some so in another, and so on with the four corners. And firm, hard knots he made of them before handing the handkerchief over to its owner.

"It chanced that Eliot on his way home fell in with a worthy woman, whose appearance told of dire poverty and distress. He stopped to speak to her, and pretty soon, his heart being touched, pulled out the handkerchief. He intended to give a sovereign to her. For some time he tugged and strained at the knots, but, try as he might, the corners refused to come untied. Then, calmly rolling the handkerchief up into a ball, the missionary placed it in the astonished woman's hands, saying: 'My good woman, I think the Lord meant you to have it all.'

"The ushers," Dr. MacArthur added, "now will pass the basket for collection, and you can imitate John Eliot's example—if you are so minded."

And the congregation dug deep.—Philadelphia Ledger.

**QUEEN KAPIOLANI'S DEFIANCE**

Queen Kapiolani, a noble-looking chieftainess of the island of Hawaii, was one of the first converts to Christianity. She was over six feet tall, a magnificent specimen of Hawaiian womanhood, with the "haughty air of the ancient nobility."

She had immense power over her fellow-countrymen, and resolved, on becoming a Christian, if possible, to break the hold of grinding and degrading superstitions which had long enslaved them. She knew that in no other way could she do this so well as by defying Pele, the goddess of the awful volcano of Kilauea, who had her abode in the very crater itself.

Her approach and her defiance were most dramatic, for she wished to im-

press her awe-stricken subjects with the powerlessness of Pele and the omnipotence of the true God. Slowly and in state she made her way up the mountain side, while the people, trembling and frightened by her audacity, followed at a distance. The priestess of Pele warned her away, but she kept on undaunted. On the edge of the crater a shelter had been built, where she passed the night, within sight and smell of the seething, boiling hell of fire.

In the morning she rose, descended into the crater as far as it was possible to go, and standing upon the "black ledge," in full view of the amazed spectators, who expected every minute to see her scorched and withered by the angry goddess, she deliberately ate a bunch of ohelo berries, which, as sacred to the goddess, no one had hitherto dared to touch, and flung the stones into the awful fiery lake, as she cried out: "Thus do I defy thee, O Pele! Jehovah is my God. He kindles these fires, and He preserves me in breaking your tabus."

Then, by herself and a few Christian followers, a hymn of praise was sung; a prayer offered to the true God, and the dread power of the Goddess Pele, and with it that of many lesser heathen divinities, was shattered forever. Selected.

**HE HELD THE MEETING**

The late Isaac Errett, when speaking in the interest of the American Christian Missionary Society, also came to a country church in the Blue Grass region of Kentucky. It was harvest time, and the weather was warm. The "audience" which had assembled consisted of five or six rich farmers—no ladies being present.

"We won't try to have a meeting," said the good brother with whom Dr. Errett had been stopping.

"Ah, but," said Dr. Errett, with gentle firmness, "I always keep my appointments. *I shall hold a meeting.*"

He held a meeting. He melted those rich farmers to tears as he told of the needs of the missionaries and of the heroic work they were doing, and at the end of the service *each one of his hearers contributed five hundred dollars* to the cause for which he had pleaded.

The preacher who thinks he can do nothing with a small congregation will generally fulfill his own expectations. The man who is strong and of good courage will not labor in vain nor spend his strength for naught.—Selected.



The "Herald and Presbyter" tells of an old Scotch lady who had a difference with her pastor that was very serious, but for all that she never missed a service. When some asked her how

she could take this course she said: "I have no quarrel with the Gospel nor with the Lord, and I will not allow myself to stay away from the Lord's house because I have a difference with the minister."

There is something in that answer that it would be well for many a dissatisfied parishioner to ponder.

**SOMETHING SAVED**

A rich man in New York gave \$25,000 for the building of a church. A few years later he lost all he had by reverses in business. An acquaintance meeting him some days afterward, remarked: "It's too bad, if you had only not given those \$25,000 to the church, you could now make good use of them." "Indeed not," he answered, "that is the only money I have saved. If I had not given it to the church, it would now also be lost."

**BLESSED ARE THE MEEK**

The famous English discoverer, Walter Raleigh, at one time was insulted and challenged to a duel by a hotheaded young man. Sir Raleigh refused to be drawn into the duel. The young man thereupon, in hot anger, in presence of witnesses spat in his face. What did Raleigh do? He drew forth his handkerchief, wiped his face, and then said: "Young man, if I could wipe your blood off my soul as easily as this disgrace from my cheek, I should certainly not have denied your challenge."

This meekness conquered the passionate youth. He fell on his knees and asked Sir Raleigh's pardon.

Miscellaneous.**NOTICE!**

Synod will hold its ninth convention from July 12 to 18 in Grace Church (Rev. M. S. Sommer, Pastor), St. Louis, Mo. All standing committees are to send in their reports to the Publication Board for printing one month before the convention.

J. FREDERIC WENCHEL,
Secretary.

**NOTICE!**

The Rev. L. Buchheimer, St. Louis, has been appointed Chairman of Mileage Committee for next Synod (July 12-18). Congregations, or individuals, counting on assistance should communicate with the brother.

Synod at last session recommended that our congregations make contributions for this purpose before convening of Synod, instead of after, as heretofore, and that "the Mileage Committee be limited in its disbursements to the amount thus received."

Our Synod, for its numerical size, likely covers a larger territory than any other Lutheran Synod in America. Hence this mileage fund stands in close relation to a full or meagre synodical attendance. Therefore, our congregations are hereby kindly requested to give this matter prompt attention, lifting a collection not later than Pentecost and reporting amount to Brother Buchheimer, so he can advise enquirers.

A. W. MEYER.

ACKNOWLEDGMENTS

Received for Indigent Students' Fund through Treasurer Waltke, \$3.00; through Treasurer Succop, from Church of the Redeemer, New York City, \$9.23; from Christ Church, Chicago, \$16.20. May God's blessing rest on the gifts and on the givers.

GEO. A. ROMOSER.

* * *

Received per J. Emory Seitz, \$10.00 from St. Andrew's Sunday-school, Pittsburgh, Pa., for Lancaster Mission.

FR. W. SEBELIN, Treasurer.
Cleveland, O., April 5, 1905.

* * *

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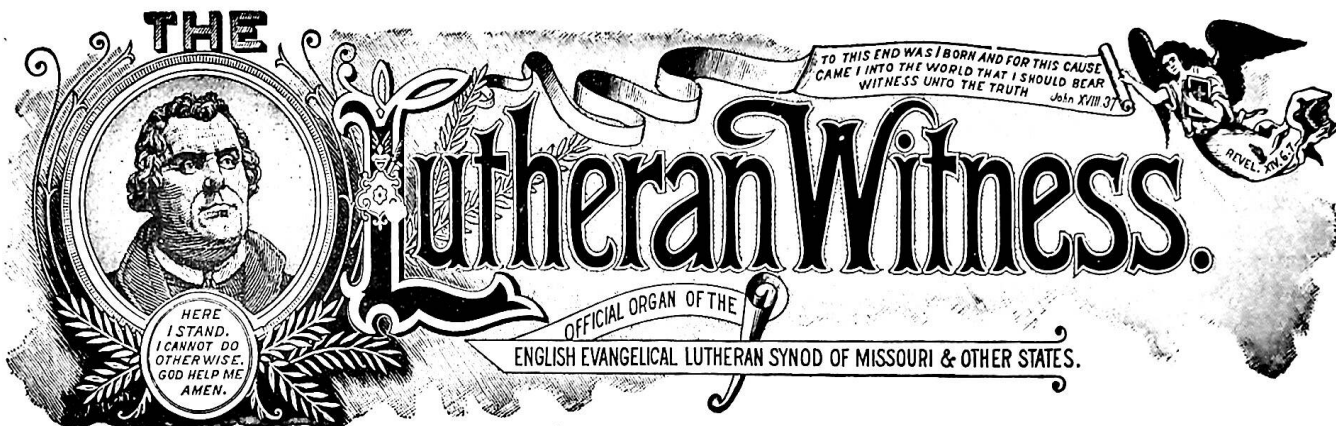
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HEAVEN BEGUN BELOW

O rich inheritance of grace!
Sweet foretaste of the glorious peace
Prepared above for me—
E'en in this desert world below
Rivers of heavenly pleasures flow—
So full, so pure, so free!

Through all my pilgrimage below
From strength to strength through Christ I
go,
And feel no care nor fear;
Oft mounting up on wings, I fly
Above the clouds and storms on high,
And reach a brighter sphere.

There shine the sun's refulgent rays,
Unveiled by clouds. In rapturous gaze
I'm lost in heaven's own light;
In Him, the fairest, loveliest One,
I find celestial bliss begun—
A day without a night.

If thus my soul can feast while here,
O what must be the glorious sphere
Where I his face shall see?
Without a veil—with open sight,
In that blest world of pure delight
To dwell eternally! —Selected

Editorials.

The joy of Easter properly fills the entire Christian life. It is not the joy of a day. Easter proclaims the fulfillment of the promise which God gave to man as he was entering "the valley of the shadow of death" as a punishment for sin, to cheer him and to give him hope. The Woman's Seed is risen, the Messiah has crushed the Serpent's power over man; sin, death, and hell are vanquished, all this Easter proclaims. Easter therefore sheds a light of joy on all our way through life. In the valley of the shadow of death a new light shines, even in the darkness of that valley, in death, we need fear no evil.

Of the certainty of this victory, the certainty of the resurrection, there can be no reasonable doubt. Aside from the fact that Scripture, that Book which stands the test of time and every trial, declares the fact, the evidence in favor of this historic occurrence is in every way conclusive. "He is risen, indeed," is the confident resultant verdict of every enquiring Christian mind.

Not one, but many witnesses bear testimony to the truth of the resurrection. The women, who had not only seen the empty tomb, but had also heard

the angel say, "He is risen," the disciples, who had searched the tomb, and then had seen Him again in the midst of them and had recognized Him; more than five hundred brethren to whom He had appeared; Paul who saw Him in the heavens; Stephen the Martyr, all these bear witness that Jesus really lived again after His death upon the cross, having arisen. As far as cumulative evidence can do it, the resurrection of Jesus is established as a certain fact.

It is a preposterous assumption to consider these witnesses either deceived or deceivers. The disciples were anything rather than credulous when the resurrection of Jesus was announced to them. They questioned the evidence most severely. Thomas, especially, demanded most conclusive proof. To be deceivers, they lacked sufficient motive. Think of it: these fearful disciples who fled when their Master was apprehended, who hid for fear of the Jews, who knew that persecution, suffering, death would be the reward for the preaching of Christ's resurrection,—they, do this as deceivers? Never; a deceiver has ever some selfish purpose and this these witnesses certainly had not. No, these witnesses were convinced themselves; they spoke because they believed.

With this assurance they had a sufficient compensation in all the experiences which their calling, their Christian life, brought for them. What was this compensation? It was the joy that the victory of Jesus brings to every disciple; the joy of the victory that restores man to his lost estate, that unites man with his God and heavenly Father.

This joy is ours, is ours properly through life. The confession of Christ crucified and risen even today arouses the hatred of the world. Consistent Christians are persecuted today and must suffer for Christ's name's sake. It will always be so. But Christian life, nevertheless, is ever joyful. The light, the life, the joy of Christ's resurrection ever attends it. Through all of life's experiences we mark its note and thrill, and overcoming world, death,

and devil, we march on to victory, certain victory.

In a lecture on the subject "Science and the Soul," the State Chemist of Virginia is reported to have said:

"The soul, estimating it from a purely scientific examination, is imagination of the brain, and dies with that physical organ."

We also read that some orthodox people are considerably stirred in consequence of this doctor's pronouncement. Why so? May they not outweigh, as well as, perhaps, outclass Dr. Taylor's opinion by that of Dr. Osler, published some time ago, in favor of the soul's immortality? And do they not, perhaps, overlook the fact that Dr. Taylor estimates "from a purely scientific examination"? He gives us his view in one position. It is somewhat like this: "The cow, seen from a rear view point, is a large appendage of a tail, and goes with it." Nothing very stirring about that either. Go ahead Doctor, what you need is another view.

Speaking about hymns and hymn-books, Henry R. Elliott, an authority on hymnology recently said:

"What constitutes a good hymn? Wesley wrote 7,000 of them, Fanny Crosby has written over 8,000, Dr. Watts wrote about 3,000 in all degrees of dignity, from 'Let Dogs Delight to Bark and Bite,' to 'Before Jehovah's Awful Throne.' A recent campaign to ascertain what is really classic in hymnology has resulted in a new book, entitled 'Hymns of Worship and Service.' All the important hymn-books published in the last twenty-five years were compared to see what hymns were common to the greater part of them. 476 hymns were found in a majority of the books. With some alterations of this list, due to obvious changes in Church usage and the coming in of modern hymns, a collection of 540 hymns has been made, which stand as a practical compilation of the standard hymns of the Churches. What is called the 'marriage' of hymns and tunes, that is the usual and approved musical setting for each hymn, has been carefully ascertained and followed."

This again urges on our mind the

question: "What constitutes a really good hymn"? "What are the essentials of a hymn that survives and does not lose its power"? We are very well aware of the amusing fact that there are some people who offer all the information they think these questions call for and consider the matter easy. If they were right, hymn writing itself were an easy matter and one would have to wonder why so many hymn writers have stood and are still standing in their own light—writing hymns that come and go like flies. The fact is that the matter is not an easy one, as hymn-book committees again and again have had to learn. No doubt this fact has gone a great way to lead conservative men to rely, next to the test of orthodoxy, largely on the test of time and universality. Usually, we may reasonably rely on the ultimate survival of the fittest. The trouble with this principle, however, though the principle itself may be good enough, is in its definite application, the intermediate often being mistaken for the ultimate. Moral: Hymn-Book making is not an easy matter.

*

Another instance of what we think may very justly be regarded as hypocritical cant respecting the question of the race propagation we submit in the following. We call attention to it because we happen to believe that some innocent people actually are influenced by similar claims, not discerning the cloven foot of his Satanic majesty as he poses in this garb of light. Note:

"Vital statistics show that with the rise of the wage rate there is a proportionate falling off in the birth rate. In England statistics show that the birth rate in 1870 was 35.3 per 1,000. In 1903 it had fallen to 28.4. Contemporaneously with births, wages and better living, there were fewer marriages and fewer children.

"As nations advance in civilization and in the diffusion of intelligence and wealth, though life is prolonged, there is a steady tendency toward celibacy and small families. The lower the scale of living the greater the swarms of children. According to President Roosevelt, the number of children ought to increase in proportion to increased ability to care for them properly; but the true preventive of race suicide would seem to lie in the direction of a return to more primitive, simple and uncomfortable conditions."

A lie pure and simple. Anyone who has lived with "nations advanced in civilization" and has mingled with those who have "advanced in intelligence and wealth" knows that whatever be the tendency with respect to the size of the family, there certainly is no dream of a tendency toward "celibacy." What fool could ever believe such hypocrisy. And yet, here is a so-called "lead-

ing journal" that ought to know, and that we believe does know,—that prints day after day the scandals of "high life,"—disseminating such flagrant untruth. Who alone is able to keep up the experience of a double life, of the brothel; who are the people of frequent divorce and co-respondents pleading "incompatibility" and "platonic love"? Who are they? The "Philadelphia Record" would have us believe that they are not the outgrowths of the "nations advanced in civilization and in the diffusion of intelligence and wealth." A pity, indeed, it is, that the secular press thus betrays its legitimate purpose of aiding in the up-building of the State by means of such misleading, yes, debauching, perversions of palpable facts.

* * *

One of the new fads in revivalism nowadays seem to be to ask the "converts" to sign a card containing a "profession of religion." The "Presbyterian" truly says of this:

"Salvation is not assured by the signing of a card. If done in earnest, it may indicate a good intention or a gracious resolution, but unless the purpose is carried out, the act amounts to nothing practical or saving. There must be an actual, personal acceptance of Jesus Christ as a Savior and devotion shown to Him by a visible connection with His Church and by a steadfast and honorable living according to his precepts. Real converts must be something more than transiently impressed persons at a Gospel service or evangelistic meeting. "By their fruits ye shall know them," saith our Lord. Hundreds of cardsigners are never heard from after the occasion that gave birth to their temporary religious feeling. Reported conversions are one thing; genuine conversions are quite another. It is best to have fewer of the first, and more of the latter."

*

Writing on the "Offense of the Cross" an exchange says: "The Cross is not what it once was. Instead of a symbol of ignominy and reproach it stands upon 10,000 sanctuaries and has become the badge of honor.

"Christianity today as an organized religion is not only not offensive, but it is popular. It is patronized and encouraged by the world. Many men who are not personally united to Christ are the warm and hearty patrons of the Churches, or, as we may say, of Christianity. Moreover, it is no occasion of offense to the world if a man or woman becomes a Christian, or, at least, makes a formal profession of religion. The Christian ministry is a respectable and honored profession or calling. But in the early ages the Church was "a sect everywhere spoken against," and the ministers of the Gospel were hated and cast out. In the light of these things,

has the offense of the cross ceased? Christ taught His disciples that they were not to be surprised if the world hated them, and warned them, that, as it hated Him, so it would hate them. Has the world changed, or has Christianity changed? The cross of Christ used to be an offense; now it is often worn by the most worldly people as an ornament. Formerly the world persecuted the Church; now the world either patronizes or else is indifferent to it. How shall we account for this kindly affiliation of the world and the Church?"

And it answers these questions by saying:

"We venture to suggest that it is because, as a whole, the cross has been lowered in the hands of the modern Church. It does not mean to the individual Christian what it once did. It does not mean to the world what it once did. It is indeed still held forth from the pulpit as the sign of God's mercy to sinners; but the deep doctrines of it have largely ceased to be insisted upon, certainly in some quarters of the Church. Sin is not so sharply pressed upon the conscience. It is treated more as a malady than an offense against God, to be atoned for only by the sacrifice of the Son of God upon the cross. Reformation has been made to take the place of regeneration by the Holy Spirit. Word and sacraments have been minimized. Ethical culture has taken the place of Christian holiness.

The cross is no longer that by which the believer is crucified to the world, and the world to him. A life of worldliness, self-indulgence and carnal ease, so long as the decencies of respectable society are not violated, is allowable in most of our Churches, and is the rule in many. The preaching of the cross is at long range from the pulpit, and seldom at close quarters in or out of it."

We think our cotemporary is right in its estimate.

*

Our readers are no doubt all acquainted with the "chain letters" that ask for a small sum—generally 10 cents—for some Church purpose, and request the recipient to write a stated number of similar requests to friends. A new application of this "chain letter" principle is being made of late. We read of it in one of our exchanges.

"During the past month there have been received in the writer's family not less than two letters and a postal containing, in substance, the following: Dear friend, I have been requested to ask five of my friends to join in prayer that God will bless missionaries in the world and raise up more to go forth with glad tidings of salvation to those who have it not. This letter joins link in chain of 1000. Pray that the chain may not be broken, that the thousands

be reached and the prayer of the suppliant realized. Please write five copies of this without delay. Number each.—Send each to a friend whom you can trust to fulfill the conditions."

The writer in question enters a vigorous "Protest" against this waste of time and money. He says:

"Consider for a moment the possible cost in postage of such a letter chain. Beginning with the originator of the scheme, evidently some one more zealous than wise, who doubtless sent out five letters, the cost of five letters marked No. 1 would be 10 cents. If the recipients of letters No. 1 each responded, then 5 times 5 letters marked No. 2 were sent out at a cost of 50 cents. If the recipients of No. 2 responded, then No. 3 were sent out at a cost of \$2.50, No. 4 at \$12.50, and No. 5 at a cost of \$62.50, etc. These figures are sufficient, at least, to suggest how large in the aggregate the expense would be when the ever-widening chain should reach the 1,000 limit.

The letters and postal received in the writer's family were numbered respectively 650, 601 and 348. These numbers indicate that a considerable sum has already been expended in this manner.

Is it not time that an effort be made to put an end to this more than useless expenditure, this criminal waste of time and money? What benefit accrues to the Master's kingdom from this project? Is there any real increase of prayer for missions resulting therefrom?

In each case the writer of letters is directed to send only to friends whom they can trust to fulfill the conditions. That is, they are to send to individuals who in all probability are deeply interested in and praying for missions. Who are the recipients of a large proportion of these letters? Pastors and their wives and earnest Christian workers, who daily petition the Throne of Grace that more laborers be thrust forth, and that the divine blessing may rest upon and prosper missionaries in the field. And if perchance some few of the chain letters should fall into the hands of those who are not now engaged in prayer for missions, would they in all probability respond? If they now turn a deaf ear to the urgent appeals of the pulpit and the religious press, in which are depicted the awful need of mission lands, would they be more likely to engage in prayer in response to such a request?

Why, then, is this criminal waste of time and money allowed to continue—of time which might be turned into money—of money which might be given directly to the cause of missions?"

We thoroughly coincide with the views expressed in this "Protest." Earnest Christians pray "Thy Kingdom Come" without "chain letters," and careless, indifferent Christians,

much less avowed unbelievers, are not likely to be influenced by them to do so. L.



It is refreshing to note some of the admissions made by those who like to boast that revivals accomplish so much good. Men who have studied the awakening in Wales carefully, say that it would not have been possible if faithful work on the part of pastors for years had not gone before. It is also granted that the converts, now numbering some sixty thousand, will need careful instruction if they are to be kept in the narrow path. It is a matter of experience that only too many lapse after such religious awakenings. And so it comes to what we have said before, that it is the solid, continuous work of the faithful pastor that counts after all. He may not make converts by the hundred, but he gathers them in steadily one by one. When they have been converted under his teaching, they usually remain faithful members of the Church. The evangelist on the other hand comes and goes, and is not able to keep track of those whom he may have won. The popular belief is that the revivalist can do more than the pastor, but we fail to see how. He can only use the same means if he would bring about true results. Why discredit the work of the pastor by bringing him in? Certainly the history of the Church shows that she has grown steadily, not spasmodically, under the faithful ministrations of called pastors, not under "whirlwind" revivalists and evangelists. W.

Contributions.

FOLLOW JESUS AS A MAN OF WORK

IS NOT THIS THE CARPENTER?

MARK 6:30.

From His birth until He was thirty years old, we read nothing of Jesus but this one thing that at twelve He astonished the people in the Temple by His answers and questions, and that He went to Nazareth and "was subject unto His parents," and that "He increased in wisdom and stature, and in favor with God and man." Luke 2:47, 51, 52.

In all those long years Jesus probably worked with Joseph as a carpenter, leading a quiet and useful life of labor in the station given Him by God. Did He build a cottage for His neighbor, did He turn out a piece of furniture for the house-wife, did He build a little wagon for the children's play? He took Nature's raw material and stamped it with the signature of mind and did His share toward the welfare of man and conferred on useful labor the patent of nobility.

In doing his work honestly and not scamping it, He felt the joy of living

and the joy of laboring and schooled Himself daily in patience, diligence, honesty, and sympathy.

In view of the example of Jesus the heart of every honest working man may sing at his work and he also may say,

God be praised,

Antonio Stradivari has an eye
That winces at false work and loves the true,
With hand and arm that play upon the tool
As willingly as any singing bird
Sets him to sing his morning roundelay,
Because he likes to sing and likes the song.

And as for fame—when any master holds
Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good:
They will choose mine; and, while God gives
them skill,
I give them instruments to play upon,
God choosing me to help Him.

If done to please God, work is worship. If done for God's sake, we serve God when we serve man. The Christian is the real knight of labor, the working man, too, is a fellow-worker together with God.

The old heathen Greeks and Romans despised the working man, thinking his work was fit only for slaves. The modern rich heathen even in Christian countries have fallen back into this supremely silly notion, and even many a working girl goes home with a book or a parcel to make believe she doesn't work for a living, as if it were something to be ashamed of.

Ye that glory in your idleness, and ye that wish for a life of idleness, listen to what grim old Thomas Carlyle has to say: "Looking up, looking down, around, behind or before, discernest thou, * * * any idle hero, saint, God, or even devil? Not a vestige of one. In the Heavens, in the Earth, in the Waters under the Earth, is none like unto thee. Thou art an original figure in this Creation. One monster there is in the world: an idle man. What is his 'Religion'? That nature is a Phantom, where cunning beggary or thievery may sometimes find good victual. That God is a lie; and that man and his life are a lie. * * * But he that has * * * no function but that of going idle in a graceful or graceless manner * * * on what iron spikes is he rushing?"

Iron spikes, indeed! In the parable of the Talents Christ teaches us that all our gifts are to be used for God's glory, and that God will hold us to a strict accounting of all the use we made of His gifts, and that He will surely punish every lazy servant, not only him that squandered goods, but also him that did not make the very utmost of his opportunities.

Christ gives "to every man his work," Mark 13:34, and whatever the work may be, it is work for the Lord, the Lord says, "Son, go work today in my vineyard," Matth. 21:28. And in that vineyard the Christian is to work, as Christ worked.

THE LUTHERAN WITNESS.

68

"My Father worketh hitherto, and I work," John 5:17; "I must work the works of Him that sent me, while it is day: the night cometh when no man can work," John 9:4.

In order to serve God it is not needful to "leave the world" and in some wilderness waste life in lonely prayer. And in order to serve God it is not at all needful to hold some prominent position and draw the eye of the world. The medium station is the safe station. "Uneasy lies the head that wears a crown;" for an instance look at the Autocrat of all the Russias. "They that stand high have many blasts to shake them, and if they fall, they dash themselves to pieces." The ornament on a building may draw the eye and draw out words of praise, but the unseen foundations have their solid use, though few think of them.

Jesus quietly toiling is an impressive example for all to follow their calling in their appointed station of life.

Children, obey your parents in the Lord. Honor thy father and thy mother.

Parents, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.

Husbands, love your wives, as Christ loved the Church and gave Himself for it.

Wives, submit yourselves unto your husbands as unto the Lord, for the husband is the head of the wife as Christ is the head of the Church.

Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. Col. 4:1. Neither is there respect of persons with Him. Eph. 6:9. Treat them not only as servants, but also as Christian brethren beloved. Phil. 16.

Servants, be obedient unto your own masters, please them well in all things; not answering again. Not purloining, but showing all good fidelity; that you may adorn the doctrine of God our Savior in all things. Ti. 2:9, 10. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 1 Peter 2:18; in singleness of your heart, as unto Christ; not with eye-service, as men pleasers; but as the servant of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord. Eph. 6:5-8.

Pastors, feed the Church of God which He hath purchased with His own blood.

Church members, obey them that have the rule over you, and submit yourselves; for they watch over your souls, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Heb. 13:17; 1 Thess. 5:13.

In the State, "Render unto Caesar the things that are Caesar's."

In the Church, "Render unto God the things that are God's."

When the time had come and Jesus was about thirty years old, He laid by His carpenter tools and began to teach and preach and heal.

The humblest work is honorable, but some work is more honorable than others. When God called Jesus to higher work, Jesus followed, not before; when God calls us to higher work, we follow, not before.

The physician labors against sickness, the teacher against ignorance, the preacher against sin. The physician works on the body, the teacher develops the mind, the preacher directs and stimulates the conscience. They too are laborers; they too, as laborers, are worthy of their hire.

The day laborer and mechanic often envy the professional man because he wears no rough clothes and has no rough hands, but he does not know of the mental strain and worry, the spiritual battles and temptations that come to professional men, and the professional man burning the midnight oil in his study often sighs for the sound slumbers of the laborer. Let there be mutual respect.

Jesus worked hard, but He would not be hurried. "Mine hour is not yet come." A time for everything, and everything in its time. A reasonable obedience of this rule will keep our lives orderly and save us from confusion and hasty actions and wearing worry.

How often do we plead the excuse, "I didn't have time." Translated into the language of truth that would be, "I didn't have ability enough," or, worse still, "I didn't have conscience enough."

Jesus worked hard; He also rested. He rested in order to work. He rested to repair the wear and tear of body and soul. When He needed rest He took it, neither the need of preaching to the sinners nor the appeals of the sick could keep Him. He tore Himself away and cast His body on the bosom of Nature and His soul on the bosom of God: by rest He refreshed the body, by prayer the soul. What He did for Himself He taught His disciples to do for themselves. When He saw them growing tired or excited, He said to them, "Come ye yourselves apart into a desert place and rest a while." Mark 6:31.

God has given us the night for rest; but how many waste half of it at the card table, in the dance hall, in the theater, in the saloon?

God has made another provision for rest for the man of labor in the command to preach the Gospel, which also means to hear the Gospel, which also means to leave your work for the time being.

We hear much now-a-days of the working classes having no use for the Church. I do not believe this is true as a rule. But whenever it is true, it shows the man to be a fool. The command to preach and to hear the gospel gives us Sunday and other festival days. Take away the Gospel, and the mills and shops and factories and stores will be open seven days in the week, and it is the laboring man that will suffer. Where the Gospel comes, there the man scrubs off the week's grime on Saturday night and puts on clean clothes on Sunday morning and has time to leave and forget his ordinary work and with his fellows go to the house of God and get new and higher thoughts into his head and heart, and on bended knee get forgiveness, and with voice uplifted praise his heavenly Father and prepare for his eternal home in heaven.

As the dams and dykes keep out the ocean and keep Holland in peace and plenty, so the Gospel buttresses the Christian days of worship and keeps the ocean of worldliness from engulfing the laboring man in a wild deluge of endless grinding drudgery. Every laboring man that neglects the Gospel is weakening the protecting wall.

"Whenever I get discouraged or angry in my work," said a carpenter to his pastor, "I always think of Jesus, the carpenter of Nazareth, and the thought of His example always fills me with new courage to keep at my work with peace and patience." Everybody, whatever his work, should make the same use of Christ.

WILLIAM DALLMANN.



WHY THE SINS OF SAINTS HAVE BEEN RECORDED

There is one thing which every Christian greatly deplotes and which causes him more or less sorrow. This one thing is the fact that he always again sins and offends his God, the fact that he so often stumbles and falls. We promise God to amend our sinful life, but again and again we break our promises. We try to love God, but after all we must admit that we love Him but little.

When such thoughts come upon us and cause our heart to ache and our spirit to become depressed, when the contemplation of our sins makes us sad and gloomy, then let us open our Bible and study the lives of the saints. God has pictured unto us their life as it actually was. The Holy Spirit has written for us their biography, not omitting what might prove to be unto us a source of comfort. He has shown us not only the bright sides of their life, but also the dark sides; not only their virtues, but also their vices. We read of Noah's drunkenness, of David's adultery and murder, of Job's cursing

the day of his birth and the night in which he was conceived; of Peter's denial.

Unbelievers point sneeringly to these very things. But we thank God that He had also the sins of the saints recorded and that He has shown us that He helps those who fall, to rise again.

If the lives of the saints were pictured to us as perfect lives, this would not only not be in accordance with the actual facts, but it would not give us any comfort when we would compare with their life our own life, which we know to be so far from perfection. If we beheld our own life so utterly sinful and the life of the holy men of the Bible so utterly perfect, we would be apt to conclude that we have been deceiving ourselves by believing that we were God's beloved children. As it is, though, we read our own biography, with variations here and there, when we read the biography of the saints.

If we would permit this circumstance to lead us to indifference and carelessness over against sin, we would misunderstand why God recorded also the sins of His children. God is "not a God that hath pleasure in wickedness" and He "hates all workers of iniquity." Ps. 5. God was not pleased with Noah's drunkenness, nor with David's adultery and murder, nor with Job's cursing the day of his birth, nor with Peter's denial. We are not so much to look to the fact that these people sinned, as rather to the fact that after they had grievously sinned, on account of the weakness of their flesh, they were again received into grace for Christ's sake, who came to save that which was lost." Matt. 18. "Whosoever believeth in Him shall not perish but have everlasting life." John 3. "Where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5.

Considering the life of the saints in the light of these texts we shall understand why also their sins have been recorded.

JOHN H. C. FRITZ.

Church News and Comment.

AT HOME

On last Sunday, April 16, the Lutheran custom of Confirmation was again observed in Trinity Church, of Coyner's Congregation. The class consisted of six children and four adults.

For the occasion the altar was simply but tastefully decorated with potted plants from the parsonage.

The seating capacity of the Church was taxed to its utmost.

In the short, but impressive address the pastor earnestly admonished all to remain true to the vows they were about to make. The children were presented with the customary gift, "Your Confirmation Vow."

After Confirmation exercises were over the Lord's Supper was celebrated. During the distribution the Rev. Kuegele was assisted by the Rev. A. Hahn, of Pendleton,

W. Va. Rev. Hahn has been spending a few days visiting among relatives and friends.

L. E. H.

Conover, N. C.—After a free conference on April 1, at St. Stephen's Church, near Hickory, N. C., between the Reverend A. L. Crouse and his congregation at that place and a number of Missouri pastors, Pastor Crouse and St. Stephen's congregation decided on Sunday, April 2, to make application for membership in the Missouri Synod. Since then, also St. Paul's congregation, at Taylorsville, N. C., of the same pastorate, passed similar resolutions. Another congregation is expected to follow their example soon.

The Rev. S. S. Keissler has been called to take charge of the work at Morganton, Glen Alpine and the new station at Marion, N. C.

The first communion service of our mission congregation at Hickory, N. C., was held by the pastor, P. Bischoff, on the afternoon of Easter Sunday, 17 communicants participating. The mission is much in need of a chapel.

H.

Mt. Olive and Immanuel congregations, Catawba County, N. C., have recently made an important forward step. For several years they had been receiving aid from the Mission Board. By allowing their pastor, the Rev. G. E. Long, to serve a third congregation, they had become self-sustaining some time ago, and now their pastor, upon their request, has resigned the third congregation and is giving them his whole time, so that they now have services in both congregations every Sunday, while formerly they had only two services a month. They are very enthusiastic over this increase, as several of them testified to the writer, who had the pleasure of preaching for them on Easter Sunday. They have purchased a little "plantation," which they are going to work for the pastor and by means of it, together with the money they can raise by subscription and by tuition from their parochial school, they hope to be able to support him. It is needless to add that the pastor, too, is much encouraged in his work.

L.

The late Miss Catharine Ashmead, Lutheran, Germantown, has left, by will, \$4,000 to Mt. Airy Seminary; \$5,000 to Muhlenberg College; \$2,500 each to Home and Foreign Missions; \$1,000 to St. Michael's Church, Germantown, and \$500 to the Germantown Lutheran Orphans' Home. Such gifts tell. They tell in more than one way, too. They tell where the heart is. Christians whose hearts are with Christ's cause have always made and will always make sacrifices of their treasure for that cause. And what is proper in life is also proper in death.

H.

The Rev. Dr. R. B. Peery has been recalled to the Japan mission field of the United Synod in the South, and accepts. He had spent about ten years in Japan, but came to this country two years ago, and, after lecturing throughout the United Synod, served as pastor of Immanuel Lutheran Church, Philadelphia.

W.

Prof. Hilprecht, the celebrated assyriologist, connected with the University of Pennsylvania, at Philadelphia, is being subjected to an investigation, being accused in connection with his alleged discoveries of the "Nippur Tablets," of misrepresentation and "unscholarly conduct." The authenticity of the tablets is disputed by co-workers of Dr. Hilprecht. The outcome is waited with interest. We cannot refrain, however, from calling attention to the incident as one of the possibilities of the much vaunted "exact

sciences." And it is not the first instance either. Still, as soon as one of these "scientists" speaks, some men run to change their Bibles.

H.

It is reported that the question of revising the Heidelberg Catechism is being agitated in the German Reformed Church, because it is considered by some entirely too difficult to be comprehended by children. By others it is feared that when once the hand of revision is laid upon this venerable document, it will finally be cast overboard entirely.

L.

The South Atlantic Missionary Conference of the Methodist Church, South, will meet at Asheville, N. C., May 17. Over 1500 delegates are expected. The Conference, it is reported, is to be one "of education and inspiration." The determination "to push" matters in the South seems to be spreading everywhere, also in Church work. The interests of the Lutheran Church ought not be permitted to suffer in the awakening.

H.

Freeman's Journal, Roman Catholic, complains against what it terms the bigotry of the Rev. Dr. Buckley, editor of "The Christian Advocate," in excluding Roman Catholic Sisters from nursing in Senney Hospital, Methodist, of which Dr. Buckley is president. Dr. Buckley is reported to have said that so long as he is president of the hospital, no Catholic girl would be admitted as a nurse. In reply to remonstrances he is said to have added: "Many Catholics are admitted as patients and that is a broad enough spirit. To take in Catholic nurses would be as consistent as putting Catholic priests in Methodist colleges."

We are not interested in the reasoning of Dr. Buckley just now. What amuses us is the indignation of "Freeman's Journal." Would "Freeman's Journal" advocate the admission of Protestant nurses into Roman Catholic Hospitals?

H.

Archbishop Glennon, of St. Louis, has been making investigation in the southern part of Missouri, in regard to the purchase of land by the Colonization Realty Company, of which he is the patron.

The Colonization Realty Company, which was organized two months ago, has for its purpose the colonization of Missouri with Catholics. It already owns 3,500 acres in Butler County, 10,000 acres in Pemiscot County and 1,000 in Reynolds County.

Farmers who cannot stand the severe climate of the North will be asked to come to Missouri; persons in crowded cities who want a home in the country will be given an opportunity to establish one. Immigrants from Europe will be encouraged to come to Missouri, where they are promised churches in which their native tongue will be used in the sermons.

H.

More and more delicate becomes the question of "Church and State." For another proof read:

"Under the direction of Archbishop Farley, and with the approbation of the bishops of the province of New York, the Executive Committee of the Catholic School Board of New York, Monsignor Joseph Mooney, Chairman, is preparing a statement containing the first public report of parochial schools and embodying a proposition for an "equitable solution" of the school question.

"In brief, the committee declares that the school question can be amicably settled by the Parochial School government turning over to the State or the boards of education authorized by it the secular

instruction of children attending the Parochial Schools, the schools to retain their autonomy in the matter of religious training and the State to pay for the education of the children in the branches "necessary to citizenship." From advanced proofs furnished by the Paulist Fathers, who have the matter in hand, a summary of the statement, to be published in pamphlet form and sent to citizens, educators, public bodies and officers, is taken. It says in part:

"In presenting our claim to fair-minded citizens, it is assumed as a starting point that the parish schools can and ought willingly to provide for the entire expense of imparting religious instruction. Among reasonable people a basis of agreement can also be made by which these parish schools, without losing their autonomy, may co-operate with any board of education in the teaching of secular studies prescribed for citizenship. The managers, according to this plan, legally transfer the control of secular studies to a board authorized by the State when they consent to accept the public standard of examination and inspection.

"The statement is signed by Monsignors Lavelle and Mooney, Vicars General of the archdiocese; the Very Rev. Denis Paul O'Flynn and the Rev. Thomas McMillan, C. S. P.

So Rome presses on to the shekels and the mark. And the day may come when a politician will not dare to refuse Rome's "most-humble request." H.

The following from one of our "dailies" we think will meet the approval of our readers that have any opinion at all in the matter:

"How imperfect our civilization is, is illustrated by the continuance of the practice of hazing and the unwillingness of boards of trustees, faculties, grand juries, police courts and policemen to stamp it out. That college boys should be barbarous is not so surprising, in view of their immaturity, but what is shocking is the attitude of many of their seniors. It shames our reputed culture that many families have only a varnish of humanity and that in every college and university is found a number of bullies and toughs whose distorted ideas of "fun" are accepted by the public."

When such "fun" insists on making its way even into the institutions of a Church body the restraint that is put on all "zeal" that is "without knowledge" is eminently in place. H.

A Pittsburg daily says: "Pittsburg is soon to become the home of a new religious cult. It already harbors the evangelical and the liberal in faith; it has among its people those who hold to the tenets of Mormonism, of Buddha, of the Koran, of Shintoism and whatnot. Now it is to have a brand new religion, and strangely enough it is to be a Western Pennsylvania product. And it struggles along under the name of the 'Religious Science Meritors' Religion'—whatever that may mean. It is fair to assume, says the official announcement, that at least one-half of the professedly religious world would welcome a new religion, less superstitious and more scientific and just, than what they now claim as their faith." The main principle of the new religion is that "merit on earth is merit in heaven, and justice on earth is justice in heaven; and that science and religion are not in conflict."

Brooklyn, N. Y., used to be known pre-eminently as the City of Churches and church-goers, yet Dr. S. P. Cadman, discussing the Religious Problems of Brooklyn, recently said that fifty per cent of the inhabitants attend no church; and that

while the population of the city increased 44,077 during the last year, the church membership of the city decreased 1,087.—Ex.

The rescue work of the Florence Crittenton Homes is too well known to need any special description, but the extent to which it has grown in the twelve years since Mr. Crittenton began it in memory of his daughter Florence, is remarkable. It has grown until there are sixty-four such homes in this country and abroad, whose doors are never closed, and where any unfortunate woman may enter and find sympathy and hope as well as help. To this work Mr. Crittenton has devoted his fortune and his strength. The inmates are taught such kinds of work as will fit them for usefulness and pave the way for their restoration to society and happiness. More than sixty per cent of those who enter these homes are reformed and start out in life anew, as clerks, shop girls, trained servants, or otherwise. The present daily average is three thousand girls and six hundred babies to be clothed and fed. Homes have been established in Japan, China and France, and Mr. Crittenton contemplates doing the same thing in all the large cities of Europe. The homes are not self-supporting but the public has become enlisted in their interest, and in many places commission merchants supply provisions, furniture houses fit up the homes, the telegraph companies send telegrams free, and the railroads carry Mr. Crittenton's private car free. All these means combine in the work of rescuing those poor unfortunates who ought to have been protected from such careers.—Lutheran Observer.

ABROAD

The Lutheran Church in Sweden is burdened with the excessive amount (\$3,036,963) of its Ministerial Pension Fund, which, the Augustana Journal says, creates consternation by reason of its ceaseless and rapid increase, and they are planning how to keep money out of it. On the other hand, its child in this country, the Augustana Synod, with a little less than one-fifth the number of ministers, finds its fund of about \$11,000 too small, and is alarmed that it is growing so slowly.—Ex.

"The inauguration of a monument of Christ, the Redeemer, on the Cordillera of the Andes," says Carolina Huidobro, in The Christian Herald (New York), "has a grand significance, at once political and social. The colossal statue upon a pinnacle 14,000 feet above the sea, surrounded by peaks of perpetual snow, dominating as it does the two countries which stretch out on either side of the mountain range, is a tangible witness of international brotherhood. . . . Chile and Argentina have not only created a symbol; they have inculcated into the minds of men for all ages an idea of greater significance than any other in our contemporary age, by erecting that colossal monument to the Christ, with the inscription on its granite pedestal: 'Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace which, at the feet of Christ, the Redeemer, they have sworn to maintain.' On the opposite side of the base are the words of the angels' song over Bethlehem: 'Peace on earth, good-will to all men!' The statue cost about \$100,000, and was paid for by popular subscription, the working classes contributing liberally."—Digest.

"Two new compilations of the Bible are promised—one is called an "expurgated" edition, and has been prepared by an English Mussulman, W. H. Quillian, of Liverpool. According to Mr. Quillian, "the Turk, with his great veneration for all the

prophets of God and his jealousy for the purity of his womankind, does not think some portions of the Bible fit for the feminine hand. Indeed, the Mussulman regards some of the stories of the prophets in the Bible as wicked libels upon them, and objects to them meeting the eyes of his women folk."

"In this new edition all such stories—and whatever else has seemed good to Mr. Quillian to omit—have been eliminated. His efforts are said to have the Sultan's approval and his Bible is to be used by the ladies of the royal harem!

"The second announced publication is of a different sort, and is projected by the Religious Education Association, which recently held its annual convention in Boston. The idea is to make a compilation of passages suitable for reading in the public schools. Protestant, Catholic, Jewish, and "other" scholars are to form the committee which shall make the selections, the purpose being to have only such passages included as shall be "free from all sectarian bias," and shall still inculcate moral ethical teaching."

We recommend to Mr. Quillian and those "Protestant, Jewish and 'other' scholars" a prayerful consideration of Rev. 22: 18-19. L.

The first conference of ministers of the Reformed faith in Russia was held recently in Riga. Thirteen of the twenty-four pastors in the empire were present. Besides the religious exercises and the reading of a number of papers a constitution was adopted and measures were taken to secure an official authorization of the organization. Consideration was given to what means could be employed to stop the Lutheranizing process going on in some parts of Russia, whereby the growth of some of the Reformed congregations is threatened. The conference will meet every two years. H.

Emperor Nicholas has decided that the moment is inopportune to grant the petition of a group of the influential clergy for the convocation of a general council to effect a reform of the ecclesiastical administration. On the margin of the petition the Emperor appended a note, as follows:

"I find it impossible in the present disturbed times to undertake a task of such magnitude, requiring calm consideration. Following the old example of the orthodox emperors, I intend, however, as soon as there is a favorable moment, to set afoot this great work and summon the council of the old Russian church for a canonical discussion of questions of faith and ecclesiastical reform." H.

Hearth and Home.

AN EASTER APOLOGUE

BY HENRY VAN DYKE

There was a handful of clay in the banks of a river. It was only common clay, coarse and heavy; but it had high thoughts of its own value, and wonderful dreams of the great place which it was to fill in the world when the time came for its virtues to be discovered.

Overhead, in the spring sunshine, the trees whispered together of the glory which descended upon them when the delicate blossoms and leaves began to expand and the fruit glowed with fair, clear colors, as if the dust of thousands of rubies and emeralds were hanging, in soft clouds, above the

earth. The flowers, surprised with the joy of beauty, bent their heads one to another, as the wind caressed them, and said: "Sisters, how lovely you have become! You make the day bright." The river, glad of new strength and rejoicing in the unison of all its streams, murmured to the shores in music, telling of its release from icy fetters, its swift flight from the snow-clad mountains, and the mighty work to which it was hurrying—the wheels of many mills to be turned, and great ships to be floated to the sea.

Waiting blindly in its bed, the clay comforted itself with lofty hopes. "My time will come," it said. "I was not made to be hidden forever. There is glory and beauty and honor coming to me in due season."

One day the clay felt itself taken from the place where it had waited so long. A flat blade of iron passed beneath it, and lifted it, and tossed it into a cart with other lumps of clay, and it was carried far away, as it seemed, over a rough and stony road. But it was not afraid, nor discouraged, for it said to itself: "This is necessary. The path to glory is always rugged. Now I am on my way to play a great part in the world."

But the hard journey was nothing compared with the tribulation and distress that came after it. The clay was put into a trough and mixed and beaten and stirred and trampled. It seemed almost unbearable. But there was consolation in the thought that something very fine and noble was coming out of all this trouble. The clay felt sure that a wonderful reward was in store for it.

Then it was put upon a swiftly turning wheel, and whirled around until it seemed as if it must fly into a thousand of pieces. A strange power pressed it and moulded it, as it revolved, and through all the dizziness and pain it felt that it was taking a new form. Then an unknown hand put it into an oven, and fires were kindled about it—fierce and penetrating—hotter than all the heats of summer that had ever brooded upon the bank of the river. But through all the clay held itself together and endured its trials, in the confidence of a great future. "Surely," it thought, "I am intended for something very splendid, since such pains are taken with me. Perhaps I am fashioned for the ornament of a temple, or a precious vase for the table of a king."

At last the baking was finished. The clay was taken from the furnace and set down upon a board, in the cool air, under the blue sky. The tribulation was passed. The reward was at hand. Close beside the board there was a pool of water, not very deep, nor very clear, but calm enough to reflect, with impartial truth, every image that fell upon it. There, for the first time, as it was lifted

from the board, the clay saw its new shape, the reward of all its patience and pain, the consummation of its hopes—a common flower-pot, straight and stiff, red and ugly. And then it felt that it was not destined for a king's house or a place of art, because it was made without glory or beauty or honor, and it murmured against the unknown maker, saying, "Why hast thou made me thus?"

Many days it passed in sullen discontent. Then it was filled with earth, and something—it knows not what—but something rough and brown and dead-looking, was thrust into the middle of the earth and covered over. The clay rebelled at this new disgrace. "This is the worst of all that has happened to me, to be filled with dirt and rubbish. Surely I am a failure."

But presently it was set in a greenhouse, where the sunlight fell warm upon it, and water was sprinkled over it, and day by day, as it waited, a change began to come to it. Something was stirring within it—a new hope. Still it was ignorant, and knew not what the new hope meant.

One day the clay was lifted again from its place, and carried into a great church. Its dream was coming true after all. It had a fine part to play in the world. Glorious music flowed over it. It was surrounded with flowers. Still it could not understand. So it whispered to another vessel of clay, like itself, close beside it. "Why have they set me here? Why do all the people look toward us?" And the other vessel answered: "Do you not know? You are carrying a royal scepter of lilies. Their petals are white as snow, and the heart of them is like pure gold. The people look this way because the flower is the most wonderful in the world. And the root of it is in your heart."

Then the clay was content, and silently thanked its maker, because, though an earthen vessel, it held so great a treasure.



TWO GIVERS

Recently there have been brought to my personal observation two contrasted instances of giving. They point their lesson with their own eloquence.

The first case is that of a girl about fourteen years of age, who is extremely poor, but loves her Master much. A chance to pledge to missions was given, and the girl put her name down for two and a half dollars. Where she would get it she did not know. Her parents reprimanded her for her act; but her heart's love was so great that, when the appeal came, she told her parents that there was something within her that forced her to give. With full confidence she felt that a way would be provided for the meeting of the pledge. She prayed and patiently waited.

When the summer vacation from school came she went to work in the canning factory. Now she could easily pay the pledge; but no, that money must go to help support the family and prepare them for the necessities of the winter. This, then, was not the open door to her.

But a door did open. A neighbor had a misfortune in harvesting his pea crop. The rains made it impossible to gather the peas into the barn until many of them had shelled upon the ground. These would have gone to waste, but Miss Nellie saw her opportunity. She went to the farmer and asked him whether she might pick them, and he said, "Certainly; and I will pay you for them." After the day's toil at the factory, while it was still light, she labored away, evening after evening, until her task was completed. The farmer settled with her, and to her great surprise she had earned more than the amount pledged to the missionary cause. This was the Lord's money, and all was for Him. What love! What sacrifice! How the Lord appreciates such service for Him!

The second case is that of a wealthy woman. Her husband is said to be worth a million dollars. She is a member of the Missionary Society. There is no sacrifice for her to make, no anxious hours as to how the money is to be secured, no hard, backaching toil after the day's hard task had been accomplished. She had simply to open her costly purse and place the bill upon the plate.

It was at the thank offering of the Woman's Missionary Society. Others were casting into the plate, at the entrance door of the church, their gifts as they felt they could afford. This woman, elegantly dressed and sweetly perfumed, pursued her way in the procession to the thank offering plate. She paused, extended a hand bedecked with jewels representing thousands of dollars, in which was a five-dollar bill, and asked the treasurer to take out a dollar. Her love for the Master was measured by the value of one dollar. But was it? No, for to the startled amazement of the treasurer, before this woman had received her change she had asked, "Will this dollar be credited to my monthly pledge?" She gives forty-five cents a month. A paltry dollar for the Lord, but thousands for self. But this is the measure of love. It marks a poverty of soul that Jesus saw and condemned.—Selected.



In the churches women are in the majority, in the prisons men.



"There is only one God and one heaven;" yes, and there is only one way to both—Christ.

Miscellaneous.

NOTICE!

Every pastor or delegate, who is to attend the convention of Synod July 12th at St. Louis, Mo., is now requested to notify the undersigned as soon as possible. Notices must be received no later than June 10th. Those who have quarters engaged will also send notice thereof.

MARTIN S. SOMMER,

Pastor of Grace Church,
3118 St. Louis Ave.,
St. Louis, Mo.

✠ ✠ ✠

ACKNOWLEDGMENTS

Received for Calvary's church debt, a five-year contribution (now ending) of \$150 per annum. (a total of \$750.) The willing donors are: I. Koerner, S. C. Coerner, R. N. Page, J. H. Coerner, P. M. Coerner, E. Coerner, all of Waynesboro, Va., and vicinity.

Many thanks to the willing givers. May God reward them.

G. WOLFF, Treasurer.

St. Louis, Mo., April 17, 1905.

* * *

Received, \$10.00, per J. H. Scheuerman, Treasurer of Calvary Mission Society, Buffalo, N. Y., for the Mission Treasury.

Received, per Rev. Eckhardt, from S. \$5.00.

From Mrs. Seh, \$1.00.

For the Mission Treasury.

Fr. W. SEBELIN, Treas., M. B.

Cleveland, O., April 24, 1905.

The Reviewer.

Singet dem Herrn, No. 6. Ascension and Pentecost. Concordia Publishing House, St. Louis, Mo. Price 20 cents. Contains one long and four short selections for mixed choirs, all of them well suited for the festival for which they are to be used.

✠ ✠ ✠

18. Synodal Bericht des Canada Districts. Concordia Publishing House, St. Louis, Mo. Price 10 cents.

This pamphlet contains the customary business matters and a short dissertation on Job, the Cross-bearer.

✠ ✠ ✠

For the Sake of the Faith. From the German of Mr. Ruediger, German Literary Board, Burlington, Iowa. Price 50 cents.

Four short stories of the times of the Reformation are here translated for the English reader. They make suitable and edifying reading, especially for young people. W.

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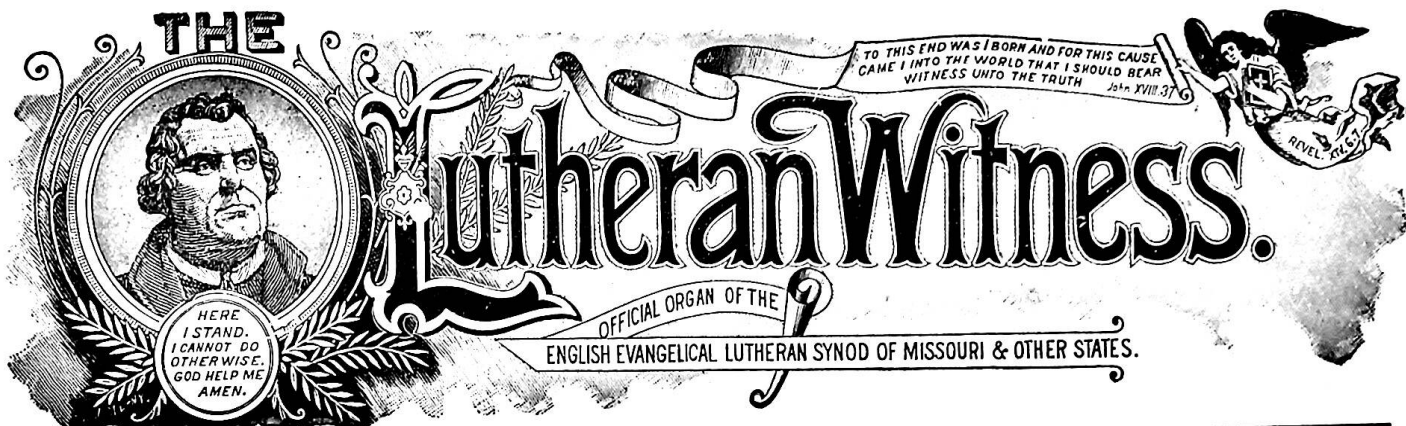
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No. 10.

PITTSBURG, MAY 18, 1905

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CROSS BEFORE CROWN.

Sick and despondent, weary of life,
Tired of its heartaches, sorrow, and strife;
Longing for rest, but finding no peace;
Looking toward death as a happy release.

Cease thy complaining, sad soul of mine,
Accept without murmuring the lot which is
thine;
Remember the Savior—the road that He
trod;
Know ye not that these trials lead upward
to God?

Remember the mocking; remember the
jeers,
The thorn-crown, the scourging, the thick-
falling tears;
Remember the cross, the nails, and the
spear,
The anguish, the blood-sweat, the grave,
lone and drear.

'Tis thus that the Lord with a love most be-
nign
Hath sanctified suffering and made it di-
vine;
So therefore, my soul, murmur not, nor com-
plain,
But rejoice o'er the sorrows, and count them
as gain.

After the storm are the sunshine and flow-
ers;
After the darkness dawn life's brightest
hours;
After the tears come gladness and joy;
Of what value is gold if unmixed with alloy?

Then, onward and upward, my soul, till the
end!
To the duty before thee thine energies
bend;
Be honest, be upright, be noble, be brave—
'Tis the soul of a coward would hide in the
grave.

For if at the last the crown thou wouldst
wear,
It must be through suffering, sorrow, and
care.
It is through the cross we transcend unto
life,
That peace which is sweetest comes after
the strife.

J. FREDERICK BISHOP.

Editorials.

We make a serious mistake when we imagine that we must do God's work upon earth and at the same time rely upon ourselves for guidance. This is more than God asks of us. Work we must, but God has reserved for Himself the right to guide and direct us. If we would but remember this, we could always do our work with greater diligence and cheerfulness.

★

What is preaching worth, if it does not produce conviction of sin? We are

taught in the Word that all men are sinners, that they must experience a change of heart before they can be of God's family, and that the Law, therefore, must be preached, whether we like or not. But there is a kind of preaching very common in our day, which ignores these truths and seems to proceed on the assumption that it is better not to call upon men to repent, at least not with emphasis. Samuel A. Eliot, the president of the Unitarian Association, recently confessed: "I do not remember that I have ever heard a Unitarian sermon consciously directed to the conversion of sinners." It is not difficult for us to explain this. Whoever denies the divinity of Christ, has no Savior from sin. He has nothing to offer men as a release from sin, and so he does not call upon men to repent. It would be practically useless for him to do so. As to the value of such preaching there can be no doubt. It will make men secure in their sins, and it can never save them. We cannot be too grateful that we are still privileged to listen to the old-fashioned preaching of the Law and the Gospel. W.

"Thou God seest me," is a word that we are too prone to forget. We often commit sins unhesitatingly in secret which we would be ashamed to do openly, before other men, forgetting that though no man sees us, there is still One "which seeth in secret." God's all-seeing eye is ever upon us, and nothing that we can do or say or think can escape Him. May we learn always to guard our thoughts and words and acts so that we may not grieve our loving Father in heaven.

★

God is the source of all happiness and joy. Union with God means perfect happiness; separation from God, unmitigated misery. The greatest joy of the saints in heaven will consist in seeing God; the greatest unhappiness of the damned in hell will consist in being cast out from before the face of God. "Come, ye blessed of my Father," that word of the Great Judge to those on His right will be the sweetest word that was ever sounded into human ears;

"Depart from me, ye cursed," that will be the most terrible word ever spoken to human beings. For the former will mean unalloyed bliss, the latter, inexpressible woe.

★

Now, it is true already in this life that true happiness and joy is to be found only in union and communion with God. All the wealth and honor and sinful pleasures of this world can never make a man really and truly happy or contented, they always leave "an aching void," an unaccountable longing for something higher, nobler. For this world and all that it affords cannot satisfy the longings of man's immortal soul. Ask the multi-millionaire, whether his money makes him happy. Ask the devotee of pleasure, whether he is truly happy. Ask the man who has climbed to highest round of fame and honor, whether he is satisfied. All of them, if they are honest, will tell you, no. The truly happy man—no matter whether he be rich or poor, high born or lowly—is the true Christian, the child of God. For he knows that in all stations and conditions of life he has the favor and love of God, he knows that even in the midst of trials and afflictions he is united with God by the most intimate ties of paternal and filial love. And it is this knowledge that makes his heart glad in the midst of pain and sorrow, that causes him to say with the Psalmist: "Why art thou cast down. O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, who is the health of my countenance and my God." Yes,

"Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure,
None but Zion's children know."

★

There is stimulus for serious reflection in the following questions:

"Did you ever seriously ask yourself what Christianity is worth to you—to you, personally, whether you have openly numbered yourself among its followers or not? What is it worth to you to have been born in a land like this, with the education, the freedom, the hopes, the outlook which only that one thing has made possible? What

has it been worth to you to be trained in a home where honor, integrity, and a stainless name are counted above purchase? What have the teachings, the restraints, the sanctions of Christianity been worth to you in the formation of character, in the ideals of life it has given you, in the hopes which dimly or clearly reach to earth's boundary and beyond? What would you take in exchange for all these things, if by the barter every vestige of their influence must pass out of your life, your history, and your soul?"

Suppose, for instance, that you and I, dear reader, had been born in darkest Africa, as members of one of the savage, ignorant heathen tribes that inhabit so large a part of that continent! Let us picture to ourselves the condition, in which we would then be placed, and learn to thank God that He has placed us in a Christian, civilized country, yes, and learn to be heartily ashamed of our past ingratitude for the many blessings, both spiritual and temporal, which by His grace have been vouchsafed to us, while they are denied to others.

★

The following verdict of the Rev. Dr. Dawson hits the nail squarely on the head:

"The time has come for liberal theology to justify itself in the eyes of the people, if it can; for the people are weary of negations. Liberal theology has emphasized its doubts rather than its faiths. It has been destructive of error, but not constructive of truth. It has told people what to reject, but not what to believe. It is not surprising that it is distrusted by people who above all things, crave a positive faith."

Negation is about all that the "liberal theology," alias "higher criticism" has given us so far. It has the fashion of denying everything in sight: the divinity and miracles of Christ, the authenticity of the books of the Bible, the truth of its statements, the existence of Adam and Eve, of the patriarchs, etc. And what has it to put into the place of all these? We ask in vain. In vain do we look for something positive, something tangible upon which to base faith and to rest hope. Surely, it is time to stop tearing down—that is such an easy thing to do, you know!—time to begin to build up something in the place of what has been destroyed—that is a very hard matter! Gentlemen of the higher criticism, of the liberal theology, what can you offer to the poor perverts, whose faith you have undermined, whose hope you have shattered, whose anchor you have taken away? Nothing? Alas, nothing! yes, the old truth, enunciated nearly two thousand years ago, is still true today, that the Gospel, the positive Gospel of Jesus Christ is the only power of God unto salvation.

I..

How many of the large numbers of boys recently confirmed should enter the ministry? How many? We may safely say: As many as have no good reason for not doing so. This will not be too many. There will never be too many. The laborers will always be few.

Spiritual, mental and physical inadequacies will always bar a large number, and even if at any given time they did not, the proportion between the saved and the unsaved is always such, that thousands, yes, tens of thousands of ministers are needed to preach the Gospel to all the world. At present not even the calls to opened fields can be filled by the men on hand.

★

In answer to the question whether there is any real harm done by "Dancing for Charity," the Bishop of Durham, England, recently made the following reply:

"You ask my opinion on a very difficult subject. Without entering on the abstract question of dancing under actual modern conditions as an amusement, I will speak only of dancing as an auxiliary in the work of the Church. While leaving perfect freedom, of course, to others to form their conscientious opinions on the matter, I must frankly confess that I am not in favor of this mode of aiding the cause of the Church, that is to say, the cause of our Lord and His sacred society.

"The associations of dancing, in our time and country, are so essentially other than religious (I am not saying irreligious, which is another thing), that, to my mind, there is a discord in the thought of aiding the Church by such a mode of social entertainment. My feeling in this respect extends much beyond dancing.

"In the case of bazaars, for example, I have a strong conviction that the adjuncts too often associated with them make them unsuitable for church purposes. Speaking broadly, I do not think we are sure of God's blessing in using any means to aid His work for which we cannot naturally ask that blessing in prayer. And it would, I think, be felt by all to be difficult to invoke God's blessing on the occasion of the dance."

It does titilate one's risorial muscles to note the benign consideration for the "conscientious opinions" of others in favor of "dancing for charity," but, all the same, the Bishop is against it himself. He has a strong conviction moreover that "we are not sure of God's blessing in using any means to aid His work for which we cannot naturally ask that blessing in prayer." That is a very good test, the test of

prayer. It has been recommended before. We recommend it again.

★

The subject of intermarriage is agitating Jewish circles in some quarters of late, owing to the reported engagement of a wealthy Christian settlement worker in New York, and a Jewish working girl. "The Hebrew Standard" of New York voices the following sentiments in the matter:

"We do not believe in intermarriage, and Jewish young men and women should be warned against matrimonial alliances with those outside the faith. This is not written either in a spirit of religious prejudice or narrow-mindedness. We recognize that not only are there very many bad Jews, but that there are thousands of good Christians who have made the world better by living in it, *but the Jew must remain a Jew.*

"As a rule, intermarriages between Jews and Christians have turned out unhappily. Here and there are solitary examples whose wedded lives are so beautiful as to excite envy; the exception, however, proves the rule. In almost every instance the Jewish man and woman have become lost to Judaism and the children educated as Christians. This, of course, does not refer to those who have remained Jews and have persuaded the other party to embrace our faith. Our Jewish sages have always protested against proselytism, as they place proselytes in the same category as 'lepers.' Jews were not created as a nation for the purpose of assimilating with other people. The Jewish race was to be preserved separate and distinct, and only *when the Jew was a Jew in the real sense of the word* was he in a position to fulfil the divine behest: 'Be Thou a Blessing.'

Of course, "the blessing" of Jewish solidarity has been harvested. Since "His blood" is upon the Jews and on their children they have been rather "bane" than "blessing."

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The sentiments of Dr. Stoecker, former court preacher of Berlin, regarding the "higher critics" and "advanced theologians" of Germany, who eat the Christian Church's bread, but deny her faith, are certainly very considerate. Says he:

"The radicalism of modern theological thought, which has recently even found its way into the pulpits, as is seen in the Fischer case in Berlin, is so subversive of the essentials of Christianity that it is more than an open question whether its champions can be regarded as members of the Christian Church. Their denial of practically all that conservative believers regard as the very foundation of Christianity, such as the Divine Inspiration of the Scriptures, the Trinity, the Atonement, and the

Divinity of Christ, virtually puts them outside the pale of the historical Evangelical Church. There is no common ground between the old and the new schools of theology. It is time to decide what ought to be done in the matter. Evidently the best course would be to separate peacefully the liberals from the Protestant Churches. Let them go out and organize and maintain congregations after their own manner and creed. Some of the Churches and parishes may be left in their hands, as honesty and justice demand; but let them remain no longer in the Church whose faith they do not share. They represent no type of Protestant Christianity; they are the teachers of a new religion."

The way to deal with this class is to put them out. They no more belong to or in the Christian Church than leprosy to the human frame. They are wasting diseases which if not treated radically will themselves radically ruin what they infest. They will not leave of their own accord as long as there is anything to prey on.

A gift which perhaps more than any other of his, will perpetuate Mr. Carnegie's position toward religion, is his \$10,000,000 "Fund for Annuities to Worn-out Professors," just announced through the press. Mr. Carnegie has established this Fund, as he writes, because he has "reached the conclusion that the least rewarded of all the professions is that of the teacher in our higher educational institutions." The gift, therefore, is evidently intended to be one of "charity," though it is admitted, the subject of this charity is a worthy one, a worn-out, underpaid, shelved teacher.

But, Mr. Carnegie's sun never shines on all alike, and the way the deathly shade falls in this instance will be, we think, permanently significant. Mr. Carnegie says: "Only such as are under control of a sect or require trustees, or a majority thereof, or officers, faculty or students, to belong to any specified sect, or which impose any theological test, are to be excluded."

Significantly exclusive, we think. Mr. Carnegie's charity is for worn-out teachers, but not for those who come from institutions, mark! "which impose *any theological test*." In other words, this Fund is for teachers that need it, provided they have not committed the in-Mr.-Carnegie's-estimation-unpardonable sin, of serving religion. This position of Mr. Carnegie becomes the more emphasized when we consider that the beneficiaries of this Fund are not men *active* in behalf of religion, but men "*worn-out*." They are excluded on account of what they have been, Mr. Carnegie evidently not approving of their past.

It is clear, Mr. Carnegie in this matter has taken a decisive position against

every positive faith, yes, we say, against all religion. Or, will some one tell us of a religious institution, or a religion, which does not impose "*any theological test*." It is our opinion that a religious institution, without *any* theological test" is an impossibility. They all have a test which is either "positive" or "liberal," though the latter class, we know, prates much about having no test.

The "worn-out teachers" of the institutions of the Church, we are confident, will bear Mr. Carnegie's frown most complacently. We feel sorry though for Mr. Carnegie. Also he is herein "imagining a vain thing," and "He that sitteth in the heavens shall laugh."

Presbyterian circles are still agog in the agitation for a National Cathedral at Washington, D. C. Justice Harlan, the author of the plan, at the annual meeting of the Presbyterian Alliance of Washington, D. C., just held, again urged the matter saying:

"I have noticed, upon every public occasion that I have attended since I came to Washington, whether it was an inauguration or something else, where there was occasion for an opening and closing prayer, it was uniformly an Episcopalian and a Roman Catholic who were invited to fulfill this service. Our pastors are never called upon to appear upon occasions of that sort."

The Rev. Dr. George Bailey advocating the establishment of other institutions at Washington, D. C., by the Presbyterians, asked:

"Why is it, that here in the strategic center of the nation no one can point to a Presbyterian Hospital, a Presbyterian Home for the aged, a Presbyterian orphanage or a Presbyterian school of collegiate rank?"

So the struggle of the Churches for influence at Washington goes on. Where will it end?

The practical regulation of intemperance is a matter of general concern. The following from the daily press will be interesting in this connection:

"While organizations which concern themselves with the moral welfare of the people are spending time, money and honest effort in an attack to overcome the liquor traffic and its attendant evils by appealing to the sentimental side of human nature, the railroads and certain other great corporations are actually accomplishing this end by a practical appeal to the pockets of their employes. Rules prohibiting employes from indulging in liquor or frequenting saloons while on duty are now strictly enforced by nearly every American railroad, and within the last few weeks the Chicago and Alton Company has consistently amended its conduct regulation so as to prohibit officials of

the company carrying liquor on their private cars when traveling on business or making tours of inspection.

This particular action marks the latest advance in what we may truly call the only effective war that can ever be waged against intemperance. It is powerful because practical. The average sense of right and wrong when dissociated from the material is not sufficiently developed to be appealed to by arguments concerning moral obligation and the like. But there are very few men who have to work for a living who are not able to appreciate the value of intemperance when they see other men lose good positions because of intemperance."

They are not so few after all, though that is no argument against the virtue of the measures taken. Some practical solution is simply necessary in many cases and as long as no sectarian or unbiblical principles are set up, we hail any measure that will control or check the evil of intemperance. Nevertheless we must always maintain that the sin in the matter lies in the abuse and not in the use. Christians therefore may not be intemperate.

H.

Contributions.

WAS THE REFORMATION NEEDED?

"Crowds of pilgrims thronged the highways, trudging from shrine to shrine, hoping to get deliverance from fear and assurance of pardon for sins. Princes who could afford a sufficiently large armed guard visited the holy places in Palestine and brought back relics which they stored in their private chapels; the lesser nobility and the richer burghers made pilgrimages to Rome, especially during the Jubilee years, which became somewhat frequent in the later Middle Ages, and secured indulgences by visiting and praying before several shrines in the Holy City. For the common folk of Germany, in the last decades of the fifteenth century, the favorite place of pilgrimage was Compostella, in Spain, and, in the second degree, Einsiedeln in Switzerland. It was said that the bones of St. James the Brother of our Lord had been brought from Palestine to Compostella; and the shrine numbered its pilgrims by the hundred thousand a year. So famous and frequent was this place of pilgrimage that a special, one might almost say a professional, class of pilgrims came into existence, the Jacobsbrueder, who were continually on the roads coming to or from Compostella, seeking to win pardon for themselves or others by their wandering devotion.

"Sometimes the desire to go on pilgrimages became almost an epidemic. Bands of children thronged the roads, bareheaded and clad in nothing but

their shirts; women left their families and men deserted their work. . . Geiler von Kaisersberg denounced the practice and said that on pilgrimages more sinners were created than sins pardoned. . . .

"Chronicles, whether of towns or of families, bear witness to the degradation of morals among the parish priests and the superior clergy. . . The people, high and low, felt that Bishops who rode to the Diet accompanied by their concubines disguised in men's clothing, and parish priests who were tavern-keepers or the most frequent customers at the village public-house, were not true spiritual guides. . . .

"One result of this underlying fear which inspired this religious revival was the way in which the personality of Christ was constantly regarded in the common Christian thought of the time as it is revealed to us in autobiographies, in sermons, and in pictorial representations. The Savior was concealed behind the Judge, who was to come to punish the wicked. Luther tells us that when he was a boy in the parish church his childish imagination was inflamed by the stained-glass picture of Jesus, not the Savior, but the Judge, of a fierce countenance, seated on a rainbow, and carrying a flaming sword in His hand. This idea prevented *pious people* who beheld it from approaching Jesus as an intercessor. He Himself needed to be interceded with on behalf of the poor sinners. He was coming to judge. And this thought in turn gave to the adoration of the Virgin Mother a strength and intensity hitherto unknown in medieval religion. . . . The intercessory powers of the Virgin Mother became a more and more important element in the popular religion. . . . Then the idea grew up that the Virgin herself had to be interceded with in order to become an intercessor; and her mother, St. Anne, became the object of a cult which may almost be called new. This "Cult of the Blessed Anna" rapidly extended itself in ever-widening circles until there were few districts in Germany which had not their confraternities devoted to her service. Such was the prevailing enthusiastic popular religion of the last decades of the fifteenth century.

"During the last decades of the fifteenth century some of the German Princes assumed the right to see that within their lands proper discipline was exercised over the clergy as well as over the laity . . . despite the remonstrances of the superior ecclesiastical authorities.

"The whole charitable system of the Middle Ages had been administered by the Church; . . . the burghers saw the charitable bequests of their forefathers grossly perverted from their original purposes. . . . Hence cases appear and that more frequently as the years pass, where burghers leave their charitable

bequests to be managed by the town council or other secular authority. . . .

"Another feature of the times was the growth of an immense number of novel religious associations. . . . They were confraternities of laymen and women who had marked out for themselves their own course of religious duties quite independently of the Church and of its traditional ideals. . . . Dr. Pfefinger, the trusted Councillor of the Elector Frederick, was a member of thirty-two pious confraternities. . . The Elector himself belonged to the celebrated St. Ursula's Schiffllein.

[These fraternities were a sort of spiritual life insurance societies on the mutual order.] Some bought their spiritual treasure from the Pope for so much cash, to others the Pope advanced so much surplus good works, as a bank advances capital to a man starting in business."

Cambridge Modern History, Vol. II., Chap. 4, The Reformation.

W. DALLMANN.

LUTHER TRIBUTES

A Carmelite opponent of the Reformation relates how the cause of Luther had been "marvellously advanced" through these hymns, which, as he says, were sung, not merely in churches and schools, but "in houses and workshops, in markets, streets and fields." Nay, strangest of all, such was their popularity, that they were even introduced into Roman Catholic Churches, and some of them actually appear in a Popish hymn-book printed at Cologne in 1610, "by order of the Prince-Bishop of Spire."

The Rev Dr. Edersheim in "Leisure Hour", Vol. 23.

To Luther "nine out of every ten Englishmen owe in a great measure the particular form of their religion."

Henry Jenner of the British Museum in "Athenaeum", Oct 20, '83.

"Luther—the Arminius of modern Germany, the man to whom no small part of Europe owes its moral freedom.

H. W. Hoare, Evolution Eng. Bible.

Had Luther never nailed his Theses to the door of the church in Wittenberg, had he never faced the Emperor at Worms, had he never laid the foundations of the modern German language by his wonderful translation of the Bible, had he never written another word or preached another sermon, his "Address to the Nobility," would alone earn him the title of one of Germany's greatest heroes and benefactors, and one of the clearest-sighted prophets of the modern age.

p. 291, 292.

Luther's service to mankind was nothing less than the successful declaration of individual freedom of consci-

ence from the dictates of any human authority. He broke the power of the mediaeval papal Church, single handed, with the weapon of a clear conscience.

p. 302.

He called into being and controlled through thirty years, until his death, "the most tremendous revolution western Europe has ever seen."

p. 303.

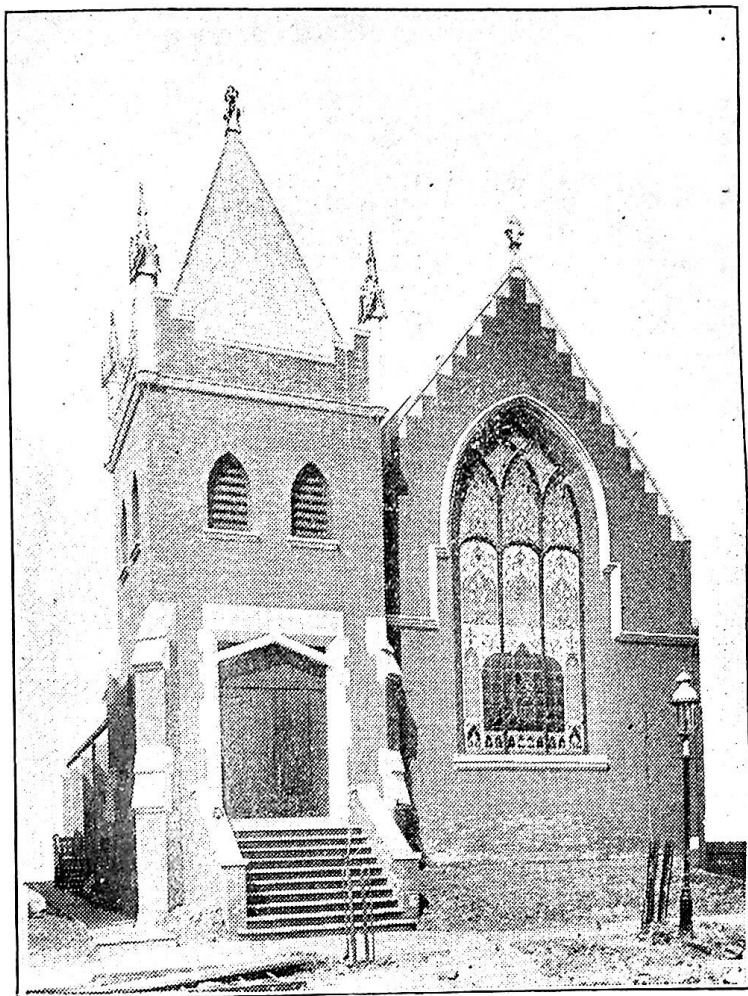
His delightful home life, relieved by the high pleasures of music and generous hospitality, remains one of the happiest pictures in the history of German morals.

Page 297, "Spiritual Heroes", by David S. Muzzy, Doubleday, Page & Co., New York, 1902.

W. DALLMANN.

DEDICATION OF MOUNT OLIVE ENGLISH LUTHERAN CHURCH. MILWAUKEE, WIS.

On the First Sunday after Easter, April 30, 1905, Mount Olive English Lutheran Church in Milwaukee, Wis., was consecrated with God's Word and prayer. The congregation gathered before the building at ten o'clock in the morning and when the town clock struck the hour, the pastor of the church opened the service in the name of the Triune God, a hymn was sung by the choir, and with appropriate ceremonies the door was opened; whereupon the assembly entered the church, accompanied by the strains of the organ, the officiating ministers leading with the Bible and Liturgy, the vestrymen following with the holy vessels, the Building Committee and trustees next in order, and then the congregation. The church was filled to its utmost seating capacity and many had to content themselves with standing room. The pastor offered the dedicatory prayer and the sermon was delivered by the Rev. Prof. G. W. Mueller, of Concordia College, Milwaukee, Wis., who delighted the joyful congregation with an eloquent discourse on Matt. 18, 20. Another service was held at 2:30 P. M., in which the Rev. J. Jenny, of the Wisconsin Synod, delivered the English address on Psalm 27, 4, while the Rev. J. Schlerf, of the German Missouri Synod, preached in German on Gen. 24, 60. Both brethren took a great interest and an active part in the work when this English congregation was organized in Milwaukee some ten years ago, and their eloquent words went to the heart of all the lovers of Zion. In the evening the church could not hold the visitors and an overflow service was held in the basement, where the same programme was carried out as upstairs. The English sermon was delivered by the Rev. G. Schuessler, of Chicago, Ill., and the Rev. Prof. August Pieper, of the Wisconsin Synod's Theological Seminary preached the German sermon. Each



MOUNT OLIVE ENGLISH LUTHERAN CHURCH, MILWAUKEE, WIS.

of these brethren had to deliver his address twice, in the church and in the basement. For a long time these beautiful services will linger in the memory of those who were so happy as to be present. The mixed choirs of Mount Olive and Immanuel German Lutheran Church added to the beautifying of the services by their anthems of praise. Well may the members of Mount Olive congregation in Milwaukee say with the Psalmist, "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King and my God."

The dimensions of the brick veneer building are forty-four by one hundred feet, including the altar niche and vestibule. The church being in the middle of the block and the house on the next lot south being built on the line, it was necessary to get light from above and put in dormer windows. The front of the church is adorned with a beautiful cathedral glass window containing a picture of Christ praying in Gethsemane. Twelve stained glass windows on the north side bear different emblems. In the rounded altar niche are three artistic windows which

are lit up from the outside by electric lights. By hidden electric lamps a beautiful effect of light is produced in the altar niche. The walls and ceiling are tinted in a light brown. The woodwork, pews, altar and pulpit have a golden oak finish. The altar picture is a fine representation of the Lord's Supper, according to Leonardo de Vinci and a stream of light is shed upon it by a hidden reflector. The floor slants toward the altar, and the pews are semi-circular in form. There are two large chandeliers of twenty-five lamps each with round globes, and several clusters of lights, besides the lamps along the walls, which are both gas and electric. The pulpit is movable, with a railing to the three steps, and is a fine piece of workmanship. The altar is of Gothic design, but low enough not to hide the windows in the niche. The heating is by steam. The church has a seating capacity of almost six hundred in the pews with an aisle of seven feet width and space in different parts of the auditorium where extra chairs can be placed. There is a spacious vestibule on the side of which the stairs lead down into the basement, where the Sunday-school is held and up into the choir, where the Sunday-school children have their seats under the superintendent's supervision. The building is a credit to the Building Committee, consisting of Mr.

Theodore Dammann, chairman, Constantine Rennieke, Herman W. Thiele, Robert Buchholz, Julius Papke, Louis Kunde and Henry Schroeder. May this new house of worship be a haven of rest for the weary souls and a place where the Lord records His name and blesses His people!

H. SIECK.

Church News and Comment.

AT HOME

New York City.—The Rev. Prof. F. Pieper, D.D., President of the German Missouri Synod was here during the last week of April in the interest of the College at Hawthorne, New York, and the Pilger House, this city. An informal reception was tendered the Doctor by the ministers of Greater New York on Thursday evening, April 27th, in the Sunday-school rooms of St. Luke's Church, Manhattan, of which the Rev. Wm. Koepcher is pastor. J. S.

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The college opened at New Orleans last Fall by the Southern District of the Missouri Synod bids fair to become a success. At a recent meeting of the trustees it was resolved to look for a suitable plot of land on which to erect a building. One thousand dollars are already available for this purpose, and further contributions are to be asked for. Another professor is to be called before the opening of the next school year. W.

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The College of the German Missouri Synod at Concordia, Missouri, was visited by fire several weeks ago. The damage done amounted to about \$3,000. The Board of Trustees has signed contracts for the repairs. L.

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The General Council has lost by death one of its most active German pastors, namely the Rev. F. Wischan. Born in Germany, in 1845, he came to Philadelphia in 1868, and immediately entered the Theological Seminary. In 1871 he was ordained and installed as pastor of St. Paul's Church, Philadelphia, and there he labored all his life. Although his predecessor had caused dissensions and alienated the greater part of the congregation, Pastor Wischan built it up again, so that now it is one of the best in the city, with a large Sunday and Parochial School.

During his life as pastor, he was editor of two German papers, wrote several books, and filled various offices, so that he was always a busy man. The end came on April 29th, after he had undergone two operations for a bone disease. W.

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Even German Methodists out in the West are introducing confirmation in their churches. If this means the giving up of the high pressure methods of revivalism and the adoption of the tried Lutheran method of indoctrination by means of catechising, it is indeed a gratifying indication.

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The Jews are making arrangements to celebrate in New York City the two hundred and fiftieth anniversary of the first Hebrew settlement in this country. New York City contains about 700,000 Jews and there are about 700,000 more in other parts of the country. H.

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Dr. D. K. Pearsons, of Chicago, who is reported to have made donations heretofore, aggregating over \$2,500,000 to colleges and charity, has just announced further gifts amounting to \$135,000 to five southern colleges. One of Dr. Pearson's tests in apportioning these gifts he states, saying, "The colleges to which I give these presents must raise three dollars for themselves for every dollar I give them, and this must be done in a year." H.

On the cross, just as the Savior died centuries ago, a fanatical member of the Order of Penitents is reported to have died lately at Torros, Las Animas County, Colorado. Several Trinidad people claim to have been among the eye witnesses.

According to the report the victim was nailed to a cross of his own formation, and died in agony that he did not seem to feel, wrought as he was, to a delirium of religious fervor.—Ex.

"Federation," the journal issued quarterly by a combination of Churches and Christian organizations in New York, reckons that with the present population of 3,945,907 the Jews count 725,000, the Roman Catholics 1,300,000, the Greeks, Russians and Armenians 3,900, the Protestant communicants 331,698, in addition to which there are 497,547 "Protestant attendants," leaving as churchless Protestants, 1,087,762. Any one, it says, who has investigated church attendance in New York will not regard \$29,245 as below the level of the regularly attending constituency of the 951 Protestant churches. It would represent approximately 189 families to a church. In some communions the average is known to be considerably less than this, but our own parishes report an average of 375 families. Certainly Federation's figures are conservative; perhaps they are somewhat below the mark, but will be observed that they concern themselves with regular attendance. If it be true, or even approximately true, that 1,087,762 persons with Protestant affiliations have no definite Church connection, New York is certainly the greatest home missionary field in the United States. Here is an unchurched population representing one person in every four of any creed, a number equivalent to the whole population of the States of Washington, Idaho, Montana and Wyoming together. The sooner the Churches realize it, says Federation, and the sooner the home missionary societies realize it, the better it will be for our city and our land. The Protestant communicants show a falling off in 1904 from 1903 in all boroughs but Manhattan—with one-hundredth of one per cent. gain—and Richmond. The Roman Catholics show a gain in every borough except Queens.—Churchman.

ABROAD

We present in the following an account of the dedication of the new college acquired by our brethren. Although the account is somewhat long, we print it in full, because it contains interesting historical matter. It is taken from the "Adelaide Register."

Recently the Evangelical Lutheran Synod in Australia decided to remove its college from Murtoa, Victoria, to South Australia, and for that purpose purchased the fine establishment at Malvern which until lately was used as the Methodist Ladies' College. The formal dedication and opening ceremony were performed on Wednesday, when three special services were held. The objects of the college, which was secured with funds contributed entirely by members of the Synod, are to provide a general higher education, especially in the classics, for boys. Later on normal and theological courses will be included for teachers and ministers. The Rev. Professor C. F. Graebner, of America, has been appointed director of the college which is connected with the Bethlehem Lutheran Church in Flinders Street. On Wednesday 28 boarding scholars were enrolled, and the pupils who attended the Victorian School will take up their residence at the institution in due course.

A service was conducted in the morning by the Rev. T. H. Nickel (President of the Synod), who pointed out that necessity had compelled the Synod to acquire the college, which he earnestly hoped would meet with the success it deserved from the manner in which the people had procured it.

The afternoon service—both that and the morning meeting were marked by large gatherings—was led by the Rev. A. Brauer, of Hahndorf, who gave an able and interesting address in English. He said the occasion they were celebrating was one of joy and festivity. The edifice before them, however, was not the first Lutheran college in South

Australia. Sixty years ago a Lutheran Seminary—the pioneer in the southern hemisphere—had been established at Lobethal by Pastor Kraitsir, one of a number of Germans who had left the fatherland to escape the religious persecution they had had to undergo there. The room used still stood as a monument to the pastor's zeal and love of learning. All of those who had come under his care and learning had not only proved successful preachers, but had successively filled the position of President of their Synod. One of them—Pastor Strempel, of Hahndorf—was still alive. When the Lobethal College ceased to exist another scholastic institution had been called into being at Hahndorf; but, unfortunately, its life had also been cut short. In time a third attempt to found a college had been made, not by Synod, but by individual members of the church, at Murtoa, in Victoria. The objects of the institution were twofold—to provide a place for the education of young men for the ministry and the teaching profession, and a high school at which a good, sound college education could be imparted. The school had performed excellent services, but it had met with a chequered career. Consequently the decision had been arrived at to transplant it in South Australia, where they trusted it would flourish for many years. The aims of the Concordia College were not only those of a training school for young men who desired to enter the ministry and teaching profession, but also to give to youths possessing good moral characters, on reasonable terms, a college education of a high order—of a spiritual and religious, as well as a physical nature. In concluding his address the speaker referred to the immense advantages of thorough instruction and its great value in after life. He also alluded to Martin Luther's noble efforts in the cause of education and the incalculable benefits that had resulted from his labors. He exhorted those present to assist that work by giving the college their best support and patronage.

A well-attended service was held in the Lutheran Church, Flinders Street, in the evening, when an impressive sermon in German was preached by the Rev. E. Darso, of Victoria. Special anthems were contributed by the choir.

In all parts of Russia there are Lutheran churches and associations. But the members belong to very diverse nationalities, speaking different languages. The Lutheran Church of Russia numbers more than 5,000,000 souls and ranks third among the churches of the Empire. In Finland, the Lutheran is the State Church. The Baltic provinces are preponderantly Lutheran. They belong politically to Russia, though largely settled by Germans.

These Lutherans in Russia, like other Churches not belonging to the "Orthodox" Greek State Church, have been subjected to much persecution by the authorities of the latter, but by the late ukase of the Czar they are now to enjoy religious liberty. Let us hope that the promise will be carried out.

L.

The British House of Commons, on April 14th, defeated by a large majority a motion to establish a Roman Catholic University in Ireland. Party lines were not closely drawn on the vote, many English Catholics and Irish Nationalists voting against the motion.

H.

The non-conformists, 1,600 of whom have already been prosecuted for refusing to pay the school rate, which the educational acts of 1902 and 1903 levy for Church of England and Roman Catholic Schools, where sectarian instruction is given and religious qualifications are required of teachers, are, according to report, steadfastly resisting the government and preparing to defeat it, whenever the next election is called. Some of the foremost leaders of the non-conformist cause, among them men such as Dr. W. Robertson Nicoll, the eminent critic, author and editor of the British Weekly; Dr. John Clifford, a leading figure in British Congregationalism; the Rev. F. B. Meyer, the famous writer and preacher; the Rev. R. J. Campbell, of City

Temple, London; Principal Fairbairn; and many others have determined to resist to the point of imprisonment. The candidates for Parliament to defeat the present government in case of an election have already been selected and the leaders are waiting for the signal to go out and canvass the country.

H.

The French Chamber of Deputies, on April 12th, adopted, by a vote of 422 to 45, the first article of the bill providing for the separation of Church and State. It reads: "The republic assures liberty of conscience and guarantees the free exercise of religion, the only restrictions being those in the interest of public order."

H.

The latest statistics of the foreign missions of the Protestant Churches in Germany show that 24 foreign mission societies support 1,010 missionaries, 600 missionaries' wives, and 120 missionary sisters in their labors on fields extending from Alaska to New Guinea. The German missionaries are aided in their work by 162 ordained and 5,282 lay helpers. The work is done from 607 central stations. These laborers in the field have in charge 440,000 native Christians, 52,000 candidates for baptism, and 113,000 pupils in 2,540 Christian Schools. Last year's income of gifts from friends at home amounted to \$1,532,000, and from the native Christians, \$457,000.—Ex.

An interesting item concerning the Protestant work in Italy is given by the "Interior." It says:

"The Methodist Church in Italy appears to have absorbed the Italian Evangelical Church, which was an offshoot from the Waldensian body. When religious liberty was proclaimed throughout Italy, at the close of the wars by which Italian unity was accomplished, the Waldensian missionaries immediately swept down from their mountain refuges and began the establishment of Protestant missions throughout the peninsula. But they were too poor to support all the work which was demanded, and in consequence they turned to England and America for aid. The Christian denominations in these countries declined to be financially responsible for the work unless given ecclesiastical control of the propaganda. To this the Waldensians would not agree, proud of their historic name, feeling that their past was sufficient guarantee of their orthodoxy, and confident that they knew better how to conduct a mission among Italians than any board resident in another country. Nevertheless a portion of the missions accepted the offer and organized as the Evangelical Church of Italy. It is this body which has now been absorbed by the Methodists, who have large, strong and successful missions of their own in many of the principal cities of the country. The Methodist mission is thus reinforced by the addition of sixteen stations with about five hundred members and two hundred probationers. Most of the Evangelical Churches are in Central and Northern Italy. What gives special value to the union is the fact that the most important of these missions are located in cities where the Methodist Church before had no organization."

L.

The Biblical Commission established in 1902 by Leo XIII. has taken three years to answer the first question proposed to it, which was: "Is it lawful for the Catholic exegetist to solve the difficulties occurring in certain texts of sacred Scripture, which appear to relate historical facts, by asserting that in these we have to deal with a tacit or implicit quotation of a document written by an uninspired author, and that the inspired author did not at all intend to approve or adopt all of these assertions, which cannot, therefore, be held as free from error?" The Commission's answer as translated in The Tablet, is in the negative: "except in the case when, due regard being paid to the sense and judgment of the Church, it is proved by solid arguments—(1) that the sacred writer has really quoted the sayings or documents of another; and (2) that he has

neither approved nor adopted them, so that he may be properly considered not to be speaking in his own name." Pope Pius sanctioned this answer on February 13th, and it is to be supposed he knows what it means. The exception would seem to be as elastic as the rule is uncompromising.—Churchman.

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It was reported from Pekin, on April 26th, that four French missionaries had been captured by savage tribes in the vicinity of Batang, which is situated near the frontier of Szechuan and Thibet. The Chinese assistant amban is said to have been murdered while trying to effect their rescue, and it is reported that the missionaries also have been put to death.—Ex.

Hearth and Home.

A POWERFUL SERMON

"The strongest sermon to which I ever listened," said the doctor, "was delivered from the sick bed of a very old man; almost a centenarian.

"It was on my last visit. I was preparing to leave when the aged sufferer turned his face to the wall, sighing heavily.

"His son asked: 'What is the matter? Do you want anything, father?'

"'Yes, yes,' he whispered, 'I want to go home.'

"'But you are at home, father,' the son said.

"'I know; but I want to go to my heavenly home,' the old man answered, with something like a sob, reminding me of a homesick child pining among strangers for dear ones far away.

"I was a careless fellow at the time," the doctor pursued, "but that one sentence from the trembling lips of a dying saint went straight to my heart. I could not shake off the impression. I found no rest until I, too, could feel that I was entitled to a home in the City made without hands.

"I can truly say that the dying centenarian preached to me the longest sermon I ever heard."—Selected.

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A CHURCH-GOER'S SOLILOQUY

Why I should attend church regularly:

1. The Lord invites me every day, Psalm xcvi: 1.

2. I vowed to do so when I united with the Church, Psalm cxlv: 1, 2.

3. God has a message for me every Sunday. I cannot afford to miss it, Psalm xcvi: 7.

4. I should imitate the example of my Savior, Luke iv: 16.

5. My pastor expects and needs my presence and attention in the service, Acts x: 33.

6. Others miss my presence and help, Psalm cxxi: 1.

7. My example may be followed, either in case of my presence or absence, Romans xiv: 7.

8. Some other person has to do my work when I am absent, 1 Cor. iii: 8.

9. The Lord asks an offering on the first day of the week, 1 Cor. xvi: 2.

10. The following days of the week will be more enjoyed if the week is begun right, Matt. vi: 33.

11. I should be consistent with my regularity in attention to my secular business matters, Romans xii: 11.

12. God will call me to account for my conduct if I neglect going to His house, Hebrews ii: 1-3.

13. Satan will tempt me away from, as he cannot within, God's house, Matt. vi: 13.

14. A poorer excuse will answer for each successive absence, Luke xiv: 18.

15. I grieve the Holy Spirit by my absence, Eph. iv: 30.

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RULES FOR KILLING A CHURCH

1. Don't come, Psalm xlii: 4.

2. If you do come, come late, Psalm lxxxiv: 10.

3. If too wet or too dry, too hot or too cold, don't think of coming, Psalm cxxii: 1.

4. Don't imagine the front seats are intended for you; people might think you conceited.

5. Come bound to find fault, Psalm c: 4.

6. Don't ever think of praying for your pastor, or the Church, 2 Thess. iii: 1.

7. Don't sing, 1 Cor. xvi: 15.

8. Don't encourage the pastor, but tell his faults to others, Gal. vi: 1. If his sermon helps you, don't let him know it; it might make him vain.

9. If you see a stranger in the audience, don't offer to shake hands or invite him to come again; people might think you bold, Hebrews xiii: 2.

10. Never try to bring any one to church with you, John i: 41.

11. Don't believe in missions, Matt. xxviii: 19.

12. Don't give too much to benevolence, 1 Cor. xvi: 2.

13. Let the pastor do all the work, Isaiah xli: 6, 7.

14. See that the pastor's salary is always behind, 1 Cor. ix: 14.

15. If he doesn't visit you as often as you think he should, treat him very coldly. He has nothing in particular to do and could come oftener, if he only wanted to.

16. Don't take your denominational paper. What need you care about the things of the kingdom?

17. Try to run the church, Mark x: 44, 45.

18. If you see any one willing to take hold and help carry on any of the church work, be sure to find fault and accuse them of being bold and forward, Eccles. ix: 10.

19. Don't speak to another about Christ; your pastor should do all that kind of work, James v: 20; Daniel xii: 3.

20. Don't be particular about how God's house looks inside or out, but keep your own homes looking nice, 1 Kings vi: 21, 22.

21. Insist on your own views being adopted on all questions brought up before the Church, and don't ever give in for the majority. You may know more than all the rest put together, Matt. xxiii: 12.

22. Don't join any of the Church societies. That may call you to work and give, Malachi iii: 16.

23. When sick, don't send your pastor word; he is supposed to find out himself. But tell all the neighbors how he neglected you during your illness, John xi: 3.

24. If you think everything is working harmoniously, try to stir up something to engender strife, James iii: 14-16.

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THE ATTITUDE OF PUBLIC MEN TOWARD RELIGION

The public estimate of religion at any given period in the world's history is one measure of its real worth and a great factor in its onward march. To be sure there have been times of apostasy when men generally have fallen away from, denied and scoffed at faith, crucified and burned the purest and noblest among their fellows. But these seasons have been usually of short duration and are always followed by a renaissance of faith, hope and love. It is especially true that the estimate which the natural leaders of the human race, its statesmen, generals, philosophers, poets, put upon religion goes far toward substantiating it as a reality and confirming it in the minds and hearts of the populace.

Not that religion is at all dependent for its continued existence and spread upon what Senator A., or Governor B., or Emperor C. thinks about it. Religion sheds more luster upon their lives than they can ever possibly confer upon it; and it is far more essential to their well being than they are to it. But the fact that throughout the centuries the prevailing opinion of the profoundest minds and of the ablest men in practical affairs has been favorable to religion counts powerfully when we stop to sum up the reason why the ordinary person should believe in religion and govern his life by its ideals.

Recently three of the most prominent men in this country have on public platforms expressed themselves unqualifiedly as believers in religion. The President of the United States, the only living ex-President, and the man who has twice been the candidate of his party for the presidency, are the three men who made these remarkable deliverances. The first was from the lips of President Roosevelt, who said:

"All of us will make this twentieth century better, and not worse, than any century that has gone before in proportion as we approach the problems that face us with a firm resolution to neglect no one side of the development of the man, but to strive to make him decent. God-fearing, law-abiding, honor-loving, justice-doing, and also fearless and strong, able to hold his own in the hurly-burly of the world's work, able also to strive mightily that the forces of right may be in the end triumphant."

The second testimony is from ex-President Cleveland, who said in Philadelphia only a few weeks ago:

"The word 'Christian' has broad significance and various shades of meaning, but in all its meanings it signifies not weakness and not the nerveless complacency of an amiable belief, but a rugged faith in God and His purposes toward men, strength of heart, head and hand, cheerfulness, courage, dutiful work and the perseverance that points the way to success."

And for a third witness we may summon William J. Bryan, who within a short time has made this declaration:

"We talk about the mysteries and the miracles of the Bible, but there is still a mystery equal to any recorded in Holy Writ. It is the change in the heart of a man that makes him hate the things that he loved and love the things he hated. It is the transforming of one who would have sacrificed a world for his own advancement into one who would give his life for a principle and esteem it a privilege to make a sacrifice for his convictions."

Note that all these testimonies are not from ministers who might be prejudiced or from sentimental idealists, but from hard-headed men of affairs. And what are they good for?

In the first place they show that religion today is not exclusively a concern of women and children or of invalids and incapables. It appeals to virile intellects and to ambitious spirits in all walks of life. Any person in the midst of a hostile environment, any boy in a remote hamlet who is striving his best to do right and fear God, is leagued with stalwart souls the world over. He may be the only boy in the village who is walking by faith. But he is not in any true sense alone. He belongs to a vast and growing company of worthy men and women who are keeping the faith.

If religion commands the respect of men whom we esteem as thinkers and leaders, it may be worth our while to scrutinize our own personal attitude toward religion. Why should we drift along never having courage and energy enough to make up our minds? Why should we not show our colors when the right time comes, modestly, yet firmly and gladly? Adapted.

Miscellaneous.

NOTICE!

The Board must sound an alarm. The Mission Treasury is empty! We feel confident that our members and friends, being made aware of the fact, will come to the rescue. Remember Our Missions with a collection on Pentecost or otherwise.

THE MISSION BOARD.

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**"THOU HAST CROWNED HIM WITH
GLORY AND HONOR"**

Look, ye saints!—the sight is glorious:
See the "Man of Sorrows" now!
From the fight returned victorious,
Every knee to Him shall bow:
Crown Him! crown Him!
Crowns become the Victor's brow.

Crown the Savior! angels! crown Him!
Rich the trophies Jesus brings;
In the seat of power enthroned Him,
While the heav'nly concave rings:—
Crown Him! crown Him!
Crown the Savior, "King of Kings!"

Sinners in derision crowned Him,
Mocking thus the Savior's claim;
Saints and angels, crowd around Him,
Own His title, praise His name;
Crown Him! crown Him!
Spread abroad the Victor's fame.

Hark! those bursts of acclamations!
Hark! those loud, triumphant chords!
Jesus takes the highest station;
Oh! what joy the sight affords!
Crown Him! crown Him!
"King of kings, and Lord of lords."

THOMAS KELLEY, 1809.

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PENTECOST

Day divine, when in the temple
To the first disciples came
Glory new and treasure ample,
Mighty gifts and tongues of flame!
Day to happy souls commended,
When the Holy Ghost was given,
When the Comforter descended,
Bringing down the Joy of Heaven!

Lord, today Thy people learneth
No new wonder, no strange tale;
Lord, today Thy people yearneth
Here the Holy Ghost to hail!
O'er again to write the story
Our weak, trembling souls aspire;
Unto us may come the glory,
Full on us may fall the fire!

Hath the Holy Ghost been holden
By those ancient saints alone?
Only may the ages olden
Call the Comforter their own?
Ah, their portion we inherit,
Ours the sorrow, ours the sin:
We beseech the Holy Spirit;
We the Comforter would win.

THOMAS H. GILL.

Editorials.

The notion that the distinctive belief of Christianity in a triune God is fading in many professing Christians is one that frequently forces itself upon us with annoying insistence. Can it be that the article of faith is dwindling away with so many others in so-called Christianity at large? It would, indeed, be no great wonder if this were so, in view of the general lack of distinctively Christian training of our American Church-youth. The doctrine of the Trinity is one of

revelation, not of intuition; it requires teaching. How about it?

*

The Christian Church, truly, is built upon this faith in the triune God. Her three articles of "Holy Christian Faith," confess God the Father, God the Son, and God the Holy Ghost. From the times of the Apostles she has sung to the thrice Holy. She is confessionally wedded to the Creator, the Savior, the Sanctifier, three persons in one undivided and indivisible essence. All her ministrations and hopes are in the name of the Father, the Son, and the Holy Ghost.

*

Who can comprehend this doctrine? Who can explain this mystery? No man. The being of God, infinite in essence and in every attribute, man, the finite, cannot comprehend. Even the angels fall upon their faces and worship in awe of the mystery, singing: "Holy, holy, holy, is the Lord God of Zebaoth, the whole earth is full of His glory."

*

We can do like the angels. We can worship Him who is too great for us to comprehend. Revealed as He is in Scripture, we can build our faith on Him and confess Him as did the hosts of believers that have gone before. We can do this by the power of the breathings of the quickening spirit, who "calls, gathers, enlightens and sanctifies the whole Christian Church on earth and keeps it with Jesus Christ in the one true faith," whose coming to the disciples we again commemorate on Pentecost.

*

Professor Ernest Haeckel of Berlin is reported in the daily press to have stated very recently in a lecture, that, in his opinion, it is absolutely certain that man is descended from apes. Prof. Haeckel, according to these reports, is uncertain only regarding certain details of man's genealogy. In the same connection the professor is reported to have denied that man has a soul. What is vulgarly described as the human soul, according to this lecture is really contained in the skull's matter, the difference between the soul of man and the soul of apes being one of quantity and not of quality; in character they are the same.

Prof. Haeckel according to this report is gracious enough to admit that he is uncertain "regarding certain details of man's genealogy." Perhaps when these details have come into the professor's possession he shall incline to an inversion of his present theory to the extent that the apes may be descendants of man.

Those who are content to receive the Biblical record of such things, of course, will believe him as little then as they do now. Nevertheless, his faithful disciples will then no doubt be the better assured of their own genealogy and dignity.

When Prof. Haeckel denies the existence of a soul in man only to invent another of his own liking in the skull matter, identical in character in man and ape, differing in quantity not quality, all of which is of necessity the purest, or rather impurest, imagination on his part, such talk is, to be sure, very Simian in character, and, as far as we know, requires no skull matter superior in quality to that of the apes, but we do submit that this assertion of Prof. Haeckel's respecting the soul lacks convincing power to anyone, save perhaps,—an Haeckelian ape. H.

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We pray continually, "Lead us not into temptation," but if others were to hear us, and then see how we turn about and put ourselves, not merely within its reach, but in the very grasp of temptation, they could not avoid the conclusion that we are either very careless, or, worse still, insincere. Watch yourself, to see if it be not even so. For the sake of some small pleasure we venture where we should not, and lose sight of the fact that we thereby mock God. We must pray—always—but we should also watch.

*

Retirement is good for the soul. To withdraw from our ordinary duties for the purpose of meditation means more strength for further work. But everything in our day is so feverishly active that we continually hear the plea, "I have no time for such things." The result is, that the soul languishes, and that we feel a disinclination for spiritual things. It may be that our forefathers had more time, or did not have so much to do. Granting that there is something in this, still we are not excused. If it mean a little more effort for us, so much the better. No man ever found it such an easy thing to retire into his closet to commune with his Maker; but it pays.

*

The recent agitation for religious instruction in the public schools of Washington has called forth some vigorous protests. Since these objections do not emanate from the Lutheran Church alone, nor even from the few other Church bodies which still insist upon a rigid separation of Church and State, but from those who might be supposed to be on the other side, they should come with

all the greater force. Episcopalians, for instance, were most active in trying to introduce moral and religious teaching into the schools at Washington, and yet Bishop Potter, of New York comes out strong and clear against any such measure. He says:

"No one can have learned of the efforts of Churchmen, whether here or elsewhere, to ennoble our public school system by the addition of some recognized and unified religious teaching, without profound interest. Much that has been said in this connection has had so excellent a motive, that it is easy to forgive its extravagance—to forgive it, but not to concur in it. Nothing seems less difficult than to devise some scheme of public school religious instruction which will offend nobody, and satisfy almost everybody.

"But, in truth, such a scheme is practically an impossibility—would soon be abandoned by those who had devised it, or used, cleverly and ingeniously, for the introduction and maintenance, at the public charges, of a system of instruction which would be a subtle menace to our free institutions.

"Religious teaching by the State is no novelty—nor blessing. It has been corrupt, or intolerant, wherever it has existed; and usurps a function which belongs, not to the State, but to the Family and the Church. For better or for worse—let him who regards the question as open to doubt, call it what he will; I have no slightest doubt upon the subject—our Republican institutions rest upon the declared corner-stone of absolute freedom in religion. The State cannot teach it without being false to the Constitution; and whatever substitute, ethical, speculative or sentimental, she introduces into our public school system, she is equally debarred from being, there, a religious teacher.

"And this throws back the responsibility where it belongs. It is the office of the Church and the family to train youth in the great fundamentals of faith and duty. May God make clergy and parents, and all the people, sensible here of their tremendous responsibility!

"And, meantime, let them safeguard the public school, the office of which is to teach the child to know—and to know history most of all—and thus, to think! What we want, in our America, are not parrots who can repeat a formula, but men and women who can think!"

If Doctor Potter had left off the last paragraph, or had written something better in place of it, we should have had nothing more to say. As it is, he makes the impression that he is perfectly satisfied with the public school. He does not show how the Church is to live up to her responsibility, as he rightly calls it. Why doesn't he put in a few good licks for the parish school, in which the Church has the best means, under modern conditions, for doing her full duty by her children?

W.

At a recent celebration in honor of a Lutheran pastor's forty years of work the fact was brought out that his family had seen eighty-five years of unbroken service in American Lutheran pulpits. And it was not out of place to emphasize this fact on that occasion especially since

in our day, the minister is by many thought of too lightly. The truth of the matter is that it is a high honor for any family to have one of their name and blood to serve the Lord as a faithful minister of the Word. There is necessity to point out time and again the duty that parents have to dedicate their god-fearing and gifted sons to the calling of the Word. But while impressing the duty let us not forget the privilege and the honor that the Lord of the Church holds out to us in the invitation to set our sons aside to preach the Gospel of forgiveness and righteousness to a sin-cursed world in order that men may be made meet to receive the King of Glory.

★

The annual school-commencement season will bring with it, no doubt, the usual number of panegyrics on secular education as the panacea for all our ills both national and social. Far be it from us to say anything that might seem to put us in opposition to the American system of secular education which is necessary and well within the province of the State. But we think that in the light of experience it is about time to call a halt in the inveterate coupling of illiteracy with crime and of altruism and civic righteousness with such education. It is a grand achievement, worthy of much effort and sacrifice, to teach the mind to think and to open to the mental vision the treasure-houses of human knowledge; and in casting about for arguments to move men to greater effort in the furtherance of this work it is not necessary to marshal such arguments as cannot stand the searchlight of investigation. For it is not a fact that the crimes committed in the corrupt management of our municipal affairs, in the piratical speculations of Wall Street, in the debauching of the ballot box through venality, are concocted and perpetrated by ignorance and illiteracy. Nor is it fair to expect of secular education what it is incompetent to provide, namely an adequate basis for a full and satisfying morality.

R.

"To neglect to teach the children from the very beginning to love Christ as their Savior is one of the greatest mistakes which some of the Churches are making today. To leave the work of attempting to save people until they are old enough to decide for themselves, to wait until they have drifted about in the world for years believing themselves excluded from the Kingdom, and then calling in a traveling evangelist to convert them, is the abnormal way of salvation. The Lutherans and those other denominations, who teach that a child can believe and be regenerated in infancy are right. The experiences of the mourners' bench are not only abnormal, but they are too horrible to be looked upon as the gate to the Kingdom. I would not for anything have others go through the three bitter days through which I went, after 20 years of age, until I found peace with God."

No, the above is not from the pen of a dyed-in-the-wool Lutheran, but from that of a professional evangelist, a former associate of Mr. Moody's, the Rev. Mr. Orchard. Certainly, he ought to know what he is talking about.

The official medical and hygienic journal of Austria recently published a notable article, showing the relative number of crimes committed on the different days of the week. These figures were based on the police-statistics of lower Austria. The average number for the different days is given as follows: Monday, 125; Tuesday, 69; Wednesday, 62; Thursday, 62; Friday, 48; Saturday, 103; Sunday, 254. The reason assigned for this disparity is the increased use, or rather abuse, of alcoholic drinks on Saturday, Sunday, and Monday, it being payday on Saturday! Yes, Solomon was right in his estimate: "Who hath woe? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

★

The General Synod papers are much exercised over "a bit of Lutheran exclusiveness" from the West. One of their D. D.'s has been spending some time out there and on Easterday went to the pastor of a "Missouri" church and asked to be allowed to commune with the congregation and was—very properly—refused. This was the "bit of exclusiveness." The D. D. in question then went to the Episcopal rector of the place and was gladly welcomed to the communion—which we would style "a bit of un-Lutheran laxness." And if nothing else, this outcome certainly showed that the "Missourian" was right in refusing the communion to him, for a person who will commune in a church that denies the real presence is certainly no fit subject for communing at a confessional Lutheran altar! The editor of the "Lutheran Evangelist" records the incident with great satisfaction. Do you wonder, why? Well, listen to what he says: "We are glad that Doctor Holloway has had this experience, and hope it may effectually purge out any remains of 'conservatism so-called,' which has, we fear, blurred the Doctor's vision for years. Our columns are open to the story of his getting into the 'conservatism, so-called' camp, and his getting out again. Desperate diseases require heroic treatment." (Dr. H., to judge by his action in this instance, must indeed have been a great champion of "conservatism," but no doubt he is thoroughly purged of it now.) The editor of the "Evangelist" cannot forego this splendid opportunity, of course, to boast of his notorious "anti-conservatism," if we may be allowed to coin this term. He proceeds: "The Evangelist blood has never had a taint of this exclusive Lutheran virus." (We don't know how about the virus, but we are ready to admit, without asking for further proof, that the editor of the Evangelist has never had a taint either of exclusiveness or of Lutheranism!) "But our sin has been that we stand four-square for the progressive Lutheranism of the General Synod, for interdenominational communion and fellowship with all who love the Lord in sincerity." By the way, it might do the editor of the "Evangelist," Dr. H., and others in the General Synod good to read again in the "Lutheran Witness," Vol. XVIII, No. 18, the article entitled: "Was Luther in Favor of Open Communion?"

The Zionist movement, which has for its object the settling of the dispersed Jews in their former country, Palestine, seems to be on the point of collapsing. At least one would be led to infer this from the despairing note lately sounded by one of the leaders of the movement. Mr. Israel Zangwill, the noted Jewish novelist, lately delivered a speech in London at a dinner given to him and his wife, in which he said among other things:

"... We stand today at a great crisis in our movement. We had set out to acquire a publicly and legally recognized home in Palestine, and lo! after seven years' siege we found Palestine as impregnable as ever. Simultaneously with our becoming aware that a change of tactics was necessary, the British Government made us an offer of a territory in East Africa, in which we could enjoy a measure of autonomy. But our delay in sending out the Commission of Investigation was a serious blunder, and has led to a subtle transformation of the offer originally made to us to explore a large undefined area in British East Africa into a pastoral country suitable for cattle rearing and able to support a total population of some 30,000 on a settlement 300 miles from the sea. . . .

"The East African project is the only live issue now before the Zionist movement, for Palestine is entirely closed, one cannot say for how many years, to Jewish political immigration. It is not a question of working seven years for Rachel and getting Leah; it is a case of Leah or nothing."

So Palestine is out of the question—not only does the Sultan stand in the way, but Russia, France and Germany all want it for themselves. And as for East Africa, that offer, too, seems to have gone by default. And so once more the current of history will bear out the prophecy of the Scripture, that the Jew must remain scattered among the nations. L.

Contributions.

FOLLOW JESUS AS A FRIEND

As the God-Man, as Jesus the Christ, as the Savior, Jesus loved all men with an equal love; but as the man Christ Jesus, as the perfectly human Son of man, Jesus had His special likes and His special friends. From among all His followers Jesus chose the Twelve to be His friends: "Ye have not chosen me, but I have chosen you; I have called you friends." John 15:14, 15, 16; Luke 12:4.

From among the Twelve disciples Jesus picked out three as His prominent friends—Peter, James, and John; these were with Him at the height of His glory at the transfiguration and at the depth of His agony in Gethsemane. Of these three John was again singled out as the Savior's special bosom-friend, "the disciple whom Jesus loved." John 21:20. Outside of this circle of friends Jesus had other friends, and from among these Jesus picked out three whom He loved to visit: "Jesus loved Martha, and her sister, and Lazarus" of Bethany; and when Lazarus was sick, the sisters sent for Jesus with the simple, but telling message, "Lord, behold, he whom Thou

lovest is sick." Later Jesus said to His disciples, "our friend Lazarus sleepeth." John 11:3-5, 11.

Rothe in his *Ethik*, vol 4, p. 67 thinks that a man can have no more than a single true friend, but the example of Jesus shows that there may be varying degrees in friendship, and that a man may have a number of friends at the same time.

The heathen held women to be unfit for the relation of friendship, saying they could not keep a secret nor give advice in difficulties. But "Jesus loved Martha and her sister" Mary—women were among the Savior's friends. It was Jesus who secured for woman a right to this honorable position and it was a Christian preacher, Jeremy Taylor, who wrote: "A woman can love as passionately, and converse as pleasantly, and retain a secret as faithfully, and be useful in her proper ministries; and she can die for her friend as well as any Roman knight." Thousands of the best and strongest and manliest of Christians have acknowledged the comfort and strength they got from the friendship of good women.

What is friendship, the soul of friendship? "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." 1 Sam. 18:1; 1 Chron. 12:17. That is the master stroke of a genius, this exquisite description of the classic example of Old Testament friendship. In all of Cicero's vaunted book *On Friendship* there is nothing like this, and the utmost that even Horace can sing to his friend is, "Half of my soul."

"The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." In order to true friendship it is not enough to have been schoolmates, or to have fought in the same regiment, or to have belonged to the same club, or to vote the same ticket: "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." Fellowship with a simple, pure, noble, lofty soul—that is the soul of friendship. Amid all that is false and disappointing in this world, your friend is straight as a die, honest as the day, sound to the core, true as gold, faithful unto death. Simply to be in the company of such a friend is happiness; sitting at the feet of Jesus and listening to His words, Mary was happy; leaning his head on the Savior's bosom, John was happy.

"Why have friends if you cannot use them?" As generally put, this question reveals the selfishness of man. But there is a proper understanding of this question. Friendship is practical. Jesus made use of His friends. Jesus made the home of Peter at Capernaum His home; Jesus often made use of the hospitality of the home of Mary and Martha and Lazarus at Bethany; Jesus on the cross turned His mother over to the tender care of John. Jesus did not first ask as to John's willingness; Jesus took that for granted and thus gave the finest and tenderest illustration of true friendship. One of God's choicest gifts in this world is a true friend to whom we can confide our fears and doubts and troubles and

errors, who will give his heart's sympathy, a strong word of comfort, a wise word of counsel, a ready hand of practical help.

But friendship does not only make use of friends, it is also of use to friends. Ancient art represented friendship as a young man with bare head and coarse dress, to signify activity and aptness for service. Upon the fringe of his garment was written *Death and Life*, to indicate that friendship is ever the same. On the forehead was written *Summer and Winter*, meaning that friendship is not influenced by varying fortune. The left shoulder and arm were naked down to the heart, to which the finger of the right hand pointed at the words *Far and Near*, showing that friendship is not lessened by time or ended by distance.

Jesus served His friends faithfully—witness the waking of Lazarus from death. When Lazarus was sick, the distressed sisters in their hour of need sent to the Savior the simple, trustful message, "Lord, behold, he whom Thou lovest is sick." Enough said. In order to make His gift more valuable, Jesus did not go at once. When Jesus after two days told His disciples, "our friend Lazarus sleepeth; but I go that I may awake him out of sleep." His disciples tried to keep Him from going into Judea, saying, "Master, the Jews of late sought to stone Thee; and goest Thou thither again." But neither the hostile Jews nor the fearsome disciples could keep Jesus from His mission of mercy, and at last Thomas sullenly said, "Let us also go, that we may die with Him."

When Jesus came, He found that Lazarus had lain in the grave four days already. When Martha met Him, Jesus fanned into flame her weak faith; He sent for Mary, that she might not miss the great joy; when He saw the people weeping, Jesus "groaned in the spirit, and was troubled." He was overcome by His emotions and "Jesus wept." Then said the Jews, "Behold, how He loved him!" When He had prayed to His heavenly Father, Jesus creid with a loud voice, "Lazarus, come forth!" And he that was dead came forth.

Kind thoughts kindly expressed, and kind actions kindly performed—these are the marks of true Christian friendship; let us follow Jesus in showing them.

But the friendship of Jesus did not show itself simply in specific friendly act, but in His general good influence upon His friends. Take His disciples. What were they when He called them? Common, ordinary, unimportant men; publicans, fishermen, etc.—every one of them. What were they when He left them? Among the best, and wisest, and greatest, and most heroic in the history of the world! That is what the friendship of Jesus did for these friends.

What am I to my friends? Is my example an inspiration to them? Is my presence a benediction? Does my life act as a sort of second conscience to them? Am I a safe model for them to pattern after? Is my speech "good to the use of edifying," to building up, does it "minister grace to the hearers"? Eph. 4:29. Can I say, "Come thou with us, and we will do thee good." Num. 10:29.

W. DALLMANN.

THE PURITANS OF OLD AND THE PURITANS OF TO-DAY

In his book, "Side Glimpses from the Colonial Meeting-House," William Root Bliss gives us a description of the Puritans of both Old and New England. He says, "It was during the reign of Queen Elizabeth that 'Puritaine' became a name. The clergy of the Church of England were at a difference in regard to wearing what John Fox called 'mathematical caps with four corners,' and 'theatrical dresses' and 'Popish insignia.' A royal decree published in March, 1564, made it imperative upon all ministers of the Gospel to wear the regulation vestments when officiating at Divine service. Dissent from this decree by many ministers became so strenuous that the Archbishop told the Queen, in regard to dissenters, 'These precise folks would offer their goods, and their bodies to prison rather than relent.' Then the dissenters were first called Puritans; as 'men that did profess a greater purity in the worship of God, and a greater detestation of the ceremonies and corruptions of Rome than the rest of their brethren.'

"The Puritan made himself conspicuous by resisting the impositions of the rubric as to the use of the cross in baptism, the ring in marriage, and the kneeling posture at the communion. He refused to join in religious services under the guidance of a minister wearing a surplice or other vesture of the Church of England. *** A letter of the 'Salveti Correspondence,' dated at London 16th December, 1628, says of the Puritans: 'With those people it is a maxim to oppose everything, never to be satisfied with the present nor to agree with what is proposed for the future.'

Speaking of the New England Puritan, Mr. Bliss says, "His climax is seen in the bigotry of John Endicott cutting out the cross of St. George from the flag of his country, because the cross was a symbol used by the Church of Rome. The religious Puritan to whom the cross was an offense was a darkened being. There could have been little of the devotional spirit in men or women who regarded with aversion that emblem of the Passion which stirs devotional hearts today. *** Palfrey says that the Puritan represented the 'manliness of England.' It is truer to say that he represented the obstinate willfulness of the English race."

When we compare those Puritans of old with many men of our time we are justified in speaking of the "Puritans of today." Do we not occasionally, yea even frequently, meet such brethren who represent the "obstinate willfulness" of the Christian race? Are there, perhaps, not such queer fellows to be found in every Christian congregation; people who are hard to please, who stick to ways of their own, who are not open to conviction, who can not or will not distinguish between essentials and non-essentials? Even in our day there are those who will not kneel at the communion table and who object to the sign of the cross, this symbol which should remind every Christian of Him who died on the cross for the sins of the world, that whosoever believeth in Him should

not perish, but have everlasting life. Then there are those who object to clerical vestments, to the singing of certain good hymns and of certain good hymn-tunes, to the minister's facing the altar when he offers up prayer or to his chanting the liturgy, to contributing their church dues by means of the weekly envelope system, etc., etc. And to all this they object for no better reason than this, that these things differ from what they have been used to or because they do not happen to suit their particular taste, or for some other equally poor reason. As with the Puritans of old so with these "Puritans" of our day it is a maxim, "to oppose everything, never to be satisfied with the present nor to agree with what is proposed for the future."

And this obstinacy and unwillingness to be agreeable in matters in which the conscience is not involved often causes unnecessary trouble and ill feeling among brethren. Let those who would persist in singing a different tune from the rest of the congregation be reminded that among Christians there ought to be a law observed which is commonly called the "Law of Love." Have such "good" Christians forgotten Paul's thirteenth chapter of his First Epistle to the Corinthians or have they never read it? Have such forgotten Paul's admonition, Gal. 5:13, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another"?

The Word of God does, indeed, say that the Gospel shall be preached and that it shall be heard, and it is not at all optional with us whether we will preach and hear it or not. Here we have a "Thus saith the Lord." But whether we begin our preaching services at ten or at eleven o'clock in the morning or at some other hour is optional with us. Here convenience or some other factors may determine the issue. But when a certain time has been fixed by a majority vote of the members then the others should be satisfied and come at the time appointed for public worship. So also the Word of God does not say whether we should stand or kneel at the communion table—and it is quite immaterial which we do—but when all others kneel none should with Puritan obstinacy remain standing.

We can well afford to get along without any special reputation if we have none other than that of being a "Puritan."
John H. C. Fritz.

Missionary Column.

The Board has recently resolved to take up work in two new fields, the one in the vicinity of Pittsburg, the other in New York.

At our request Bro. Sachs sends the following report on

Our Monongahela Valley Missions

A little over a year ago the Pittsburg local conference awoke to the apparent necessity of engaging in more aggressive mission work in the immediate environs of Pittsburg. A city missionary was called in the person of the Rev. Fred. Kroencke, who accepted the call, and went to work in earnest at once. After

viewing the field in general, the Monongahela Valley was selected in particular as a region in which the greatest needs appeared. All the congregations of Pittsburg and vicinity, German and English, assisted in supporting the work. After but a very short canvass and cursory examination of the field it was discovered that we had not made a mistake; we rather wondered that this field had been neglected so long a time. On every side manifestations of Gospel neglect became evident. Strings of small towns along the valley were entirely without spiritual care. In these towns scores of children were everywhere in evidence without so much as having been baptized, not to speak of other pastoral care. Towns of 700 and 1000 population were not only without a pastor of any kind, but even without so much as an itinerant preacher. Here our city missionary settled down to work in real earnest. It was not long before he found that he had cut out for himself a great deal more than he could in any manner whatsoever care for. Among other towns Elben and Stockdale, 25 and 48 miles, respectively from Pittsburg, needed first attention. These were only two of a 52-mile string of towns stretching their sinuous length along the winding Monongahela River, all of them "hustling" iron-industry or coal-mining towns.

The work was begun in Stockdale on the 20th of December (Tuesday), in a small hall. Since then regular services were held every Tuesday evening, with an average attendance (remember on a Tuesday evening) of 60 adult hearers. Sunday-school could not be begun for lack of time; but an attendance of 60 children is promised as soon as a school is opened.

At Elben preaching was begun on the 30th October, and continued since then regularly every week with an attendance of an average of 25 adult hearers, and a Sunday-school, conducted every second Sunday with an attendance of 52 children. At Elben a recent organization was effected with ten signatures. Here an enthusiastic Ladies Society was also organized. Stockdale has not yet organized; but good prospects are held out for an early organization.

These two stations, with varied possibilities round about them of other towns were recently offered to our English Mission Board, which with the promise of support from St. Andrew's and Trinity Churches, has called a man for the field in the person of the Rev. J. Koerber of North Dakota, who has accepted the call and will be installed here on the 28th of May.

On account of the difficulties of securing a place of worship at Elben, on petition of the city missionary, the Rev. Kroencke, the Pittsburg Mixed Church Extension Society has voted an \$800.00 loan to the Elben field, the field having raised \$400.00, toward erecting a humble church home.

It may be stated that there are not many well-balanced Lutherans in the field, nonetheless the field abounds in souls of all kinds really ripe for the Gospel scythe, and willing to fall into the scythe-basket. One of the difficulties of

prejudice which so often exists against the Lutheran Church among the uninformed was well met, says our city missionary, with the little tract, "Why I am a Lutheran."

Stockdale has a population of 771, Elben, one of 500-some souls. Another town, Nicola, situated near Elben, is also fruitful soil, but could not be canvassed and worked for lack of time. It, however, also, offers good opportunities; and the work there will be begun as soon as the Rev. Koerber is on the ground. It may be said parenthetically that the city missionary baptized as many as thirteen children here in one day.

The whole field embraces a territory of great extent; and we are the first on the ground "for once." In the Nicola field there is not a child that attends a Sunday-school of any kind. Truly, if ever there was need it is here; and if ever the offerings of warm missionary hearts are welcome and needed it is now at these neglected places.

Congregations will do well to heed the recent request which our Board has made by circular letter to assist it more energetically in pushing and supporting the work in hand.

The two congregations at Pittsburg are doing all that can be expected in supporting the work, having raised more than a thousand dollars in the last year for missions. We are also laboring hard to raise more than this for the future; but we cannot entirely support this vast field.

We are adding our prayers to the work, and know that the Good Master of the harvest, who has opened so grand an opportunity will not leave the work only half done, nor bid us to withdraw from the field until our last efforts are recorded. The "last effort" is the "limit-effort" of every communicant member of Synod, assisting as God has prospered him in keeping the treasury of our Board at flood tide. Let us open the gates of our charities wide and compel the many in the highways and hedges to come in and sit down to the Gospel feast at the board of eternal love.

Bedford Park, New York City.—On November 27th, 1904, preaching service was begun in the Bedford Park section of New York City, by the Rev. John Schiller. Since that time service has been regularly held every Sunday afternoon at 3:30 o'clock, and Sunday-school at 2:30.

About six weeks ago a congregation was organized with six voting members and twenty communicants. Forty children attend Sunday-school, and an average of twenty-five adults hear the preaching of God's Word.

The generous subsidy of one of the German sister congregations of New York and the noble efforts of the Mission itself have made it possible, with the subsidy of the Mission Board, to call a pastor.

The field is said to be a very promising one, and we believe that all of our congregations who love the cause of missions will rejoice with us that our dear Lord is thus giving wider fields for the proclamation of His blessed salvation.

Wanted—A System

There is no doubt whatever that our Synod is able to raise more, much more money for Missions and Church Extension Fund than it has been raising. What is needed to accomplish this is a systematic effort, on the part of all our Churches and Sunday-schools.

As a first step in this direction the Board ventures to suggest to you the following plan for all our Sunday-schools:

Set aside a certain Sunday, perhaps the first of each month—and call it Mission Sunday. The pastor gives a few minutes talk on missions to the school. A missionary hymn or two are sung. On the previous Sunday due announcement of the coming Mission Sunday is made, and each child is requested to bring at least two cents extra for missions. Some will bring five, some ten, no doubt. An average of five cents a scholar could easily be attained in most schools.

This would be done every month in the year with the exception of the Mission Sunday nearest Children's Day, when the regular Children's Day offerings for Missions are gathered.

This plan will work no hardship upon any school or any scholar, for the amount asked of each scholar is small, and the offering is an extra one, hence will not cause the school to lose its regular Sunday collection. And if this plan were carried out in all our schools it would add at least one thousand dollars to the net receipts of Board, simply as a result of a little systematic effort on the part of all.

That is the plan.

What do you think of it?

It has been in successful use in several of our schools for years.

Will you adopt it in your school?

We do not wish to insist on the adoption of just this plan.

If your school now has another system of gathering regular offerings for missions, and if your plan is producing results as satisfactory as this one may be expected to, why keep right on. What we are aiming at is system; system in every school and church, a systematic effort all along the line.

The above plan and suggestion was mailed to every pastor in our Synod two weeks ago. Already a number of replies have reached the secretary with the encouraging message: "Our school will adopt the plan. Send us envelopes. We shall begin at once—first Sunday in June." Keep the ball rolling until we shall have heard from the last congregation.

Here are a few gleanings from the replies received up to date of writing: "We hope that all the schools will adopt our plan; if so, you will be surprised at the amount of money raised and how easy it comes." (Yes, brother, we are bracing ourselves and our empty treasury for the surprise.)

"Best wishes for your success! Our Sunday-school takes up a mission Collection every Sunday."

"Plan is alright. We shall begin with last Sunday in May."

"Keep it up. God will grant His blessing."

"Wish the Board mountains of success for new plan."

"I am in favor of any form of systematic effort for the cause of missions."

Four brethren write that their schools have either this or a similar plan in operation with marked success, and rejoice to learn that an effort is being made to get it into all our schools.

Church Extension Fund

The other day we received a letter from an old college friend, now living in one of the Western States, which letter caused the Board much joy and rejoicing. In some way or other—just exactly how is still a mystery—our brother succeeded in accumulating one hundred dollars. The question was in his mind:

How shall I invest this money?

He reads the "Witness."

He read the article on Church Extension Fund and the good done our missions through non-interest bearing loans.

He sent us a check for the hundred dollars with instructions to use this money in the Extension Fund for an indefinite period. God bless him for his unselfishness! This is a practical way to help this Fund along, namely by loaning a little of your money to the Board without interest.

This money would in turn be loaned to one mission and then another, and would thus be a continuous uninterrupted blessing until you call it back home.

The Apostle Paul writes to the Christians of Corinth (2 Cor, 9, 2): "Your zeal hath provoked very many" to follow your good example. I wonder whether that will prove to be the case in the present instance?

On May 15th, we received the following welcome letter from Jackson Square Church, Baltimore, Md.:

Enclosed please find a check of \$150.00, the balance still due you on the loan of \$400.00 which you so kindly extended to us three years ago. In the last meeting of our congregation it was resolved to extend a vote of cordial thanks to you for your kindness in having loaned us those \$400.00 without interest. They have been of great aid to us in particular and to our English cause in general. Hence we feel very grateful to you, and hope that the Extension Fund may continue to grow and to be a blessing to many."

Those four hundred dollars, after being an aid and a blessing to this Church, are now at work at another place. Well, if this does not come near to perpetual motion, what does? Its labor of love never ceases. Brethren of the pulpit and brethren of the pew, do not forget to invest in the Church Extension Fund.

Redeemer Church of St. Paul, Minn., is making haste to return its loan. The other day we received the second installment of one hundred dollars, thereby reducing its loan to one half the original amount.

When you make your last will and testament and wish to bequeath some money—whether one hundred or ten thousand dollars to some good cause,

where it will continue to do good as long as the world stands and the Gospel of Jesus Christ is preached, why just give it "To the Evangelical Lutheran Synod of Missouri and other States for its Church Extension Fund."

H. P. ECKHARDT.

Church News and Comment.

AT HOME

Capitol University, Columbus, Ohio, has 150 students in attendance, of whom 33 are in the theological seminary and 76 in the college. Five students will graduate from the seminary during the present month.—Ex.

"The Independent" recently made the statement that "there are three of our large denominations that are supposed to favor, more or less, the introduction of religious instruction in the public schools. These are the Catholic, the Lutheran and the Episcopalian. These three denominations have a certain history of the sort behind them, as their practice in Europe has been that way." The latter is of course correct. But the "supposition" that the Lutherans here in America are also in favor of religion in the public schools is based upon inaccurate information. Only some of the Lutherans in the United States are inclined that way. A large portion of them, as ought to be generally known by this time, are supporting their own Church-schools. We must confess that we are a little surprised to read that this sentiment is attributed to these three Churches more than to others, for we had been under the impression that nearly all the Protestant denominations, Methodists, Presbyterians, etc., were largely in favor of religion in the State Schools.

The General Assembly of the Presbyterian Church in session at Winona Lake, on May 22nd, voted to reunite with the Cumberland Presbyterian Church, which has been separate since February 4th, 1870. The Cumberland Presbyterian General Assembly, at this writing, in session at Fresno, California, is warmly debating the question of union, a majority of the Presbyteries having voted in favor of it. H.

After several years' agitation the General Synod of the Reformed Presbyterian Church in session in New York City decided on May 20th, that instrumental music may be used in the services of Churches of the denomination. The resolution, as adopted, reads:

"Without hereby approving the action of those who have introduced the use of instrumental music without waiting for the permission of the general synod,

"Resolved, That the question of instrumental aid in the prayer service be left to the discretion of the sessions of the congregations under our control." H.

On Sunday May 21st, the four hundredth anniversary of the birth of John Knox, the Scotland Reformer, was celebrated by the Presbyterians of this country and in England. The exact date of his birth is not known, though it is well assured that he was born in the year 1505. H.

Pope Pius X. has delegated Archbishop Simon to come to this country for the purpose of investigating the causes leading Poles from the Church of Rome. Bishop Hodur, of the Independent Polish Catholic Church, at Wilkesbarre, Pa., is reported to desire a reconciliation if three important concessions will be made by the "Apostolic See." H.

Another new sect! In New York recently 83 men, women and children landed, who came from Australia and belong to a new sect. They consider themselves descendants of the last ten tribes of Israel and call themselves Children of Israel. Four hundred members, it is said, are already settled at Benton Harbor, Mich. L.

A song service in the dark is the latest novelty invented with which to attract sinners and edify saints. The patent can be obtained from a church in Camden belonging to that denomination, one of whose bishops lately declared that they had in stock sufficient Gospel to supply all other Churches with. The above song service was voted a "success"—by all who love novelty more than religion.—Ex.

Detroit, Mich.—May 5.—Anthony Kaminsky was today given a judgment for \$2,000 against the grand lodge, Knights of the Modern Macabees, in the Circuit Court here, for injuries which he alleged he sustained while being initiated into the organization.—Ex.

ABROAD

There are said to be 92,000 Lutherans in Canada, who are served by 130 Lutheran pastors. Of the latter 71 are in connection with General Council Synods, 37 belong to the Missouri Synod and 22 to other bodies. In all there are 400 congregations with 50,000 communicant members. Finnish and Icelandic Lutherans scattered throughout the Dominion are not counted in the above. L.

To Keep the Young in the Church.—The Lutheran Churches in Scandinavia are feeling the difficulty of guarding their young against the modern influences that tend to alienate them from the Church and of enlisting them actively in its work. A committee was appointed in Sweden last year to consider ways and means of meeting it. This committee has recently published a report suggesting several measures designed to promote that end. The report declares the duty of the Church to look after its young people, through work done in the home, the school, and the catechetical classes, in accordance with the regulations and ordinances of the Church, and under pastoral supervision. At the same time all other proper agencies should be employed, including a more personal and earnest character in the catechetical instruction, special services for those lately confirmed, monthly meetings for more private colloquiums, singing practice and the like, library work, meetings by pastors with parents, with advice concerning the proper bringing up of the young, the help of chaplains in the army in looking after the young men there, engagement of a wholesome influence of the press, special efforts to make young men and women active in the work of the Church, and encouragement of the organization of young people's societies and pastoral co-operation with them. The movement is well supported by laymen, and some laymen in high position, so that it is said to be more perhaps of them than of the clergy.—Ex.

Respecting the latest Religious Liberty Decree of the Czar, "The Bourse Gazette" says: "The news is so unexpected and full of significance that it is not yet comprehended. If the decree is executed in its entirety it will be the noblest act of Emperor Nicholas' reign."

No doubt many a one hopes that when it is comprehended there may be no question about religious liberty in Russia. This seems almost too good to believe. H.

Hearth and Home.

THE LITTLE GIRL'S MESSAGE

It was an autumn evening. A young man, pale and thin, stood leaning up against the wall of a church-yard. Round about him the shadows of night were thickening, and within his soul melancholy thoughts held sway.

He had consumption, and would soon be laid away beneath the sod there within. He knew Jesus, and was certain of going home to God; but death seemed to him so awful, and the grave so dark.

One thought followed another—but just then he heard footsteps near by, and turning around he saw a little girl ap-

proach the gate of the church-yard and pass hurriedly through. "Are you not afraid, Christina, to go through the graveyard so late?" he asked. "Why it is already dark."

"Afraid?" she repeated, with a smile, and looked at him in surprise. "No, I am not afraid. I only go this way to get home so much quicker. Over there on the other side of the graveyard is my home, don't you see?"

She pointed with her finger to a little, bright light which shone from a window beyond the graveyard. She then bade him good-night and hurried away, past the graves, to her home.

Christina's words had a wonderful effect on the young man.

"Yes, indeed, so it is," he soliloquized, "my home, my real home and my Father's house, lies beyond the grave. O why shall I, then, fear the gloomy way which leads thither? On the other side of the grave perfect light, joy, and love await me—yea, life everlasting."

And he went home comforted.—Sel.

WRITE IT ON THE SKY

The story is told of a man who sent word to Mr. Spurgeon saying that if he did not hear from him in a tangible way within a few days, he would "expose" him, intimating that there were some things in the life of the great preacher which had better be kept under. But the true man sent back this short word: "Write it on the sky."

The fact was that he had nothing to fear; his life had been open before men from the beginning, and there was nothing to be concealed. It is needless to say he never again heard of the black-mailer, who expected to catch the preacher unawares, and not only get some money out of him, but also make him confess that there were some things in his life which were not what they should have been. But he got after the wrong man.

The truest protection against blackmail is innocency. It was Emerson who said: "If thou wouldst not be known to do anything, never do it!" The man who ever walks in the light will not fear the works of darkness. They cannot harm him. It is the man who walks in the night who is liable to be attacked by the dwellers in the night. Keep in the daylight; have nothing to do with "shady" things.

THE RECORD OF ONE FAMILY

This record was first published in the "Central Christian Advocate," September 16, 1896. If it were brought down to the present date it would make a more ghastly exhibit:

Professor Peellmann, of the University of Bonn, who has been investigating the lives of the descendants of a woman who was a confirmed drunkard, and who died in the early part of this century, has ascertained that 162 of them were professional beggars, 106 were of illegitimate birth, 181 were women who made a trade of unchastity, 64 were inmates of poorhouses, 7 were condemned for murder, and 76 others were convicted of serious crimes. He estimates that the

total cost of this family to the state and society has been \$1,260,000.

This is indeed a terrible record. Whatever it may suggest as to heredity, it furnishes a startling illustration of the destructive power of sin, and of its great costliness, judged from the standpoint of dollars and cents. Such an illustration affords the strongest incitement to religious and reformatory work in those sections of cities where all the conditions are favorable for the development of families like the one under consideration. Work of this kind ought to be liberally supported and prosecuted with tireless zeal, if from no other motive, because of its financial benefits to society.—Ex.



TO OVERCOME EVIL

A good way of overcoming an evil habit is by engaging actively in something better. Doing right with all our energies is, for the time being at least, a sure antidote to a temptation to do wrong. An old farmer was inclined to whip his oxen impulsively, as he went along the country road. This habit troubled him as well as the oxen. He found that his best way to overcome it was by deliberately singing "Old Hundred"; then he didn't want to break in on a sacred song by lashing his oxen. A jig tune might not have helped him, but a psalm tune did. There was a lesson for some of us, as well as relief to the oxen, in that farmer's experience. — Sunday-school Times.



A LESSON IN TRUSTFULNESS

In a poor but thrifty peasant's home sat a young mother plying her needle in the autumn twilight, for the wee Willie, whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife, in that weary listlessness which is made such a luxury by a hard day's toil. "How shall we ever get on when winter comes, George? 'Tis hard enough in summer; what will it be then?" The question awakened something within that man's slumbering soul that sent a quiet glow over every look and tone. "Mary, lass, what art making there?"

"A warm winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb!"

"Won't you tell him to hinder his worrying about winter?"

"He worry! Why, hearken to him, George. He's as happy as the day is long; and even if he had the sense to think about winter, he'd trust mother to keep him warm."

"Aye, lass, and I vow the boy is wiser than his mother."

Mary's eye filled as she caught her husband's upward look, and the cloud of distrust was rolled from the hearth by their child's trustfulness.—Ex.

A MOTHER'S BENEDICTION

"I knew a man," says Pastor Charles Wagner, in his book, "By the Fireside," "one of the most active and energetic of our times, and charged with the direction of a great public service. He held grave interests in his hands, and every day found him in the breach, not alone for labor, but also for battle and defense. If he knew the encouragement that sympathy and approbation bring, he knew also, and better than most men, the bitterness of attack and the keen thrusts of fanatical hatred.

"This man, of humble origin, had his mother, a very old lady, living with him in a quiet corner of the house. Every morning before starting for his department, he went to bid her good-by, and in winter he made her fire himself, never allowing a servant to do it, finding in it a satisfaction that nothing else could bring him. And it was very sweet to him on the threshold of a day of care, of grave debates and important decisions, to carry away on his brow his mother's kiss, and to hear her say, God keep you, my child!"



TRUE TO HIS CONVICTIONS

Stephen Girard made no pretense of religion himself, and showed scant courtesy for the religion of other men. And yet Stephen Girard had profound respect for the religion that made men faithful.

One Saturday he ordered his clerks to come the following day and unload a vessel which had just arrived. It was no work of necessity or of mercy. It merely suited the millionaire's convenience that the vessel should be unloaded as quickly as possible, and sent to sea again. One of his clerks had strong convictions, and courage to act upon them.

"I am not accustomed to do unnecessary work on Sunday," said he, "and I cannot come."

Mr. Girard was astonished; he was not accustomed to disobedience, and had no mind to tolerate it. He told the young man that unless he could obey instructions he must give up his position, and the young man went.

For three weeks the discharged man walked the streets of Philadelphia looking for a position. His mother was perilously near to want, and the question forced itself upon him repeatedly whether his convictions had required of him so great a sacrifice.

When he was almost discouraged, he was surprised to receive a message from the president of a new bank, offering him the position of cashier. Very gratefully he accepted it, and later he learned that it was Stephen Girard who had nominated him for the situation. The bank president had asked Mr. Girard if he could find him a

suitable man for the place, and Mr. Girard, after some reflection, named this young man. The banker was surprised that he should name a man whom he had lately discharged.

"I discharged him," said Mr. Girard, "because he would not work on Sunday; but the man who will lose his situation from principle is the man whom you can trust with your money."

Even men who have no religion of their own appreciate in others convictions that make them faithful.

Youth's Companion.



WHAT A SONG DID

A Scottish youth learned with a pious mother to sing the old Psalms that were then as household words to them in the kirk and by the fireside. When he had grown up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary states. But he never forgot the songs of Zion, although he sang them in a strange land and to heathen ears.

One night he was solacing himself in this manner when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred" as it came floating over the moonlit waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat and lost no time in effecting his release. What a joy to him after 18 long years passed in slavery, and is it strange that he ever afterward cherished the glorious tune of "Old Hundred."—Bible Reader.



THE NEW NAMES

When a Japanese embraces Christianity he does it as thoughtfully and thoroughly as he does everything else; he brings to it an imaginative penetration which is not always found in other nations. Missionaries have many pretty stories to tell of this brave, courteous and wise people. One of the prettiest is told by Bishop Brent, of the Protestant Episcopal Church in the Philippines.

When Bishop Brent was visiting in Japan he was asked by one of the clergymen, whose guest he was, to officiate at a baptism of Japanese converts, and of course gladly did so.

There were three people who desired to be baptized. The first to come forward was an old, old man.

"What is the name?" asked the bishop.

And the old man answered, "Simon," and then he smiled and added, "For mine eyes have seen thy salvation."

The second man was young and

strong. There are many like him, fighting today in Manchuria.

"The name?" said the bishop.

"Cornelius," the young man answered.

And the bishop, looking on him in his youth and enthusiasm, understood why he had chosen the name of the centurion, that "just man," whom St. Peter baptized in Caesarea so long ago. "Of a truth . . . God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

The third to come to the font was a child, a little lad ten years old, clinging to his father's hand.

"The name of the child?" asked the bishop.

And the father answered, "His name is Isaac. I give him to the Lord."

And the bishop marveled at the wisdom and simplicity and reverent understanding of this people.—Youth's Companion.

Miscellaneous.

NOTICE!

Synodical date, you know, is given for July 12—18. Organization will take place on afternoon of 12th; opening services in forenoon. Delegates should come prepared to present their credentials immediately after said services. —July 18th is included as a day of sessions; Synod, however, reserves the right to close earlier, or to protract the meeting beyond that date. While we cannot foresee any necessity for the latter, all members, clerical and lay, should in a spirit of loyalty come prepared to stay as long as required.

Visitors will kindly send their reports to me as soon as circumstances permit.

Pursuant to resolution of our Synod, the "language question" and the matter of St. John's College will be duly submitted to German Delegate Synod. A. W. MEYER.

*** NOTICE!

All contributions for Mileage Committee are to be sent to Synod's Treasurer, Mr. A. E. Succop, 423 Wood Street, Pittsburg, Pa. The Committee requests to be informed at once of amount raised, or to be raised, so as to advise indigent members.

L. BUCHHEIMER, Chairman.

3257 California Avenue,
St. Louis, Mo.

*** NOTICE!

Every pastor or delegate, who is to attend the convention of Synod July 12th at St. Louis, Mo., is now requested to notify the undersigned as soon as possible. Notices must be received not later than June 15th. Those who have quarters engaged will also send notice thereof.

MARTIN S. SOMMER,
Pastor of Grace Church,
3118 St. Louis Ave.,
St. Louis, Mo.

*** ACKNOWLEDGMENTS

Received through Geo. J. Mochal, Treasurer of Grace Church Mission Society of Cleveland, Ohio, for Mission Treasury, \$40; from a friend \$100, as a loan without interest; from J. Emory Seitz, Treasurer of St. Andrew's Sunday-School, Pittsburg, Pa., \$10, for Mission at Lancaster.

FR. W. SEBELIN,
Treasurer.

The Reviewer.

PRAYERS. Compiled by Pastor E. F. Haertel, 495 N. Hoyne Ave., Chicago, Ill. Ten cents a copy; 90 cents per dozen, postpaid.

This booklet of forty-six pages, 3x4½ inches, contains a selection of short, pithy prayers for sundry occasions. It will prove useful. R.

16. SYNODALBERICHT DES NEBRASKA DISTRICTS. 15 cents. Concordia Publishing House, St. Louis, Mo.

In these Minutes a timely paper by Professor Dorn on the "Resurrection of the Dead" is printed. R.

LEHRBUCH DER DEUTSCHEN SPRACHE von August Crull. Concordia Publishing House, St. Louis, Mo. Price, 85 cents.

A fine book. Professor Crull has had years of experience in teaching German, and knows what and how much ought to go into a work of this kind. This second edition is a thorough revision of the first, and contains some important changes. It will be found useful, not merely in the class-room, but in every working library. W.

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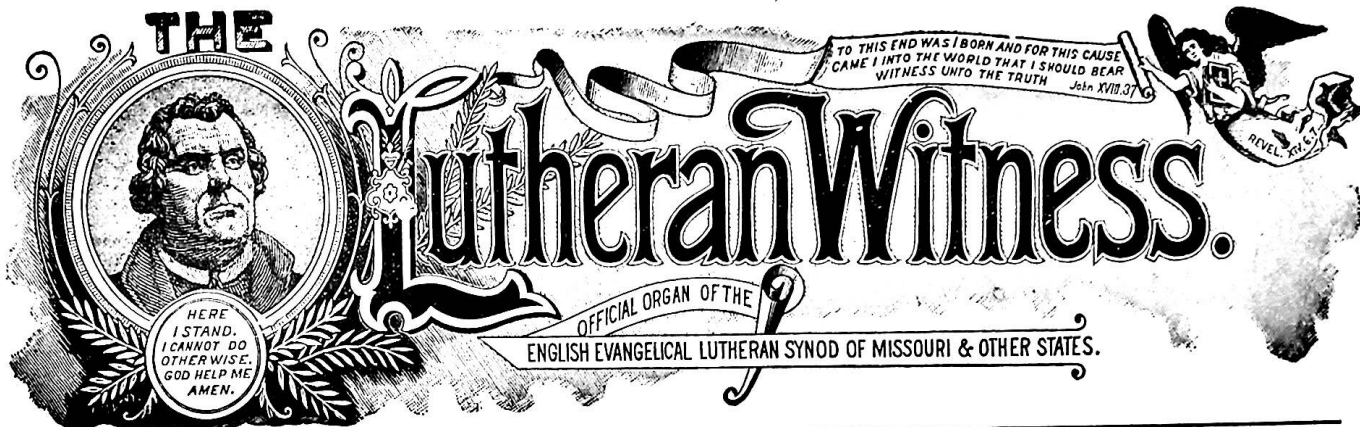
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PITTSBURG, JUNE 15, 1905

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THE TRINITY

Father of all, from land and sea
The nations sing, "Thine, Lord, are we,
Countless in number; but in Thee
May we be one."

O Son of God, Whose love so free
For men did make Thee Man to be,
United to our God in Thee
May we be one.

O Spirit blest, who from above
Cam'st gently gliding like a dove,
Calm all our strife, give faith and love;
O make us one!

So when the world shall pass away
May we awake with joy and say,
"Now in the bliss of endless day
We all are one."

CHRISTOPHER WORDSWORTH.

Editorials.

The laborer knows that he can, at a given time, demand his wages. At the end of his day's or week's or month's work he will be paid for what he has done. The laborer in God's vineyard will be paid just as surely, but there is a difference. His work must be completely finished before he can look for his reward, and that reward is one of grace and not of merit. It is sure, however, no matter whether the labor has extended over a few weeks only, or over many years. And as the earthly laborer is sustained in his work by the thought of his wages, so we as God's laborers should take heart when we think of our eternal reward and should work all the more faithfully.

Here is an object lesson. The School Board of the District of Columbia, on May 10, rejected the plan for the introduction of religious and moral teaching in the public schools of Washington City, and that unanimously. It is said that the original proposition aroused a great deal of rancor, hence the action. Furthermore it is maintained that the present rules are sufficient, since they go as far in the direction of religious teaching as any in the country. We are not able to say just how much the latter statement may mean, since it is to be feared that there are some schools in the country that go too far in the matter. Since the question has been fought out, we are anxious to have it mean a complete separation of Church and State. This closes the incident, and we hope that what has been said and written against the plan will not soon be forgotten. And above all things, it is to be hoped and desired that Christians will

learn to look more to the family and to the Church as educational agencies for their children. W.

This number of the "Witness" should call for more than ordinary attention. The singing of hymns is an integral part of our worship and enters deep into our religious life. It is, then, a matter of no small concern what hymns we sing and to what tunes we sing them. The publishing of the hymns and tunes submitted by the committee with a view to a new edition, involving a revision, of our hymnbook, together with the getting out of a tunebook, is no mere perfunctory performance. We want to act wisely in this matter and should build well for the future. The articles bearing on this matter will be found suggestive.

*

"When one considers the home life of the average church member, the themes that are there uppermost, the interests that receive strongest emphasis, the lack of religious atmosphere,—is it strange that the tide of sentiment in favor of the ministry is not as strong as it should be? Given the Christian home, where the Word of God and the Kingdom of God are favored themes and loom up in the minds of our boys as the supreme concern, and not all the rush of commercialism, or the frenzy of money-making, or the unsettlement of religious faith, which tend to cool the ardor of the most devout souls among us, will succeed in keeping out of the ministry those to whom the call of God and His Church comes. Nevertheless, the following summary of reasons, given by John R. Mott, head of the Students' Vounteer Movement, why not more are entering the sacred calling, covers the ground very well: (1) The number of new spheres of activity which have opened up for educated men in recent years. (2) The growing impression that Christians can serve God as effectively in business as in the ministry. (3) The regnant spirit of commercialism which is characteristic of the age. (4) The breaking up of the home devotional spirit by the rush of modern life, and (5) in some degree the unsettlement produced by the higher criticism."

So writes the "Lutheran" about the all-important matter of supplying the increasing need of the Church for Gospel ministers. The explanations offered involve a charge and an indictment to the counts of which those who are concerned will have to make answer, first to themselves, and then to their God. Certainly,

there may be other reasons why a son of yours has not thought of the command given to us to preach the Gospel in such a way as many another's son must think of it if the Church is not to stand convicted of faithlessness in the matter of a God-imposed trust. What are your reasons?

*

Anent this "higher criticism" Dr. Cuyler has coined a term that fits the matter well. He calls it the "rip and tear" theology. He scores the "critics" for calling into question what such men as Augustine, Luther, and, above all, our Lord Himself believed and taught, and then says: "I want to say in regard to all this class of speculation and guesswork, commonly called the higher criticism, which I call the rip-and-tear school of theology, that I have no sympathy whatever with it. If a man does not believe the Bible is the inspired Word of God, let him come out in the open and say so. The people who make up the Church of God on earth know what to do with such men." Rip-and-tear theology it is that makes havoc in the churches with its treatment of the Word of God; but we fear that Dr. Cuyler is asking too much of the critics. Does he expect the wolf to deny his nature and to discover himself? On whom does the Lord put the duty to beware of false prophets which come in sheep's clothing? Surely upon "the people who make up the Church of God on earth." What makes these critics dangerous is the toleration that is accorded them. Out with them from the churches! R.

"The Witness," which however, itself does not indulge, wishes all its readers a very agreeable and profitable vacation. Its reason for making this expression of good will, which indeed might be taken for granted, is the experience, not by any means rare, that not every vacation is agreeable, and not many are very profitable. Especially is this the case when the results of a vacation are considered from a Christian or spiritual viewpoint.

*

Why is it that so many nominally Christian people seem, at least practically, to consider it proper to deviate during a vacation, from that which for the greater part of the year they profess to be unquestionably proper? Why should it be permissible during two summer months without other reason than mere preference in the place of recreation, to

withdraw entirely from public worship, or, perhaps, even to "worship" with congregations different from their own? Or, why should it be proper to satisfy or gratify one's self for a summer month or two on the so-called "light literature" of the day, frequently leading only into the darkness of sin, whilst the prayer-books and Bible have been left at home? Why?

*

Why should this be proper in summer, if it is not so the rest of the year? Is it, perhaps, condoned for the same reason that prompts many otherwise respectable people to pardon other "respectable" people who seem to think it proper during the summer months at "respectable" resorts to violate the ties of the home by all manners of revelry, yes, unchastity? Is it the desire,—some nowadays call it, necessity,—for a "change" that is made to justify this multitude of sins?

*

It is, of course, only the logical consequence of their own acts, when so-called Christians and other "respectable" people, return from such a vacation with a bad taste in their mouths and the marks of a bad conscience on their countenances. One cannot vacate one's Christianity and respectability as one would strip off his clothes, and bathe in the surf of the seas of carelessness and of vice without reaping the consequences of such sin, for sin it is.

*

"The Witness" desires to warn again against the dangers of modern vacations, respectively vacation-resorts, as it extends its good wishes to all those who may need and may take a rest helpful both for body and soul.

*

The agitation in Presbyterian circles in behalf of a Presbyterian Cathedral, minster, or central church, at Washington, D. C., succeeded in securing the following action on the part of the general Assembly, in session at Winona Lake, Ind.

"Whereas the national capital is a field of commanding and strategic importance for the assertion and vindication of the doctrines and mission of the church of Christ: and

"Whereas it is the high duty and privilege of the Presbyterian Church in the United States of America to do its full share in the effort to seize and sanctify the opportunity offered at the seat of the national government for a larger evangelism and for the more secure building up of the Church and State; therefore,

"Resolved, That while recognizing that the whole matter presented for the action of the assembly in the memorial of Mr. Justice Harlan in which he proposes a plan for establishing a church large enough and sufficiently endowed to enable it in the name of our common Presbyterianism to do a full share of the work of influencing and guiding the life of the nation at its government center, properly belongs in its origin and development to the presbytery of Washington City, this assembly, without in any wise committing itself in advance, does appoint a committee, consisting of three

ministers and three elders, who shall be authorized to advise with the presbytery of Washington City, and in the event of that presbytery's favorable consideration of the whole movement to define more clearly and to develop more fully what is desired in a report which it shall make to the assembly of 1906 for its approval or disapproval."

We call especial attention to the matter again in view of the undisguised purpose of the movement, utterly un-American at its core, namely, "influencing and guiding the life of the nation at its government center." All cathedrals in the world piled up at Washington, of course, could never really do this, though they could, and therefore the warning, increase the already baleful "lobbying" as well as the consequent contention and jealousy.

H.

We are living in the day of clubs, associations, leagues, etc. So we do not feel particularly surprised when we read of the organization of a new one every now and then.

The Rev. E. H. Byington, of Beverly, Mass., has instituted what he calls "The League of the Golden Pen." The object of the league is described as "the writing of letters, not the business, social and personal correspondence sustained for our own advantage, but letters written in the spirit of Christ, to give gladness, comfort, counsel, inspiration to others. When such are written the spirit of the writer transmutes the steel of the pen into gold."

No doubt there is some truth in what an exchange says:

"Letters frequently are the only approach to people that are sure of a welcome. A call may be an interruption; a friendly letter, never. You may not listen to all the sermon, you may skip part of the book or skim the newspaper, but the personal letter you never fail to read to the end, devouring eagerly the criss-crossed and illegible postscripts. It is the cup of cold water, often, to the thirsty soul, and blessed is he who gives it!"

The writing of such letters may, at times, be a duty that ought not to be neglected, but why we must have a league to emphasize this duty is not so obvious.

*

"THE CATECHISM AND THE REVIVAL"

A writer in a General Synod paper who professes himself in accord with the Lutheran method of catechization and who has not held a revival meeting for "a good many years," propounds the question: "Do we as a Church bring many sinners from the world to a knowledge of Christ? Are we as evangelistic as we should be? While other denominations are making inroads into the world, are we not simply saving those that properly belong to us in the religious succession?" And he says that his own experience has been that, since he has followed the catechetical method, he has "gathered in many of the children of the Church, and also many adults who were inclined to be religious," but that

"few persons have been converted from the world by this method in comparison with the work done along that line in former years" when he held "special meetings for the saving of sinners."

The writer in question is most certainly correct, when he says: "The Church is not here merely to maintain itself, but also, to win the world to Christ." But we believe he is going too far when he says of the Lutheran Church that it is "simply saving those that properly belong to it in the religious succession." No doubt she is mainly doing this—and it ought certainly to be her first care to do it. But is she not doing the other too? We certainly think she is. Is she not spending thousands of dollars annually on home and foreign missions? Does she not do that in order to "win the world to Christ?" And again: are not Lutheran congregations and pastors everywhere doing mission work? Why, every Christian cannot but be a missionary. His very profession of Christianity and his godly walk are a testimony for Christ, and a call to repentance for the unbelievers. But more than this. Christians, also Lutheran Christians, especially also Lutheran pastors, know it to be their duty also to bear special testimony for Christ, wherever opportunity offers, and they do a large amount of mission work just in that way and many, many souls are won for Christ in this quiet way. Of course, this does not make as much "show" as noisy revivals. It is not accompanied by so much blaring of trumpets and by announcements in newspapers, proclaiming how many "converts" have been gained, but it is ever so much more effective, and only the Judgment Day will reveal the extent of good that has been accomplished by such work.

Now it cannot be denied, of course, that we Lutherans here are not so zealous in our efforts at winning souls as we ought to be. It is true that there are many laymen, and perhaps not a few pastors in the Lutheran Church who are rather indifferent with reference to the churchless. In a general way it is probably true that Lutherans can learn a great deal in this matter from other churches. As a rule the members of the latter are much more eager in inviting outsiders to their churches, and in general in seeking to win them for Christ. In this particular we can, therefore, well afford to learn from them and to imitate them. There is unquestionably room for improvement among us in this respect.

But right here also the other extreme is to be guarded against, into which the sects often fall, and that is the practice of proselyting. In their efforts at winning souls for Christ, or more specifically for their own church, people often do not confine themselves to the churchless and irreligious, but not infrequently they go after those who already belong to a church and are therefore not proper subjects for conversion. For it is not Christ's will that the different Christian Churches should endeavor to "steal" members from one another. But all churches, insofar as they retain the Gospel, are Christian churches and as such their parochial rights are to be respected. The contrary practice is productive of

disorder and strife and, therefore, not in accord with the apostle's behest: "Let all things be done decently and in order."

This is our view on the matter broached by the writer quoted above. Let every Lutheran, both pastor and layman, be an individual "evangelist," ever on the alert to win souls for Christ, let us all wake up to our duty in this respect, and there will be fewer complaints that "few persons are converted from the world" by the Lutheran Church.

L.

Contributions.

HYMNS AND TUNES FOR A NEW HYMNAL

The Hymn Book Committee presents for revision the following list of tunes and additional hymns for the proposed new edition of the hymn book. The numbers preceding the name of a tune refer to hymns in the present hymnal. The new hymns are given in first lines with tune. All suggestions should be addressed to the Secretary, p. t., C. C. Morhart, 228 Morgan Street, N. W., Washington, D. C.

Opening Hymns: Number 4 in present hymnal; tune, *Liebster Jesu*. 6, *Herr Jesu Christ, dich*. 8, *Erhalt uns*. 14, *Bowen*. Open now Thy gates of beauty, *Neander*. Lord, when we bow before Thy throne, *Avon*. To Thy temple I repair, *Pruen*. Lord, we come before Thee now, *St. Bees*. Come, Thou desire of all Thy saints, *St. Stephen*. Hosanna to the living Lord! *Hosanna*.

Closing: 2, *Christus, der ist*. 3, *Dundee*. 5, *Sicilian Hymn*. 11, *Liebster Jesu*. 12, *Christ church*. 9, *Merton*. 10, *Pleyel's Hymn*. O God, by whom the seed is given, *Southwell*. The Lord be with us as we bend, *St. Hugh*. Sweet Savior, bless us ere we go, *St. Matthias*. Savior, all my sins confessing, *Arundel*.

Morning: 286, *Morning Hymn*. 287, *Gott des Himmels*. 288, *Wie schoen leuchtet*. 289, *Warwick*. 290, *Aus meines Herzens*. 291, *Solitude*. 292, *O heilige Dreifaltigkeit*. 293, *Dennis*. 294, *Melita*. 295, *Valet will*. Ev'ry morning mercies new, *Kelso*.

Evening: 296, *Fuer deinen Thron*. 297, *Christe, der du bist*. 298, *Tallis's Canon*. 299, *Temple*. 300, *Nightfall*. 301, *O Welt, ich*. 302, *Evening Prayer*. 303, *Nun sich der Tag*. 304, *Werde munter*. 305, *Hursley*. 306, *Evensong*. 307, *Wo Gott zum Haus*. 308, *Hollywood*. 309, *Weimar*. 368, *Eventide*. God the Savior, be our peace, *Redhead*. 47. Now the lay is over, tune by S. Baring-Gould.

Invitation: 155, *Schumann*. 166, *Barnby's*. 113. 167, *Monsell*. 189, *Zephyr*. 190, *Dallas*. 191, *Come*. 192, *Seymour*. 193, *Lyons*. 194, *Mainzer*. 201, *Quebec*. 202, *Horton*. 211, *Vox Jesu*. To-day Thy mercy calls us, To-day by J. Barnby. Come unto me, ye weary, *Bentley*. God calling yet, *Clolata*.

Worship: 253, *Dir, dir, Jehova*. 311, *Old 100*. 313, *Waltersdorf*. 314, *Canonbury*. 315, *Ratisbon*. 316, *Adoro*. 317, *Sollt ich meinem*. 318, *Te Deum*. 319,

Nun lob mein. 320, *Franconia*. 321, *Nun danket alle*. 322, *St. Thomas*. 324, *O dasz ich*. 326, *Lobe den*. 327, *Beatitudo*. 328, *Vienna*. 329, *Germany*. 330, *Wiltshire*. 331, *Laud*. 332, *Es ist das*. 334, *Winchester*. 436, *Quinquagesima*.

Redeemer: 68, *Rathbun*. 84, *Nativity*. 215, *Stuttgart*. 222, *Coronation*. 223, *St. Athanasius*. 224, *Guildford*. 225, *Heber*. 226, *Ich lasz dich*. 227, *Lebanon*. 228, *Wareham*. 229, *Jesu, komm doch*. 230, *Jesus, Jesus, nichts*. 231, *Martyn*. 232, *Jesu meine Freude*. 233, *Metzler*. 234, *St. Petersburg*. 235, *Meinen Jesum*. 236, *St. Gregory*. 237, *Wie wohl ist mir*. 238, *Holy Trinity*. 239, *Wie schoen leuchtet*. 240, *Eins ist not*. 241, *St. Catherine*. 242, *Haight*. 310, *Montgomery*. 429, *Cantica Sacra No. 5*. 506, *St. Oswin*. Crown him with many crowns, *Diademata*. O Jesus, Thou the beauty art, *St. Agnes*.

God's Word: 142, *Chesterfield*. 149, *Armagh*. 150, *Soho*. 153, *Harmony Grove*. 158, *Ach bleib bei*. 169, *Didbrock*. The heavens declare Thy glory, *Triumphant*. Lamp of our feet, whereby we trace, *Nox Praecessit*. Thy Word, O Lord, like gentle dews, *Dawn*. Lord, when, at Thy command. *Leominster*. Christians, come, in sweetest measures, *Alles ist an*. O Word of God incarnate, *Munich*.

Lord's Day: 13, *Luetzen*. Alleluia! fairest morning, *Grange*. With joy we hail the sacred day, *Nun danket all und*. Safely through another week, *Sabbath*. This day at Thy creating word, *Waltham*. Welcome, delightful morn, *Lischer*.

Advent: 15, *Erschienen ist*. 19, *Aus meines*. 21, *Meinen Jesum*. 23, *Aurelia*. 24, *Henry*. 30, *Macht hoch*. 32, *Wie soll ich dich*. 36, *Nun komm der*. 37, *Ach Gott vom*. Jesus came, the heav'ns adoring, *St. Pancras*. Comfort, comfort ye my people, *Freu dich sehr*. Once He came in blessing, *Gottes Sohn ist*. Jesus, Thy church with longing eyes, *Federal Street*. The advent of our God, *St. Helena*. Hark! an awful voice is sounding, *Batty*.

Christmas: 16, *Theophania*. 17, *Froehlich soll*. 18, *Gelobet seist du*. 20, *Adeste Fideles*. 22, *Vom Himmel hoch*. 25, *Mendelssohn*. 26, *Wilmot*. 27, *Antioch*. 28, *Nun komm der*. 29, *Lasst uns alle*. 31, *Christum wir sollen*. 33, *Freuet euch*. ihr. 34, *Lobt Gott, ihr*. 35, *Vom Himmel hoch*. 38, *Erschienen ist*. 39, *Vom Himmel hoch*. 40, *Wir Christenleut*. To us a Child of Hope is born, *Roche Abbey*.

End of Year: 49, *Benevento*. 383, *Woburn*. 401, *St. Sylvester*.

New Year: 41, *St. Austell*. 42, *Melcombe*. 43, *Wer nur den*. 44, *Nun lasst uns Gott*. 45, *Nun freut euch*. 46, *Das neugeborne*. 47, *Das alte Jahr*. Father, let me dedicate, *Gordon*.

Circumcision: 48, *Potsdam*. O sacred day when first was poured, *Angelus*. The ancient law departs, *Aileen*. Jesus! name of wondrous love, *Redhead No. 45*.

Epiphany: 50, *Dix*. 51, *Valet will*. 52, *Was fuerchtest du*. 402, *Brightest and Best*. Songs of thankfulness and praise, *St. Edward*. The star proclaims the King is here, *Alexander*. In the name which earth and heaven, *Dulce Carmen*.

The heavenly Child in stature grows, *Downs*.

Presentation: 53, *Merlo*. 54, *Mit Fried und Freud*. 55, *Ich dank dir, lieber*. 56, *Dich bitt ich, trautes*. 57, *Es ist das*. In His temple now behold Him, *Oriel*.

Passion. General: 58, *An Wasserfluessen*. 61, *Herzliebster Jesu*. 62, *Jesu meines Lebens*. 65, *Ernan*. 66, *Gethsemane*. 67, *Pilgrim*. 69, *Freu dich sehr*. 70, *Jesu Leiden, Pein*. 71, *Lenox*. 72, *O Jesu Christ, meins*. 82, *Cowper*. 85, *Rockingham*. 87, *Herr Christ, her einig*.

Passion. Good Friday: 59, *Avon*. 60, *Naomi*. 64, *Requiem*. 74, *Befehl du*. 76, *O Lamm Gottes*. 77, *O Welt, ich*. 78, *Spanish Chant*. 79, *Da Jesus an*. 81, *O mein Jesu*. 83, *Die Seele Christe*. 86, *Vicaria*. Glory be to Jesus, who, in bitter pains, *Caswall*.

Passion. Burial of Jesus: 75, *O Traurigkeit*. 80, *O Traurigkeit*. All is o'er, the pain, the sorrow, *Liebe, die du mich*. Resting from His work to-day, *Glastonbury*. Lord Jesus, who, our souls to save, *Erhalt uns*.

Easter: 88, *Auf, auf, mein*. 89, *Wirtemberg*. 90, *Hendon*. 91, *Es ist genug*. 92, *Redeemer*. 93, *Christ lag in*. 94, *Jesu meine Zuversicht*. 95, *Jesu Christus unser Heiland*. 96, *Herr Gott dich*. 97, *Herr Jesu Christ, meins*. 98, *St. Wulstan*. O joyous Easter morning, *Easter morning*. Jesus lives! no longer now, *Jesu meine Zuversicht*. Welcome, Thou Victor in the strife, *Gerontius*. Halleluia! Halleluia! Hearts and voices heavenward raise, *Adoration*. Father of Jesus Christ, my Lord, *Nun danket all und*.

Ascension: 99, *Creation*. 100, *Ach Gott und*. 103, *Aus meines*. 104, *Jordan*. 105, *Nun freut euch*. See the Conqueror mounts in triumph, *Rex Gloriae*. Look, ye saints! the sight is glorious, *Coronae*.

Session: 102, *Prescott*. 107, *St. Magnus*. 108, *Erschienen ist*.

Intercession: 101, *Ascension*. 106, *St. Godric*. 206, *Bevan*. I know that my Redeemer lives, and ever prays for me, *Bradford*.

Pentecost: 109, *Komm, Gott Schoepfer*. 110, *Haydn*. 111, *Komm heiliger Geist*. 112, *Ortonville*. 113, *Komm, o komm*. 114, *Aletta*. 115, *Mercy*. 116, *Pentecost*. 117, *Zeuch ein zu*. 118, *Lob sei dem*. 119, *Wie schoen leuchtet*. 120, *Nun bitten wir*. 121, *Werde munter*. 122, *Church Triumphant*. Come, Holy Spirit, heavenly Dove, with light, *Intercession*. Holy Spirit, hear us; help, *Lyndhurst*. Holy Spirit, hear us; on this, *St. Lucian*.

Trinity: 1, *Allein Gott*. 18, *Worcester*. 123, *Italian Hymn*. 124, *Dover*. 125, *Foster*. 126, *Rivaulx*. 127, *Gott der Vater*. 128, *Nun danket alle*. 129, *Es wollt uns*. 130, *Jesaja, dem*. 131, *Die helle Sonn*. God of my life, Thy boundless grace, *Pascal No. 1*. Holy Father, hear my cry, *Heinlein*. Holy, holy, holy! Lord God Almighty, *Nicaea*.

Reformation: 135, *Ein feste*. 136, *Waer Gott nicht*. 137, *Wo Gott der*. 138, *Erhalt uns*. 141, *Herzliebster Jesu*. 163, *Ach Gott, vom*. 165, *Es spricht der*. 168, *Erhalt uns*. 404, *Blendon*. Oh, where are kings and empires now,

Christmas. When Rome had shrouded earth in night, Louvan.

St. Michael and All Angels: 132, Irby. 133, Old 100. 134, Trisagion.

All Saints, or Apostles and Martyrs: Who are these in bright array, Triumph. Hark! the sound of holy voices, Sanctuary. Ten thousand times ten thousand, Alford. Who are these like stars appearing, All Saints. The saints of God! their conflict past, Rest. From all Thy saints in warfare, Savoy Chapel. For all Thy saints, O Lord, Carlisle.

Harvest and Thanksgiving: 312, St. George's. 323, Ich singe dir. 325, Monkland. 333, Thaxted. 445, Vienna. 446, Heathlands. Praise to God, immortal praise, Bortnianski. Christ, by heavenly hosts adored, Salzburg. To Thee, O Lord, our hearts we raise, Golden Sheaves. O Lord, whose bounteous hand again, Nashville.

National and Day of Humiliation and Prayer: 442, Thanksgiving. 443, Geer. 444, Broughton. To Thee our God we fly for mercy, Samuel. Great King of nations, hear our prayer. Old 137. Almighty Lord, before Thy throne, Burford. God the All-terrible, Russian Hymn.

Faith and Justification: 73, Ben Rhyding. 204, Manoah. 207, Winchester New. 208, O dasz ich. 209, Nun freut. 210, Silver Street. 211, Vox Dilecti. 212, Crucifix. 213, St. Crispin. 214, Woodworth. 216, Boston. 217, O dasz ich—No. 2. 218, Ach was soll ich. 219, Herr Jesu Christ, meins. 220, Toplady. 221, Ich dank dir, lieber. 403, Desire. 404, Exeter. 427, Hope. 428, St. Augustine. God loved the world of sinners lost, Wondrous Love. Blessed are the sons of God, Rosefield. Drawn to the cross, which Thou hast blessed, Just as—by Barnby. Nearer my God to Thee, through word, Kedron. Thy works, not mine, O Christ, St. John. Not what these hands have done, St. Andrew. O mystery of love divine, Albano.

Sanctification. Obedience: 246, Mir nach. 247, Liebster Jesu. 248, Bonn. 249, Guide me. 251, Ripley. 252, O Gott, du. 254, Autumn. 269, Evan. 270, Athalie. 434, Monroe Place. 435, Seelenbrautigam. Hark! the voice of Jesus crying, Galilean. Savior, teach me day by day, Ferrier. How shall I follow Him I serve, Das alte Jahr vergangen.

Consecration: 258, Faith. 262, Holywell. 263, Ach Gott, verlasz. 265, O Gott, du frommer. 268, Heut triumphiret. 277, O dasz ich. 279, Ich will dich lieben. 272, Herr Jesu Christ, meins. Take my life, and let it be, Patmos. Thy life was given for me, Falconer. Jesus, Shepherd of the sheep, Paraclete.

Giving: Lord of glory, Thou hast bought us, Caritas. O God of mercy, God of might, Elmhurst. When Jesus dwelt in mortal clay, Hebron. Work while it is to-day, Energy. O Lord of heaven and earth and sea, Almsgiving. Lord, lead the way the Savior went, Holy Trinity. Almighty Father, heaven and earth, Keble.

Trust: 22, Alles ist an. 255, Swabia. 257, Ich ruf zu. 261, Cleveland. 264, St. Savior. 266, Herzlich lieb hab. 284, Colebrook. 432, Belmont. 433, Portu-

guese Hymn. To Thee, O dear, dear Savior, St. George's, Bolton. The Lord my shepherd is, Comfort. I am trusting Thee, Lord Jesus, St. Helen's.

Warfare: 244, Arlington. 260, Laban. 273, Straf mich nicht. 276, Langleeford. 285, Tenbury. Fight the good fight, Mozart. Stand up!—stand up for Jesus, Webb.

Resignation: 245, Clifton. 256, Herr, wie du. 259, Troyte. 267, Bedford. 282, Was frag ich. 430, Baxter. My Jesus, as Thou wilt, Weber.

Fruits of the Spirit: 161, Bremen. 278, Thatcher. 280, Incarnation. 283, Marlow.

Catechism. General: 171, Herr Jesu Christ, meins. 172, Dies sind. 173, Mensch, wilt. 174, Wir glauben all. 175, Wir glauben all—Schoepfer. 176, Vater unser im. 205, Browning. 271, Byefield. 413, Addison. 431, Friend.

Baptism: 177, Wer nur den. 178, Liebster Jesu. 179, Christ unser Herr. 414, Cambridge. 415, Truro. 416, Uxbridge. 417, Apolutrosis. Stand, soldier of the cross, Crucis.

Confirmation: 156, Ich dank dir, lieber. 409, Burlington. 410, Innocents. Arm these Thy soldiers, mighty Lord, Peterborough.

Office of the Keys. Confession: 187, Ach Gott und Herr. 188, St. Bride. 195, Meinen Jesum. 196, Allein zu dir. 197, Wenn wir in. 198, Herr Jesu Christ, meins. 199, Penitence. 200, Aus tiefer Not. 203, Magdalen. Out of the deep I call, Shawmut. With broken heart, and contrite sigh, St. Luke. Lord, to Thee I make confession, Luneberg.

Absolution: 180, O Jesu Christ, meins. 181, So wahr ich leb.

Lord's Supper: 182, Schmuecke dich. 183, Jesus Christus, unser. 184, Vienna. 185, Herr Jesu Christ, du. 186, Gott sei. 418, St. Cross. 419, Hamburg. 420, Federal Street. 421, Dalkeith. 422, Salvatori. 423, Chlolata. 424, Repose. 425, Duty. 426, Tallis' Canon. A parting hymn we sing, Olmutz.

Family. Marriage. Children: 250, Wo Gott zum. 274, Love Divine. 275, Tivoli. 437, Sefton. 438, St. Giles. 439, St. Peter's, Oxford. Lord, who at Cana's wedding, Stuyvesant. O Perfect Love, all human thought transcending, O Perfect—by Barnby. Gracious Savior, holy Shepherd, Spes Unica.

Church. Cornerstone: 139, St. Etheldreda. O Lord of hosts, whose glory fills, Windham. Christ is our cornerstone, Harewood. In the name which earth and heaven, Deerhurst.

Dedication: 140, Regent Square. 146, State Street. 147, St. Cross. 159, Barnby's 386. Thy temple is not made with hands, Otterbourne. In loud exalted strains, Darwall. O Thou, whose own vast temple stands, York. Come Jesus, from the sapphire throne, Grace Church. Jesus, where'er Thy people meet, Goss. Lo, God is here; let us adore, Sing—by Barnby. Lift the strain of high thanksgiving, Emerald. God of love, our Father, Savior, St. Etheldreda.

Communion of Saints: 157, Antisce. Blest be the tie that binds, Boylston. Through the night of doubt and sorrow,

St. Asaph. Come, let us join our friends above, Presbyter.

Glory: 7, Earlham. 145, Harwell. 151, St. Andoen. 170, Zion. 412, Arundel. The church's one foundation, Aurelia.

Church. Mission: 144, Missionary Hymn. 154, Warrington. 160, Es wollt uns. 162, O Jesu Christ, meins. 164, Barnby's 177. 405, Canonbury. 406, Ellers. 407, Madison. 408, East Deane. The morning light is breaking, Webb. Lord, her watch Thy church is keeping, St. Hilda. Saints of God! the dawn is breaking, Her vil ties (Norwegian). Christ for the world we sing, Dort. Send Thou, O Lord, to every place, Elmhurst. Savior, sprinkle many nations, Lux Eoi. How beautiful, on the mountains, Greenland. Soldiers of the cross, arise, Redhead 45. Oh, that the Lord's salvation, Argyle.

Ministry: 148, St. Michael. God of the prophets! bless the prophet's sons, Toulon. Bow down Thine ear, almighty Lord, Dismission. Heavenly Shepherd, Thee we pray, Wellington. Lord of the church, we humbly pray, Purleigh. Thou who the night in prayer didst spend, Wavertree. Lord, speak to me, that I may speak, Holley. Go labor on; spend and be spent, Quebec. Lord of the living harvest, Pacan. Lord of the harvest, hear, Mornington. We bid Thee welcome in the name, Keble. Father of mercies, bow Thine ear, Dismission. Lord, pour Thy Spirit from on high, Grace Church.

Cross and Comfort: 335, Ach Gott, wie. 336, Herzliebster Jesu. 337, Filius Dei. 338, Cantica Sacra No. 3. 339, Befehl du. 340, Irish. 341, Von Gott will. 342, Keston. 343, Gott lebet noch. 344, Farrant. 345, Rogers. 346, Hilf, helfer. 347, Zion klagt. 348, Wer nur den. 349, Valet will. 350, Wer nur. 351, Auf meinen lieben. 352, In dich hab. 353, Greenwood. 354, Militant. 355, Eastland. 356, Holborn. 358, Balerna. 359, University College. 360, Sollt es gleich. 361, Welton. 362, O Herre Gott, dein. 363, Was Gott thut. 364, Wenn wir in. 365, Warum sollt ich. 366, Wer Gott vertraut. 367, Zion klagt. 447, Consolator. 448, Bethany. When the day of toil is done, Paraclete.

Death and Burial: 369, Moccas. 370, Rest. 371, Valet will. 372, Christus der ist. 373, Culbach. 374, Alle Menschen. 375, Vater unser im. 376, Frederick. 377, Aldersgate. 378, Herr Jesu Christ, wahr. 379, Nun laszt uns den. 380, Nun laszt. 381, O wie selig. 382, O Herre Gott, in. 384, Mitten wir. 385, Wenn mein. 386, Wer weisz wie. 449, China. One sweetly solemn thought, Dulce Domum. It is not death to die, Moccas. Let no tears to-day be shed, St. Millicent. Gentle Shepherd, Thou hast stilled, Meinhold.

Judgment: 387, Southwell, No. 2. 388, Dies Irae. 390, Es ist gewiszlich. 394, St. Odo. 395, Windham. 396, Es ist gewiszlich. 399, Wachet auf. Behold, the Bridegroom cometh, Bridegroom. He is coming, He is coming, Conqueror. O'er the distant mountains breaking, Stoerl. Eternity! terrific word, O Ewigkeit du.

Heaven: 389, Nearer Home. 391, Macfarren. 392, Jerusalem the golden, Ewing. 393, Jerusalem, du. 397, Shepherd. 398, Newcastle. 400, Wie wohl ist. 450, Paradise. The Sands of time are sinking, Rutherford. Hark, hark, my soul! Angelic songs are swelling, Pilgrims. The Homeland! O the Homeland,—Homeland. The world is very evil, Hora Novissima. A slumber I know, Norwegian. Brief life is here our portion, Ludlow. For thee, O dear, dear country, Caroline. Jerusalem the glorious, Pearsall.

Doxologies, 27.

C. C. MORHART, Sec. Pro. Tem.



HYMN TUNES

The Bible and the Spiritual Song

Music has its proper place in the worship of God. When God had delivered Israel from the hands of Pharaoh, leading the children of Israel through the Red Sea on dry ground and drowning Pharaoh and his hosts, who assayed to do the same, "then sang Moses and the children of Israel this song unto the Lord and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously." Gen. 15:1. Of the Levites David set 4000 apart to praise the Lord with instruments. 1 Chron. 23:5. And "the number of them, with their brethren, that were instructed in the songs of the Lord, even all that were cunning, was two hundred and fourscore and eight." 1 Chron. 25:7. The Psalms were intended to be sung with instrumental accompaniment, as is plain from the headings of many of them. It is also likely that at the birth of Christ the angelic hosts did not speak but sing their "Glory to God in the highest." Luke 2:13, 14. Before Christ went with His disciples out into the Mount of Olives to enter upon His final sufferings, He and the disciples "sung a hymn." Matt. 26:30. Paul and Silas, in the prison at Philippi, "sang praises unto God." Acts 16:25. David exhorteth all of God's children, saying, "Sing unto God, sing praises to His name." Ps. 68:4. Paul in like manner exhorts us, saying, "Be filled with the Spirit, speaking in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephes. 5:18, 19. Again, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing are another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16. "Is any merry?" says James, "Let him sing psalms." James 5:13. And John the Seer "heard a voice from heaven, as the voice of many waters and as the voice of a great thunder and the voice of harpers harping with their harps, and they sung as it were a new song before the throne;" and these were those who had the "Father's name written on their foreheads." Rev. 14:1-3.

Sacred Music on the Decline

But while music has its proper place in the worship of God, not every kind of music has its proper place there, but sacred music only. Many tunes may be

sung, even by Christian people, in their homes and at their social gatherings, which would be entirely out of place at a church service, though the most devout words were added to them. This appears to be so self-evident, that it needs but to be mentioned, and every Christian will readily agree to this general principle.

Yet the cultivation of a good taste for the proper kind of music to be used as hymn-tunes has in many cases been much neglected. "From Gregory's time," says a writer in the "Dictionary of Religious Knowledge," edited by the Rev. S. Jackson, "Church music declined and was often corrupted by light and irreverent decoration." And "from the seventh to the sixteenth century," says the same writer, "the people were practically shut out from participation in this part of worship."

A New Era in Church Music

At the time of the Reformation a change for the better was brought about also in this respect. Luther recognized the importance of congregational singing. Luther himself furnished tunes as well as hymns. And by the hymns of the Reformation "a large people sang itself into the Lutheran doctrine." The music to which these hymns were sung was largely free from that secular admixture which had found its way into church music since Gregory's time. Also such men as Palestrina (c. 1524-94) did much "to revive and improve the ancient music and to check the secular tendencies which had come in."

The Model Not Universally Copied

But in spite of the good example set in the time of the Reformation and although "the German Chorals, at once harmonious, reverent, and popular," to quote the same writer, "have gone far beyond their first home and done much to increase congregational singing," yet the tunes employed in many church hymnals showed that the model had not been universally copied and that a due sense of appreciation of good church music was yet lacking on the part of many Christian people. The Moody-Sankey tunes had taken a firm hold upon the uncultured ear and many were very reluctant to part with them, even at church services, where tunes of greater dignity are certainly called for.

A Better Taste Being Cultivated

There are those, however, who heartily deplore this and who are laboring to bring about a decided change and improvement. Chas. A. Robinson, D. D., LL. D., writes in the preface to the hymnal "Laudes Domini," 1884, "It is designed to lead the taste of congregations and choirs towards a higher class of lyrics and music than has hitherto found acceptance in the churches. To this end, a large selection from the great wealth of newer hymns and modern American, English, and German choral music has been included with the best of the old and familiar hymns and standard tunes in common use."

In "The Hymnal, revised and enlarged, as adopted by the General Con-

vention of the Protestant Episcopal Church in the United States of America in the year of our Lord 1892," edited by Horatio Parker, M. A., Mus. Doc., Cantab., Professor of Music at Yale University, we read in the preface, "The editor believes congregational singing to be the object best worth striving for in church music.* * * In more than twenty years' experience as choirmaster the editor has not observed that improvement in congregational singing which is so earnestly desired. A school of hymnody, which may be called sentimental, has grown up and flourished during the past twenty years without improving, so far as we have observed, either the quantity or the quality of congregational singing. We may almost believe that our grandfathers had better church music for the people than we have. * * * But signs are now discernible of a desire for healthier, sturdier, more manly feeling in hymns and tunes. These signs are unmistakable and widespread, and are most gratifying evidences of the improvement of public taste. Lovers of hymnody no longer seek sensuous pleasure in rhythm and harmony, desired naturally enough by the very young, but look rather for convincing earnestness and sobriety of feeling. Clearly we need not more tunes, but better ones, attaining a higher standard of musical worth and dignity."

Although Doctor Parker must say that in this book his ideal of a Hymnal has not been fully attained, yet he concludes, "The book is, however, the result of an honest effort in what the editor believes to be the right direction; not toward novelty, of which we have had enough and to spare, but rather toward a justifiable and reasonable conservatism, which one may hope shall make for the greater dignity and purity of the church's service."

The German Hymn Tunes

When we look through such hymnals which claim to have endeavored to embody the best hymns and the best tunes we will find a large number of our German hymns, translated into English, and also a large number of our German hymn-tunes. In one of the hymnals the writer counted no less than eighty-two German tunes. Those who know something about good church music will not be surprised at this, for, as Dr. Breed says, "there is little finer music for congregational purposes" than the old German Chorals. Dr. Humphreys rather finds it surprising that "the compilers of almost all hymn-books have failed to borrow as many German Chorals as they should," for, he continues, "those Chorale are so elevated and at the same time so simple and devotional that they are beyond question the most perfect model of hymn-tunes." (Quoted in an editorial in the N. Y. Lutheran, Vol. I, No. 2.)

In view of these facts—and facts they are—we need not be surprised that our own English hymn-book, out of 450 hymns, contains 210 which are translations from German hymns and had we our own tune-book, this would, no doubt, contain as many German hymn-tunes.

JOHN H. C. FRITZ.

Church News and Comment.

AT HOME

Another one of the pioneers of the Missouri Synod has gone to his rest, namely Dr. H. C. Schwan, of Cleveland, O. He had spent the greater part of his long ministerial life at Cleveland. Dr. Schwan was born in Germany, 1819; in 1843 he went to Brazil as missionary; in 1850 he came to the United States, and served for a few years as pastor in and near St. Louis, going thence to Cleveland. For many years he was Praeses of the Missouri Synod. Six sons and two daughters survive him.

The funeral took place at Cleveland on Ascension Day; particulars have not as yet been furnished us. The old guard of the Missouri Synod is rapidly being thinned; may we always have younger men to take their places.

Buffalo, N. Y.—On Sunday, January 22, Calvary resolved to conduct its services in the school-room, and for nine weeks the carpenters, painters and decorators were kept busy on the improvements which kind hearts had planned and donated. On Sunday, March 26, Calvary was rededicated.

The "Buffalo Express" says: "The result is a very artistic one. The front of the church is in tones of deep blue. Three large frescoes adorn the two side panels and the piece of the wall to the right of the altar. These are after paintings of the old masters, only adapted and changed to fit and harmonize in tone with the rest of the work, and with each other. Christ in Gethsemane has the place to the right. Then comes a picture of widely tossing sea with two figures in the midst. Right next in the central panel is the Good Shepherd, and to the extreme left another picture balances the scheme (Easter Morning). From the deep ultramarine of the lower wall the color shades up to the palest tint in the ceiling." The ceiling with clouds and stars, "here and there has cherubim drawn to give the impression that they are suspended there. Right above the altar is a dove with spread wings suspended by the finest invisible wire. It was on Saturday, March 25, that Mr. Sheefe put in the last few strokes to the head of the figure in the oil painting of the altar panel." The consecration services were conducted by the pastor. Large congregations came to both services of the day, to rejoice and thank God for his many blessings.

Impressive services were held during the Festival Days. To avoid crowded conditions at the Communion, we had it on Holy Thursday, Good Friday and Easter. Notwithstanding this, every communion was crowded. On Palm Sunday the church was not able to hold the people who came. They came early and filled the church; 120 chairs of the school were pressed into service, and many stood—some sat on the floor—others sat on the stairs, and yet others turned home. On Palm Sunday 42 children were confirmed, one member of this class was baptized. On Easter Day 18 adults were confirmed, two men were baptized, fourteen others came by confession of faith. May God bless and keep all faithful. A number of this year's class came from the Roman Catholic Church, and it was touching to hear how one boy, visited repeatedly and even on the day of his confirmation by priest and nun, made confession to these who tried to dissuade him, at the suggestion of relatives. On Palm Sunday, 7:45 P. M., we held our annual reunion. The attendance was not as good as it should have been. This no doubt was due to the morning service, which stretched well into the day.

We are now preparing for Synod. The congregation is making the effort of raising its share to cover Synod's debt. Our delegate to Synod was also elected, Mr. J. T. Scheuerman, a trustee of Synod, will represent Calvary at St. Louis. On May 27 and 28 The Elm Young People's League will meet in North Tonawanda, Rev. A. Lutz, pastor. The League embraces the Young People of our Synod in this district.

C. R.

Concord, N. C.—Immanuel Conference, consisting of the pastors and teachers in our colored mission in North Carolina and Virginia met in our Ev. Luth. Grace Church at this place May 18th. After opening and transaction of business in the afternoon the Rev. S. Doswell, of Mt. Pleasant, N. C., began to read a paper on "Why Am I a Lutheran," which was concluded at the night session. In the afternoon and night sessions on May 19th, the Rev. D. H. Schoof, of Meherrin, Va., led in a discussion of "Faith Cure." Preceding this subject at night was a sermon by the Rev. J. Doswell, of Gold Hill, N. C., on Mt. 7:13, 14. On Saturday afternoon the Rev. J. C. Schmidt, of Greensboro, N. C., read a treatise on "Sanctification." In the morning of each day the pastors and teachers met in private session—the other sessions being public and chiefly for the benefit of the people—and devoted the larger part of their time to a discussion on the "Analogy of Faith," led by Rev. Prof. Bakke. On Sunday morning, after Confessional Service, the Rev. S. Doswell preached on Mt. 8:2-4. The service at 3 o'clock was conducted by the Rev. Prof. N. J. Bakke, taking Eph. 2:8, 9 as text for his sermon. At night we listened to a sermon by the Rev. W. H. Lash, of Salisbury, N. C., who based his remarks on Luke 18:9-14. The afternoon and night services were held in the City Hall Building, which was well filled. Besides the members of our Grace Church and others of Concord about forty delegates and visitors from sister congregations attended the meetings. The collections during conference amounted to \$24.76. The next sessions will be held in October at Meherrin, Va. J. P. H. S.

The Women's Home and Foreign Mission Society of the General Synod met in biennial session at Springfield, O., on May 23. More than 150 delegates and guests were present.

Professor Davenport, of Hamilton College, will hardly win the favor of his fellow Methodists by his interpretation of old-time revivals. In a philosophical and critical essay on "Primitive Traits in Religious Revivals," he says that too much use of the element of fear in human nature was made, and too much hypnotism practiced by revivalists, to bring about permanent spiritual results. He claims that the understanding and the will have not been sufficiently appealed to, and in another article on the "new evangelism" pins his faith to a method which "contemplates first of all a program of Christian nurture, the cultivation of a form of conversion which manifests itself, not in crisis, but in the normal evolution of character." What is this but a falling back to the old evangelism as practiced in the Lutheran and other wings of the Protestant Church since the dawn of the Reformation?—Lutheran.

Recently another "spiritualistic" medium was exposed in New York City by Calvert Berwick. Before a large company of spectators the three hundred pound medium—a woman—was dragged out of the cabinet fighting like wild. Chairs and windows were demolished in the struggle, but the "spirit" was finally overpowered. She was clothed in gauze cloth soaked with phosphorus and on her head she had a rimless felt hat made luminous with phosphorus. A silk mask completed the outfit. Berwick explained that his mother had been shamefully deceived and robbed by this medium. Next!

The movement toward more defined ritual in the Presbyterian Church found expression at the General Assembly in the report of a committee on Forms of Service, which had been appointed in 1903. This committee, through its chairman, Dr. Van Dyke, reported that letters of inquiry had shown a tendency toward a service with responses in three-fourths of the Presbyterian churches; that nine-tenths of the ministers desired change in this direction; that almost all wished a service in which the people should

take part, and that more than four-fifths felt the need of a book of forms. The committee had prepared, therefore, "A Book of Simple Forms and Services Which Shall be Proper and Helpful for Voluntary Use in Presbyterian Churches in the Celebration of the Sacrament, in Marriages and Funerals and in the Conduct of Public Worship." These services follow in general the arrangement of our Prayer Book, save that after the ordination service there is a "Treasury of Prayers for General and Special Uses." As a liturgical compilation or composition the book was much admired at Winona, but fear was expressed that it might ultimately prove a stepping-stone to an obligatory form. Provisional publication "for voluntary use" was, however, authorized.—Churchman.

The "Presbyterian" says authoritatively in the matter of the General Assembly's action on the proposed union between the Presbyterian Church North and the Cumberland Presbyterian Church: "Misrepresentations respecting its meaning and scope have appeared in the secular press, and it is all-important that they should be corrected. A careful study of it makes clear its real character and force.

"It consists of two parts. The first dealt with the canvassing of the Presbyterian vote and a declaration of its finding and purport, and the second prescribes a method of procedure in view of possible complications. The first relates to a partial progress, and the other sees perils ahead and seeks to guard against them. The one pertains to what has been done, and the other to what may or should be done.

"As to particulars under the first aspect, the Assembly finds and declares that more than two-thirds of its Presbyteries have approved the basis of union submitted to them; that 'the Presbyterian Church in the U. S. A. has complied with all the requirements of the Plan of Union adopted by the Assembly of 1904;' and that 'this Assembly declares its readiness to take steps accordingly.'

"In the other direction the assembly recognizes that further steps may be necessary to legally and safely complete union. Difficulties and complications may block the way, and require removal and adjustment, if possible. Administrative questions call for serious consideration. Confronting such a situation, the assembly 'recommitted the whole matter to its Committee on Church Co-operation and Union,' now enlarged to twenty-one members, directing it to 'confer with the Cumberland Presbyterian Committee on Fraternity, or other similar committee appointed, or to be appointed, to ascertain what steps are necessary to complete the union, to report, with its recommendation, to the 118th General Assembly in 1906 the particular details whereby organic union may be so effected as to ensure to the united church all the legal and corporate rights and powers which the separate churches now possess,' and to consult 'with the trustees of the General Assembly, as may be necessary, in order to safeguard the corporate or property rights of the Presbyterian Church in the U. S. A. upon and after the completion of the proposed union.'

"This phase of the Assembly's action indicates that union has reached its critical stage, and is far from being a completion, or an assured reality. The disposition is to proceed cautiously and judiciously. Another year is given for legal consideration. Another Assembly must act upon it in the light of future developments. What the final outcome will be, no one can tell, but we are gratified that undue and unseemly haste has been avoided and that everything is to be tested and scrutinized by the best legal minds of the Church. Caution, deliberation and prudence have come to the front and the Church will await the result with interest and patience."

The General Conference of Seventh Day Adventists lately in convention at Tacoma Park, near Washington City, presented the following address to President Roosevelt:

"The world's Conference of Seventh Day

Adventists is now in session, at Takoma Park, in this city. From this body we have the honor of being a deputation chosen to extend to you the greetings of our people.

"While our Saviour is the King of kings and Lord of lords, still, as Christians, we recognize that Civil Government is of Divine ordinance; and, while, in accordance with His command, we render to God the things that are God's, we also, according to the same command, cheerfully 'render unto Caesar the things which are Caesar's.' As Protestants, we believe in the American idea of Civil Government. The principles upon which this national government was founded are our principles. We therefore honor the names of Washington, Jefferson, Madison, Lincoln and others of your predecessors who stood for the great principles of Civil and Religious Liberty, and approve your own position on the side of the rights of the people.

"We wish you long life, and success in all that makes for the glory of God and for the peace and prosperity of this nation and of the world."

These people, despite their errors in other essential doctrines, are firmly set against all commingling of Church and State. They report amazing growth in the past few years, have acquired valuable property in and around Washington City, whither they have moved their headquarters from Battle Creek, Michigan, and have decided to form a medical department of the General Conference on the same general basis as that of the other departments. R.

Prof. Briggs, of higher criticism fame, has been to see the pope, and is said to have had a long and free talk with him on higher criticism and the obstacles to reunion of churches. Perhaps our readers remember that the opinion was freely expressed some time ago that he would yet land in the Roman Catholic fold. Is he perhaps on the way now? L.

We glean from the "Christian Advocate" the following: "In 1901 the report of the United States Commissioner of Education showed that the denominational universities and colleges in the United States numbered 475, with 10,276 instructors and 141,733 students. These institutions have \$79,281,534 of productive funds, and their buildings and grounds were estimated by the commissioner at \$95,281,642. In addition to that there were 995 denominational secondary schools and academies, having 80,994 students. This did not include theological seminaries, of which there were 158, which were instructing at that time 7,959 students for the ministry, who were being taught by 995 professors and instructors. At the present time the students in the denominational colleges and universities are considerably more than 150,000.—Ex.

The American Bible League, counting among its members business men of prominence, professors, ministers, professional men, held its third convention in the Marble Collegiate Church, New York, May 16-18. Mr. William Phillips Hall, a widely known and successful business man, and president of the League, said in his opening address, according to the "Brooklyn Daily Eagle;":

"The American Bible League represents the organized conservative scholarship of the evangelical educational institutions and churches of North America. On its membership rolls appear the names of most if not all of the most able eminent scholars of the conservative school. Over four thousand persons subscribe to its official organ, the Bible Student and Teacher, and most of those persons are members of the League. I think that makes it the strongest organization of the kind in existence, in America at least. The League has come to stay, and must be reckoned with by all persons at interest, whether they may or may not agree with its scholastic conclusions.

"First of all it stands in the church and before the world for the maintenance of the

faith that was once and for all delivered to the saints. Its members believe in the divine inspiration, integrity, history and authority of the Bible as the very word of God, and they hold that teachings that are directly or indirectly subversive of that belief are not of God. They believe in the unique divinity, substitutional atonement and resurrection of Jesus Christ, and they believe that Abraham, Isaac and Jacob were real historical characters, and that their racial descendants are with us today. They believe that the principles of common honesty apply with as much authority and force in theological seminaries and pulpits as in Wall Street, and that men who have solemnly engaged to teach and preach the canonical Scriptures of the Old and New Testaments as the Word of God, and who teach and preach the conclusions of a so-called scientific scholarship, whose inevitable effect is the destruction of faith in the Bible as the Word of God, are in principle as morally guilty of a breach of trust as are the men who are untrue in matters of finance."

Professor Luther T. Townsend, D. D., S. T. D., M. V. T., formerly of Boston University, defended the Inspiration of the Bible. Among other things he said:

"As an outcome of inspiration the Christian world has a book that needs no apology—a book that contains the earliest history of mankind, and confirmed by every research and excavation; a book that in the whole field of literature is unique in this, that its characters from first to last are neither distorted, overdrawn nor misrepresented; whose narratives in brevity, pathos, simplicity and universal interest are unequalled; whose book of Job is the noblest poem in any literature; whose book of Ruth is the tenderest idyl yet written; whose book of Ecclesiastes is more terrible and desperate in its despair than any tragedy of Aeschylus or Shakespeare; whose stories of patriarchal life in Genesis surpass almost immeasurably anything found in Herodotus; whose book of Psalms goes so deeply into the spiritual experiences of man's nature—his faith, his doubt, his reason, his hope, his tender trust, his ardent aspiration that it will remain to the end of time the best manual of devotion for the human race that ever has been written; whose prophetic literature stands among all other productions of human genius so absolutely alone that there are no other writings with which it can be classed; whose scientific allusions are no longer scoffed at; whose principles of law are the profoundest; whose cast of morals are the purest and whose exhibition of divine love, as told in the gospels, is the most constraining ever yet conceived by the human mind, and no one rationally can doubt that if the truths of this inspired book were followed they would guide the nations of the earth to the most perfect physical development, to the greatest political prosperity, to the most rapid intellectual progress and to the highest moral and spiritual perfection possible in this world."

Other speakers at the convention were Professor G. Frederick Wright, D. D., LL. D., of Oberlin College, said to be one of the ablest glaciologists in this country; the Rev. John Urquhart, of Scotland, a well known Baptist lecturer and author; Professor Albert T. Clay, Ph. D., of the University of Pennsylvania; the Rev. M. G. Kyle, D. D., an Egyptologist, of Philadelphia; Professor Robert Dick Wilson, D. D., Hebraist and Orientalist, of Princeton Theological Seminary; the Rev. E. Fitch Burr, D. D., LL. D., of Lynne, Conn., and others.

"We wish to warn Christian ministers," said Dr. Burr, "against the very serious and insidious disease popularly called the higher criticism. It is considerably worse than consumption, though like it in some respects. Like it, it has its different stages, its uncertain and deceitful beginnings, its assured attack, its regular or irregular advances, its masterful maturity and, at last, its ruthless destruction of all distinctively Christian doctrine and position."

After passing from the statement that the Higher Criticism will impair the instruments with which they work, and that un-

der the influence of the new thought ministers and people have lost faith in the old Book and become Universalists and both heaven and hell have faded into dwarfed shadows, Dr. Burr also declared that Higher Criticism would dwarf the message of the ministers who believed in it and said:

"The Higher Criticism has proceeded to cut out, with sharp and hungry knife, the greater part in bulk and importance of both Testaments, their histories, their prophecies, their miracles, especially what the Christian ages have always considered to be fundamentals as to Christ, His miracles, His infallibility as a teacher, His sinlessness, His atoning death, His resurrection and ascension and deity. What a surgery that was! The Book has been dismembered.

"Higher criticism will scatter the audiences. Ministers can do nothing without audiences. They want them as large as possible. Without the listening people ministers come to naught. They have no field on which to use their weapons. When the old views are thrown off and the Bible becomes comparatively without authority, what will these hearers do? They will scatter east and west, north and south. They will go to their shops, to their fields, to their diversions, to their beds, rather than to their churches."

Dr. Burr said in closing that the higher criticism will destroy the audiences of the higher critics and themselves. "Men," he declared, "are not saved by unbelief. Who was it?" Dr. Burr asked, "that said to His own disciples, 'Beware of the leaven of the Sadducees!'" Our Sadducees are the higher critics." J. H. C. F.

ABROAD

The Leipsic Mission Society will celebrate the two hundredth anniversary of its existence this year. It was this society that sent out the famous missionaries, Ziegenbalg and Pluetschau, and later Frederick Schwarz and Fabrizius to India, who were the founders of the Lutheran mission among the Tamils in Southern India. Also the congregations in India are making preparations to celebrate the event. L.

The "Interior" tells of a remarkable scene which took place in one of the Lutheran Churches of Vienna, when forty-seven of the students of the University of Vienna publicly renounced the Church of Rome and professed the Lutheran faith. It says:

"The entire building was packed with students who had come to witness an act which some generations ago would have been followed by an 'auto da fe,' but which under the happier and freer conditions of to-day is accompanied by no physical persecution. Pastor Beck, under whose care the Evangelical Church at Vienna has prospered, addressed the students upon the solemnity of the step they were about to take, to which the young men replied by one of their number that they wished to cut themselves 'los von Rom.' To American eyes the whole affair might seem rather theatrical than religious, but it is at least significant of the drift in Austria, where the spirit of the Reformation never penetrated deeply and where creeds and customs change slowly if they change at all." L.

Miscellaneous.

INSTALLATION

By authority of the president of Synod, the Rev. J. Koerber was installed as pastor of the Ev. Luth. Church at Elben, Pa., and of the Lutheran Mission at Stockdale, Pa., by the undersigned, assisted by the Revs. Wm. P. Sachs, A. H. Holthusen and H. P. Eckhardt. F. KROENCKE.

ACKNOWLEDGEMENT

Received per Rev. W. H. Dale, from Church of the Redeemer, Cleveland, O., from H. C. S. \$5.00; from G. F., 50 cents for Mission Treasury. Total \$5.50.

FR. W. SEBELIN,
Treasurer.

ACKNOWLEDGMENTS

SYNODICAL TREASURY.

| | |
|---|---------|
| Received per Henry Staderman, treasurer, from E. Ev. Luth. Church of Our Savior, Brooklyn, N. Y. | \$ 2 50 |
| J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri, etc. | 250 00 |
| Edward W. Schoof, Treas., from Christ Church, Chicago, Ill., for St. John's College, Winfield, Kan. For Concordia College, Conover College, Conover, N. C. | 16 67 |
| Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa. | 16 70 |
| Chas. Mensching, Treas., from Trinity Luth. Church, Grantwood, N. J., for Synodical Debt | \$9 30 |
| Dr. D. Winter, Columbus, Kansas | 4 00 |
| Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C. | 10 00 |
| A. T. Toepel, Treas., from Concordia Congregation, Detroit, Mich. | 12 00 |
| Augustus Miller, Treas., from St. Mark's Ev. Luth. Church of So.odus, N. Y. | 10 50 |
| A. D. Helfrich, Treas., from Grace Ev. Luth. Church, Cleveland, O., for Synod's Debt | 6 40 |
| Rev. G. E. Long, Conover, N. C., from Immanuel Congregation .. | 51 20 |
| From Mt. Oliver Congregation .. | 2 23 |
| Rev. S. S. Keisler from Zion's E. Luth. Congregation, Gravelton, Wayne Co., Mo. | 6 69 |
| A. D. Helfrich, Treas., from Grace Ev. Luth. Church, Cleveland, O., Easter collection for Synodical Treasury | 15 00 |
| For Synodical Debt | 63 46 |
| Chas. Spilman, Treas., Baltimore, for College at Conover, N. C. | 41 29 |
| Rev. O. C. Kreinheder, from Church of the Redeemer, St. Paul, Minn. | 5 00 |
| J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri, etc. | 32 95 |
| H. W. Baumgarten, Treas., from Calvary Luth. Church, Buffalo, N. Y., for Synod's Debt | 250 00 |
| Prof. C. A. Weiss, from Tuition at Conover College | 26 80 |
| Louis Joh, Treas., from Bethany Luth. Church, Violetville, Md., for Colleges | 135 00 |
| C. E. Strasburg, Treas., from Luth. Church of the Redeemer, Fort Wayne, Ind. | 2 65 |
| Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa. | 36 17 |
| Rev. J. B. Rodgers, from Zion Congregation, Knoxville, Tenn. | 27 45 |
| Chas. T. J. Miller, from Church of Redeemer, Irvington, Md., for Colleges | 2 00 |
| From Sunday-school for Colleges | 3 03 |
| From Sunday-school for Students' Fund of the Augsburg Home, Baltimore, Md. | 1 79 |
| Dr. D. Winter, Columbus, Kansas | 2 00 |
| Rev. H. C. Muhly, from Mt. Calvary Congregation, Lancaster, Pa. | 10 00 |
| H. F. Lindeman, Treas., from Martini Ev. Luth. Church, Baltimore, Md., for indigent students at Conover College | 7 36 |
| Prof. Geo. A. Romoser, from St. Paul's Church, Catawba, Co., N. C. | 14 40 |
| Prof. H. B. Hemmeter, from Bethel Congregation, Conover, N. C. | 6 00 |
| H. A. Stang, Treas., from Ev. Luth. Church of the Redeemer, New York City, for Needy Students.. | 3 11 |
| MISSION TREASURY. | 2 00 |
| Received per Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C. | |
| Casper S. Coyner, Treas., from Coyner's Congregation, Rev. Kuegele, Pastor, Waynesboro, Va. | 7 00 |
| | 32 35 |

| | |
|--|-------|
| Rev. O. C. Kreinheder, from Church of the Redeemer, St. Paul, Minn. | 4 50 |
| P. M. Dellinger, Treas., from St. John's Church, Conover, N. C. | 9 92 |
| Chas. Spilman, Treas., Baltimore, Md. | 13 00 |
| Henry Staderman, Treas., from Church of Our Savior, Brooklyn, N. Y. | 3 75 |
| Chas. T. J. Miller, from Church of Our Redeemer, Irvington, Md. | 1 99 |
| From Sunday-school | 1 80 |
| Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C. | 10 00 |
| Rev. John H. C. Fritz, Easter Collection, Church of Our Savior, Sunday-school, Brooklyn, N. Y. | 31 00 |
| Sophie Mehrling, Treas., from Emanuel's Luth. Sunday-school, Baltimore, Md. | 20 00 |

CHURCH EXTENSION FUND.

| | |
|--|------|
| Received per Chas. T. J. Miller, from M. M., Irvington, Md. | 1 00 |
| From Ladies' Aid Society, Bethany, Violetville, Md. | 1 00 |
| Pittsburg, Pa., May 31st, 1905. | |

A. E. SUCCOP,
Treasurer.

* * *

Received during the past year for the support of Mr. Emil Steger, from members of St. Andrew's Ev. Lutheran Church, Pittsburg, Pa.:

| | |
|-------------------------|----------|
| Mr. A. E. Succop | \$70 00 |
| Mr. A. E. Succop | 10 00 |
| Mr. Harry Voskamp | 20 00 |
| Mr. A. H. Schewe | 20 00 |
| Mr. Chas. Voskamp | 20 00 |
| Mr. Rud. Oehmler | 10 00 |
| Mr. John Sias | 10 00 |
| Mr. Wm. Voskamp | 10 00 |
| Mr. John Voskamp | 10 00 |
| Mr. Chas. Eberle | 5 00 |
| Mr. Wm. Niebaum | 5 00 |
| Total | \$190 00 |

The Lord reward the kind donors according to their deeds.

W. P. SACHS,
Pastor.

* * *

CHANGE OF ADDRESS

| | |
|---|--|
| Rev. J. Koerber, Stockdale, Washington County, Pa. | |
| Rev. Harry C. Muhly, 623 N. Lime Street, Lancaster, Pa. | |
| Rev. F. W. C. Jesse, 476 Sixteenth Street, Detroit, Mich. | |
| Rev. H. C. Steup, 118 East 121st Street, New York. | |

The Reviewer.

CHURCH HISTORY FOR THE PEOPLE.

By G. H. Trabert, D. D. Pilger Buch-handling, Reading, Pa. Cloth, quarto, illustrated, 472 pages. Price, \$2.00.

This is the second and revised edition of a work reviewed, at some length, in "Witness," Vol. 16, page 152. We would refer the reader to what is said in that place both about the usefulness of the book as well as about its limitations. In this second edition "it was deemed advisable to make some changes and additions in order to enhance its value and bring it down to date. The statistics have been carefully revised and are as accurate as they can be made under present conditions."

The book fills a want.

R.

* * *

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R.

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Vol. XXIV. {
No. 13.

PITTSBURG, JUNE 29, 1905

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IN ADVANCE.

THE MERCIES OF GOD

The mercies of God
Are the theme of my song;
Like beneficent rivers
Life's pathways among,
They flow full of blessing
Through valley and plain,
As free as the sunshine,
As rich as the rain.

The mercies of God
Are as sure as the light;
They wait for our waking,
They guard us at night,
They fail us not ever,
But as day follows day
They come from our Father
To prosper our way.

Oh, mercies most wonderful!
Who can declare
God's tender compassion
And infinite care;
His love forgets nothing;
He, Shepherd and Friend,
Is our joy through life's living,
Our rest at its end.

Oh, corn that is golden,
Oh, forests of green,
Oh, seas of blue beauty
With white waves between,
You tell of His mercies,
But I shall proclaim
Through ages eternal
How great is His name.

MARIANNE FARNINGHAM.

Editorials.

The English question in the American Lutheran Church has always been, or should always have been, one of vital interest. The older bodies have already solved it for themselves, at least in a way, while the younger ones are seriously at work upon it now. The Augustana Synod, a Swedish body, finds itself forced to deal with it, and is discussing the matter pro and con in its official organ, the Augustana Journal. The Swedish pastors find that they must do work in the English language; that if they refuse, or procrastinate, English pastors will come in among their members, and gain them for English congregations. Now both the Swedish Augustana Synod and the English Synod of the Northwest and the Chicago Synod are members of the General Council. And yet Augustana prefers to provide for its own children.

The question looms up particularly large, however, in our German mother synod. The Missouri Synod is the largest Lutheran body in the country. It is now fifty-eight years old, and still

to a very great extent, German. But times are changing, and we are convinced that the welfare of this Synod in the future will depend, to no small extent, upon the manner in which it deals with the English question. We need not anticipate in the matter, because the Missouri Synod, at this writing assembled at Detroit, has the question slated for a thorough discussion. We do wish and pray, however, that it may be divinely guided to act prudently and wisely in this all-important matter.

But there is also our own body, the English Missouri Synod. Mainly through it the English work of the Missouri Synod has been done during the past eighteen years. The manner in which our German mother synod decides the question for herself, may induce us, in our meeting at St. Louis next month, to take certain steps about which nothing more can or need be said at present. Every lover of our English Lutheran Zion will await the outcome with eagerness. But be that what it may, let us keep the one thought uppermost, namely that we want the pure preaching of God's Word in the language of our children. If we are thoroughly agreed on this, then the methods to be employed for reaching our object should not give us too great concern.

What an array of visions an approaching convention of Synod presents to the average pastor, as he prepares for the event. Visions of possibilities and probabilities in indoctrination and legislation crowding hard upon other visions of problems and stern solutions come and go as the days pass by making way for the trip and the meeting.

There is the vision of an impending doctrinal discussion. Perhaps the subject is a so-called "live" one and arouses interest on this account. Perhaps the subject is one of those that betrays no edges or roughness on which a debate or a question might be hung and we wonder about the "why" and the "wherefore" of its selection. And then there is the essayist loaded, surrounded or backed up by a line of old fighters who are ready always to make a few remarks to inject interest, personal or

general, into the discussion. What will they do this time? So the visions are conjured up, come and go. Visions of flashes of wisdom or wit, of eloquence or repartee, of mighty volcanoes in eruption overthrowing and burying whatever comes in their way, or of rockets bursting beautifully in high altitudes but leaving no mark on earth but their points of rising and of falling. Visions, enchanting visions! We wouldn't change them for the realities, though we need also these, for future visions of enchantment.

*

Then there are the visions of legislation, special and ordinary. Visions of the brother that rises to the zenith of his rhetorical efforts by a piping: "I move, Mr. Chairman, that we adjourn"; of the brother that spreads geniality and good will over all by a motion that Saturday afternoon be devoted to sight seeing and other "restful recreation" such as will offer fit relaxation for the "impending Sunday exercises"; of the brother that is in favor of day and night sessions in view of the great money value of time, the great amount of business on hand, and a telegram just received calling him home to marry a "young couple" of some forty or fifty winters each, which event, of course, cannot be postponed, especially since it could not be anticipated. What an amusing medley of visions! But, what were all this without the vision of the committee of anxious countenance and determined mien that has just passed through another imaginary Scylla and Charybdis of financial disaster and now offers its begrimed but "only" panacea, to wit: "cutting down expenses?" And last, but let no man dare to call it least, there is the vision enrapturing, sempiternal: "Mr. Chairman, — — — Mr. Chairman: In view of what has been said, I move that we discontinue — — —," alas, what were all Synodical sessions without it?

*

But before all these, both as to time and importance, come the visions of that shiny coat, the shabby pantaloons, and the doubtful hat. And then the railroad ticket. Too insignificant to

mention, you say? They ought to be. But, are they? Those tempted to the affirmative of this question are herewith referred to Synod's Milage Committee for treatment: the Committee is looking for them, we believe. And the suit and the hat? Ah, black coffee has its limits and sometimes the pastor is absolutely forced to new "measures" and things, about the body as well as in the body. What visions!

*

Yes, what an array of visions for the pastor in view of an approaching convention of Synod! Perhaps, many of the readers generally can join in one or the other of them. We hope you can. For though some one or other of them may also remind of a scar or a sorrow, yet even these serve their purpose in the panorama of a well-spent life; some of them you may be proud of.

*

Together with the visions such as each may cherish or select "The Witness" wishes all whose business or pleasure shall lead them to St. Louis to Synod a cheerful and beneficial experience. May the Lord of the vineyard prosper His cause among us in every way; also, in happy Christian good-fellowship.

*

A writer in the "Contemporary Review," London, claims that the failure of motherhood among American heiresses who have married titled Englishmen is most marked. The influence of such alliances with American brides he, in consequence, declares to be feminine, frivolous, and fleeting.

In evidence of his claims, the writer says:

"Since 1840 thirty (British) peers or eldest sons of peers have married in the United States. Of these, thirteen have no children at all, five have no sons, and five have only one son. The total number of peers' children with American mothers is thirty-nine, of whom eighteen are sons."

In the lower ranks of aristocracy, according to the writer, of forty-four wives of Englishmen with a courtesy title or baronetcy, seventeen, or nearly half, have no children, and eight have only one child. He proceeds:

"It therefore comes to this, that since 1840 the number of titled Americans, exclusive of knights' wives, has risen to seventy-four, of whom thirty are childless, and eight have only one child."

The writer's figures are summarized thus:

AMERICANS OF TITLE.

| | Their Children. |
|------------------------------|-----------------|
| 30 peeresses | 39 |
| 22 wives of baronets | 42 |
| 22 with courtesy title | 26 |

From the foregoing the conclusion of the writer saying:

"In face of these figures, the contention that by means of American brides fresh vigor may be imported into British aristocracy is simply ridiculous," is very pertinent.

*

The London "Truth" says:

"The cost of living in the United States has so much increased of late years that it has been decided at the foreign office to raise the salary of the ambassador at Washington by £800 a year, while an additional £200 is to be granted to the counselor or first secretary, of the embassy."

So then the fact is admitted in England. May the long-suffering pastor then hope on as he hops on with a one-legged salary. The truth is being spread all over the world. His congregation may yet be convinced as well as convicted. H.

"Call upon me in the day of trouble" God commanded us. But alas! how slow we often are to go to Him in our troubles. As one has truthfully said:

"How often do we look upon God as our last and feeblest resource! We go to Him because we have nowhere else to go. And then we learn that the storms of life have driven us, not upon the rocks, but into the desired haven; that we have been compelled, as to the last remaining, so to the best, the only, the central help, the cause of all the helps to which we had turned aside as nearer and better."

That we might learn to go to Him first! For He is both ready and able to help us in all our troubles.

*

In this our day, where there is so much complaint about "ministerial unrest" and about the hankering of congregations for frequent change of pastors, a word of encouragement in the opposite direction is certainly in place. The following from the "Presbyterian" is to the point:

"The newest pastor may draw the fullest houses, but the staying pastor does the most permanent good. He touches more deeply the conscience and the heart—comes into more direct personal contact with his hearers. His sermons may be less talked about, but they are more influential. He may not be regarded as the latest sensation, but he is the freshest quickener of spiritual life. He who knows his people best and enters most into sympathy with them, who enjoys their continued respect and affection and who has been tested thoroughly by them, is the one who is the most effective dispenser of truth to them and for them. If he does not attract outsiders so much, he strengthens the things that remain and

builds up along lines which mean the most for the Church and for the community."

*

It is becoming more and more evident, as the days go by, how thoroughly the higher financial circles in our country are permeated by corruption and dishonesty. As the latest instance illustrative of this fact note the shameful scandal in connection with the great Equitable Life Assurance Company of New York.—What are the lessons that Christians ought to learn from occurrences like this? First and foremost this, that we must walk very circumspectly, especially if we are engaged in "business," lest we also be drawn into this whirlpool of corruption, lest our conscience, too, become seared and callous. For many of the so-called business "tricks," and methods though they are generally practiced and approved, are of such a character that they cannot pass muster before God's tribunal and, therefore, cannot be approved by a Christian conscience. In the second place these happenings must also incite us to testify against this corruption, whenever opportunity offers. Being "the salt of the earth" we must endeavor to counteract every form of corruption, and though we are unable to stay it, we must nevertheless perform the office that God has assigned us and the performance of which is one purpose for which He leaves us in the world. L.

In this baccalaureate address this year to Vassar students President James M. Taylor spoke of the popularity of literature which militates against the marriage law, upholds divorce, and even favors too free a notion of morals, as one of the dangers of the age. Another subject on which he expressed himself vigorously was the action of Congress in voting money for sectarian schools among the Indians. He declared that the State must not be allowed to recognize any Church as such.

The Vassar graduates were advised by Dr. Taylor to set themselves strongly against union of any kind between Church and State. At the same time he maintained that education without a spiritual side and fixed moral leanings is a failure, and absence of religious teaching in the public schools a danger.

The auditors must have been somewhat surprised at the subject-matter of this commencement address, but no one will deny that the questions touched on are matters of prime importance. The popular literature of the day is unchaste to a degree and subversive of that institution on which the State depends—the family. And it is not the ignorant masses who are responsible for this literature; while they may read it

eagerly enough when it is placed within their grasp and reach, they are not the people from whose brain springs this miasma of infection. Men and women who have enjoyed the advantages of an "education" and who are thus raised above their fellows in powers and responsibilities, are the authors of the literature that reeks in filth thinly disguised with the elusive aroma of art. No wonder that Doctor Taylor finds it necessary to reiterate the old truth that "education without a spiritual side and fixed moral leanings is a failure." Certainly, the extreme to which many enthusiasts would go in the effort to join secular and religious training must be warned against and avoided. There should be no union of any kind between Church and State. We need, as an absolute necessity, "education with a spiritual side," but the State is in no sense of the word qualified to give such training. Let the State safeguard itself by legislating against immorality; let it protect the home and the Church in the spiritual education of the people—then it has done all that can be demanded of it and all that is really conducive to its welfare.

★

President Woodrow Wilson, of Princeton, said to his graduates:

"The modern struggle for wealth is more like a consuming fever than a right function of health. There is in many of our material achievements a touch of frenzy and distemper. Our energy is stimulated to the pitch of intoxication, lacks poise, overleaps the bounds alike of prudence and of pleasure, and hurries us panting to the beds of exhaustion and sickness, where the physician's task is to get the heat and turmoil out of our blood.

"Educated men, whether their education be of the school or of affairs, are in a very real sense trustees of the moral assets of the world. Their doctrine of life holds at its heart the world's weal or ruin. That is the reason why I said that when you spread your chart of life before you and plan your journey it is not the direction you take that is of first and most vital consequence, but the object with which you trade at this port or that. The most trivial occupation may be dignified by the spirit in which it is undertaken and the manner in which it is pursued.

"You may count success to be of this kind or of that, but one thing I can predict with the utmost confidence—you will not find happiness without health, and health lies in the constant rectification of the spirit, its love of the truth, its instinctive sincerity, its action without fear and without corruption of motive, its self-sufficing energy and independence. Let this be the clue to the labyrinth of life—not to search for yourself, but for a way of service which will make you greater than yourself."

The speaker did not make a poor diagnosis of the disease of the body politic. "Frenzied finance" is not merely the phantom of a disordered brain; it is a thing far too real and that, too, not only in the sense in which it is now being exploited in the magazines, but also in the sense in which President Wilson speaks of it—the frenzy of a consuming fever that is burning out the energies and disordering the healthy functions of the body politic. But we fear that the remedies which Doctor Wilson proposes are, by far, too impotent to counteract the disease. Here, too, it is not the masses, but those who are lifted out of and above the masses by education who are in the forefront of the selfish and consuming struggle for wealth. What we need is education with a "spiritual side and fixed moral leanings." R.

Contributions.

FOLLOW JESUS IN SOCIETY

I.

At the outset of His public life Jesus accepted an invitation to a wedding at Cana of Galilee and took His disciples with Him and turned water into wine for the cheer of the guests. John 2: 1-11. At the end of His earthly life His friends at Bethany made Jesus a supper: Martha served, Lazarus was among those that sat at the table with Him, Mary anointed His feet with the very costly pound of ointment of spikenard and wiped His feet with her hair. John 12:1-9.

When Jesus came to Jericho He invited Himself to the house of Zaccheus, the rich chief of the publicans, and when the people saw it, they all murmured, saying, That He was gone to be guest with a man that is a sinner. Luke 19:1-10.

Levi, the publican, made Jesus a great feast in his own house: and there was a great company of publicans and others that sat down with them. But their scribes and Pharisees murmured against His disciples, saying, Why do ye eat and drink with publicans and sinners? Luke 5:29-32; Matth. 9:9; Mark 2:15.

While Jesus associated with "publicans and sinners," with the people of the lowest social standing, He also associated with the people of the highest social standing, with the elite of the Jewish nation. Luke mentions at least three instances in which Christ dined with the lawyers and Pharisees. Luke 7:36-50; 11:37-54; 14:1-24.

There was a marked contrast between John and Jesus. John's disciples fasted, Jesus' disciples feasted. John lived out in the wilderness, clothed with camels' hair and eating locusts and wild honey: he "came neither eating nor drinking, and they

say, He hath a devil." Jesus moved among men, "came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

Why did Jesus go into society? At Cana He turned the water into wine "and manifested forth His glory; and His disciples believed on Him." John 1:11. At Bethany Jesus defended Mary for giving costly gifts to the Lord against the carping hypocritical critic Judas. John 12:1-11. At Jericho Jesus dined with Zaccheus in order to bring "salvation to this house." Luke 19:9. At Levi's house Jesus sat down to "a great feast" and ate with "a great company of publicans and of others" in order to "call sinners to repentance." Luke 5:29-32.

Jesus ate with Simon, "one of the Pharisees," in order to say "Thy sins are forgiven" to a woman that was a repentant "sinner," and to give a frank rebuke to Simon for omitting the common courtesies of hospitality, showing that the woman "sinner" was really better than the "respectable" Pharisee. Luke 7:36-50. Jesus dined with "a certain Pharisee" in order to teach that ethics are above aesthetics, that morality is above social conventions, that genuine honesty is better than mere outward formality and thus to give a stinging rebuke to the hollow pretense of the "upper class." Luke 7:37-54.

Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day and taught them it was right to heal on the Sabbath, that a man was worth more than an ox or an ass; He taught them true humility and rebuked them for their intense social ambitions and bitter rivalries; He taught them that true hospitality was not to feast the rich, but to feed the poor; He taught them that each and every excuse for not being a Christian is a vain excuse and will not be accepted by God, and that God will prefer those whom we proudly despise, and reject those that refuse His invitation; He taught them that a man must put Jesus above father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, or he cannot be a disciple of Jesus. And whosoever doth not bear his cross, and come after Him, cannot he His disciple. Whosoever he be that forsaketh not all that he hath, he cannot be the disciple of Jesus. Luke 14.

So why did Jesus go into society? Jesus went to preach the Law to the self-righteous Pharisees, freely and frankly and fearlessly, no matter how great, rich, powerful and numerous they might be; He went to preach the Gospel to the repentant publicans and sinners, lovingly and comfortingly, no matter how low and degraded and despised they might be. He did not go to strike His colors, but to show His

colors. He did not go to patronize the poor nor to be patronized by the rich. He did not go because He enjoyed the admiration of the poor nor the society of the rich.

Jesus clearly saw the dangers among the publicans and the temptations among the Pharisees, but He overcame them and everywhere He bore Himself with dignity, ever mindful of His calling as the Savior, ever attending to His duties as the Savior. He did not descend to the level of the people, He tried to lift the people up to His level.

Table-talk! Here is table-talk indeed. One of the most wonderful books in the world is the remarkable volume of Luther's Table-talk, and the Table-talk of Coleridge and the Autocrat at the Breakfast-table of Oliver Wendell Holmes are insipid alongside of Luther's rich, strong wine. But what is even Luther's compared with the wonderful words of the Master uttered over table to His fellow-guests and other hearers! It is only when we compare and contrast the words of Jesus with the words of even the greatest of the world's great men that we begin dimly to see the Alpine height in which the Son of man towers over the sons of men.

What do we find at ever so many parties, and dinners, and banquets? Small talk, dreary common-places, silly gossip, a school for scandal, wicked witticisms, sneering and scoffing, sensual songs and obscene stories.

Have you the will to go into society as Christ did? Have you the strength to carry out your will? Then go, by all means go into society. If you have any doubts as to your intentions, if you have any misgivings as to your ability, shun society. In society you find the lust of the eyes, the lust of the flesh, and the pride of life, and these are not of the Father. If you cannot sail this treacherous sea, stay at home, in the port of safety.

II.

While on the one hand Jesus was a frequent guest at the feasts of His friends and of the publicans and of the Pharisees, He on the other hand was also the host at the entertainment He prepared for others. He ate with His hosts, and while He ate, He taught that eating was not the main thing in life, that the kingdom of God was of the first importance. While Jesus preached the kingdom of God as of the first importance, He did not neglect the feeding of the body, as if the body were of no worth and to be despised and neglected. After He had preached, the people were hungry, and Jesus took pity on them and fed them—five thousand of them, and another time four thousand, not counting the women and children. Jesus had no house of His own where He could entertain His few chosen friends,

let alone this great multitude of hearers, and so He dined them in the open. The earth was the table, and the green grass was the cloth spread over it. Jesus Himself was the Host and said grace, and the disciples were the waiters. Christ did not give an elaborate banquet, the table did not groan under the load of delicacies; He gave them barley loaves, the poor man's bread, and dried fish, the poor man's meat. And yet it was a dainty morsel, and the healthy appetite and the good digestion insured good health. After all, the very best thing was not lacking: love, good-will, good-cheer gave it the exquisite flavor to make it an enjoyable feast.

It was not a grand and stately fashionable function to make a vulgar display of the enormous wealth of the host and to feast a few rich rivals, but it was a plain practical affair to feed the many poor who had become hungry in waiting on the Gospel.

Follow Jesus in society. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

When a certain Lutheran couple celebrated their silver wedding, they asked the invited guests not to bring silver presents but silver dollars to form a fund for Lutheran publications.

At their wedding a rich young couple did not give an elaborate banquet to their rich friends, but instead they sent strawberries and cream to the inmates of the hospitals of the city.

It is a good old custom among us that when we enjoy ourselves at a wedding or similar festive occasions we take up a collection for the orphans or for needy students preparing for the holy ministry. These are some ways of following Jesus in society.

WILLIAM DALLMANN.

* * *

THE MASONS A RELIGIOUS ORGANIZATION

The main objection we have to the masonic and kindred orders is the fact that they are really secret churches. This fact has sometimes been denied by members or advocates of these orders. We append a clipping from a recent issue of the "Kansas City Journal," which shows that the Masonic lodge, through its legal counsel, claims substantial identity with a religious denomination as to the pronounced character of its tenets or doctrines:

"NEW YORK, June 2.—Masons throughout the state were greatly in-

terested yesterday in learning that the court of appeals had finally decided against Robert Kopp in his suit against George W. White, as grand treasurer of the grand lodge of the state, for reinstatement in the order.

Mr. Kopp's case has been in litigation for several years, and the court has ruled against him at each step that he has taken. His troubles began in December, 1897, when he was elected Master of the Lodge of Strict Observance, No 94, A. F. and A. M., and began an investigation of alleged financial irregularity. A charge of arbitrary conduct was preferred against him.

In the course of correspondence that followed, Mr. Kopp, in 1899, wrote to W. A. Sutherland, then grand master of the state, a letter deemed very insulting, in which he spoke of persecution and star chamber proceedings and said he would not stand idly by while a grand master used in his case in the fraternity the same political methods that he was using on the outside. For this letter, he was expelled from the order, and he has been fighting ever since to enforce what he believed to be his legal rights.

In his brief to the court of appeals Elbert Crandall, counsel for the grand lodge, said:

"The right to membership in the Masonic fraternity is very much like the right to membership in a church. Each requires a candidate for admission to subscribe to certain articles of religious belief as an essential prerequisite to membership. Each requires a member to conduct himself thereafter in accordance with certain religious principles. Each requires its members to adhere to certain doctrines of belief and action. The precepts contained in 'The Landmarks and the Charges of a Free Mason' formulate a creed so thoroughly religious in character that it may well be compared with the formally expressed doctrine of many a denominational church.

"That the right of membership therein is not a right of which a civil court will take cognizance has been frequently adjudicated. The civil courts cannot decide who ought to be members of the church, nor whether the excommunicated have been justly or unjustly, regularly or irregularly, cut off from the body of the church."

Mr. Kopp said yesterday he was satisfied with the result, and he believes that the judicial declaration makes the Masonic fraternity a religious organization, as none of those in authority have protested against the designation of the lawyers"—

The Lutheran Church believes in Christ and trusts in Him only for salvation; the masonic church denies Christ and trusts in man only for sal-

vation. Could a Lutheran consistently belong to the one without denying and rejecting the other? "Whosoever is not with me, is against me," Christ says. A. W. MEYER.

Church News and Comment.

AT HOME

We have to chronicle, in this issue, the death of Pastor C. H. F. Frincke, for many years the pastor of Martini, Baltimore. He was born in 1824, in Brunswick, Germany, and came to Ft. Wayne in 1842. Through the influence of the sainted Pastor Wyneken, he studied theology under Dr. W. Sihler. In 1847 he was ordained, being present at the formation of the Missouri Synod. For a few months he labored as missionary in Wisconsin and Illinois, then as pastor of two congregations in Indiana for twenty-one years. Finally, in 1868, he was called to Martini Church, Baltimore, where he spent the rest of his active life, resigning in 1900. Four sons and four daughters survive him.

He died June 5th, and was buried three days later. The service at the home was conducted by Pastor D. H. Steffens, Pastor T. Stiemke delivered a short address. At the service in church, Praeses Walker, of York, Pa., preached the funeral sermon. At the grave Pastor Steffens again officiated. Pastor Frincke was the last of those who were present at the organization of the Missouri Synod at Chicago in 1847. W.

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Conover, N. C.—The closing exercises of Concordia College were held June 13 and 14. On Tuesday evening the students gave a musical and humorous entertainment before a large assembly. On Wednesday morning the Rev. William Dallmann, delivered an instructive lecture on Wyclif, the "Morning Star of the Reformation." This was out of line with the ordinary commencement orations or literary addresses, but it was on that account none the less edifying. The reports for the year's work were distributed to the students and the announcement made that the degree of Master of Literature was conferred on the Rev. J. R. Braeuer, of Jersey City. Pastor Braeuer had submitted documents showing the successful completion of work done in New York University, together with a disquisition evidencing original research. Thus closed a year that has been a prosperous one for our college. Catalogues will be ready for distribution at the convention of Synod, where, we hope, pastors and delegates will get a supply for use in all our congregations. R.

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Conover, N. C.—The Board of Trustees of Concordia College held its annual meeting in the library of the college on Tuesday and Wednesday, June 13-14. In addition to the local members of the board and the faculty there were present the Rev. Wm. Dallmann and Mr. Wm. Kemmler. Mr. Kemmler was chosen chairman of the board, Pastor Long, vice-chairman; J. F. Hunsucker, treasurer and the undersigned secretary. The board met three times, twice on Tuesday and once on Wednesday, in which meetings the various matters concerning the college were discussed. The board heard with pleasure of the donation of two pianos for the college, one from Mr. Stang the other through Mr. Martensen from Mr. H. E. Taylor, of New York. It was reported to the board that since its last meeting \$325.00 had been paid on president's house, the debt on the house thus being reduced to \$675.00. The Local Board consisting of the undersigned, J. A. Yount and J. F. Hunsucker, was instructed to make efforts to raise the remainder. Some repairs on the college building were decided upon. The entrance to the building, as well as the stairs, and the platform in the chapel are to be changed. In order to bring more light into the upper hall a sky light will be placed into the ceiling admitting light through the tower. There has always been a great need for this change,

which is made possible now by the fact that \$85.00 have been given for this purpose by kind friends, and \$50.00 have been willed to the college by Mrs. Caroline Wike, of Newton, N. C. The entire time of the last session was used to draw up the report of the Board, which will be submitted to Synod at its next convention.

PAUL BISCHOFF,
Secretary.

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Conover, N. C.—On Friday, June 16, the parochial school of Concordia congregation closed after a ten months' term of school. The attendance on the part of the children was very good, the average daily attendance for the entire ten months was 46. The largest number present on a single day was 63. Much good has already been accomplished by the school and it is hoped that more still will be done in the future. Owing to the large attendance the congregation will probably consider the employing of an assistant teacher for the next school term. P. B.

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Lancaster, Pa.—On June 4th. Sunday-school of the Mt. Calvary Ev. Luth. Church celebrated its first anniversary with a special children's service. Begun a year ago, with an attendance of about 38 scholars, it has grown until the average for the last two months was 58, while the attendance has already been as high as 69. During the past year the Sunday School has contributed over \$200 towards carrying on the work here in Lancaster and that without begging and coaxing, for the whole amount was raised entirely by free-will offerings.

At the celebration on Sunday evening the present chapel was taxed to the utmost to accommodate all present. Of course church is not so crowded at every service—would that it were!—but nevertheless it showed which way the current was flowing. The congregation therefore determined to buy a larger piece of ground to provide for a new church building, which, we trust, will soon be a necessity. This new lot is much more favorably situated than our present location. Instead of being on the extreme border, it is in the center of a growing section of the city. Fortunately the Mission Board was able to grant us a substantial loan from the Church Extension Fund, and with an unexpected loan from another quarter we were able to raise the remainder by giving a first mortgage on the property. Our only asset is a trust that the Lord will not let His work go under; beside that the only thing Mt. Calvary possesses is a comparatively large debt and its present chapel. But our little congregation has learned in the past that when she really needed anything she got it, so she now looks cheerfully into the future with the prayer, "Lord establish Thou the work of our hands upon us; yea, the work our hands establish Thou it." M.

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A statue of the late Rev. Prof. C. F. Walther, D. D., is to be placed in front of Concordia College, St. Louis, Mo., as a companion statue to that of Luther, which was previously placed there. Back of this movement is the "Luther and Walther Memorial Association." It is now asking for funds for this purpose.

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The Board of Church Extension of the General Synod, through its general secretary, the Rev. H. H. Weber, D. D., announces the reception of a number of special gifts and loan funds. The new loan funds announced are:

"1. The Cambria loan fund of \$5,000, established by a prominent Lutheran and citizen within the bounds of the Allegheny Synod. This sum is nearly all in hand.

"2. The New York loan fund of \$5,000, contributed solely by New York City Lutherans.

"3. The Iowa loan fund of \$5,000, established by the young men's and young ladies' Bible class of St. John's Lutheran Church, Des Moines, Iowa, the Rev. John A. Wirt, D. D., pastor, and increased by the gifts of Iowa Lutherans. This fund has only been

begun on and it will take some time until completed.

"4. A gift of \$500 as a special "church building fund," established by a noble daughter in honor of her departed mother and named in her memory. This lady does not wish her name to be known, but she lives within the bounds of the Susquehanna Synod.

"5. A special loan fund by a friend in the state of Illinois. Name of giver to be kept secret. Whole fund eventually to be \$5,000.

"6. A bequest from the territory of the Pittsburg Synod, which amounts to \$2,000 in cash, and which will be increased when the estate is settled, as the Board of Church Extension is one of the residuary legatees."

These funds are to be merged in a consolidated fund, to be called "The United Loan Funds," and to be loaned on first mortgages on Lutheran Church properties. H.

✱ ✱ ✱

"The big four states of the Northwest" is what the Rev. J. D. Haupt calls the four states whose territory is covered by the Lutheran General Council's Synod of the Northwest—Wisconsin, Minnesota, and the two Dakotas. Fifteen years ago, or the year before the Synod was formed, there were in this territory 941 Lutheran pastors, serving 2,765 congregations; now there are 1,816 pastors and about 5,716 congregations, or not quite double the number of pastors and more than double the number of congregations. Nine English-speaking pastors and about 500 communicants of 1894 have increased to 25 pastors, 18 of whom are in the Synod of the Northwest, with 30 congregations and about 4,000 communicant members. The Lutherans have in these states six theological seminaries, with 23 professors and 254 students, and 15 colleges, with 139 professors and 2,640 students, or more than one-fourth (Minnesota alone has just one-fifth of them) of all the Lutheran colleges in the United States, and nearly one-fourth of all the students. Many of these colleges are coeducational institutions, most of them have English courses, but none of them are purely English as yet. Seven of them are Norwegian, 5 German, 2 Swedish, and 1 Finnish. In the distribution of ordained pastors and professors the Norwegians are ahead in every place except Wisconsin, where the Germans are in the lead; Minnesota is the stronghold of the Swedish Lutherans, while there are but few in Wisconsin and the Dakotas; and the Danes have their largest numbers in Wisconsin, the Finns and Icelanders in Minnesota, and the English in Minnesota, with Wisconsin not far behind. The lesson Mr. Haupt draws from his exhibit is that these foreign Lutherans are becoming Anglicized and more inclined to seek English-speaking churches and schools; and that if the Church wishes to hold them it must adapt itself to this Anglicizing tendency.—Christian Advocate.

✱ ✱ ✱

"The Rev. H. S. Lawrence, pastor of the Fifth Church, Springfield, O., preached the sermon to the Knights Templars of that city at their Ascension day services which were held in the Fifth Church."

This is from the "Lutheran World," and the pastor and church mentioned both belong to the General Synod. We chronicle this as illustrating that synod's practice with reference to lodges. L.

✱ ✱ ✱

Bishop Burgess of the Protestant Episcopal Diocese, of Long Island, in his annual convention address dealt faithfully with the short-comings of the rich of his flock who are using Sunday as a holiday rather than as a holy day. Yachting, golfing, racing and even gambling—he said—were being indulged in by many of those nominally identified with the Church; and whether they are or not, he contended that such examples by the rich and well-to-do could not but have a pernicious influence on society in general. Bishop Lines of the Diocese of Newark urged more enthusiastic participation of the people in their part of public worship. He intimated that interest in the liturgy was wanting, and that congregations were becoming

bodies of hearers only and not worshipers, which is interesting if true.—Congregationalist.

* * *

Since the Rev. Dr. Barnes, at the recent national meeting of the Baptist Association at St. Louis, broke loose in the advocacy of "infant consecration" our Baptist friends have been having trouble. One pastor says that it has been his custom for several years, when the parents consented, to hold "a Sunday afternoon service with the family and a few friends," and he thinks that it has been a source of blessing. This leads our able exchange, the Journal and Messenger, to reflect: "Perhaps he is correct; but he treads on dangerous ground. It is shaky all around there, and it is not far from the watering. It is an admission that Baptists lack something which pedobaptists have, and which justifies their practice." Exactly! They are feeling after what Baptists "lack and something which pedobaptists have."—Lutheran World.

* * *

Pope Pius X issued a document by which he makes his spiritual subjects believe that only frivolous, giddy and foolish persons leave Rome for the Evangelical Church. Pius X is called a sensible and moderate man, but in his poor estimation of the Evangelical Church he betrays his ignorance of Church history; he fails to understand the character of the doctrine and life of our Church; he condemns it and is done with it.—Lutheran.

* * *

Illinois has become alarmed over the fact that last year its courts outside of the city of Chicago had to deal with 6,000 divorce cases, 2,200 of which were granted. In an effort to stay this monstrous evil, the State Legislature has enacted a new law prohibiting any divorced person from marrying within one year, and where infidelity is involved, the guilty party may not marry for two years. Violation of the law is punished by a term of service in the penitentiary and the annulment of the marriage. The State is well within its province in enacting such laws. R.

* * *

A correspondent of the Ram's Horn has been taking note of the kind of literature railroad train booksellers find it most profitable to offer passengers, with results that "informed, surprised, and delighted" him. The train was an express from the South, and a circular left in his lap by the book agent was the source of information. "Forty books were listed, of which 17 were distinctly religious. Among the latter were 4 books by Moody, 4 by T. De Witt Talmage, others by Beecher, Spurgeon, Guthrie, McNeill and Parker. Besides these there were books of poetry and stories for the young, and biographies of great men like Lincoln and Edison, besides books of travel and adventure and some of the best new fiction. There were only three in the whole list that might more properly adorn the wastebasket. These were by R. G. Ingersoll. "Two of these, indeed, are harmless. They are his great speeches.—Ex.

ABROAD

According to the "British Weekly" the Wesleyan Methodist Church reports the largest increase in her membership for more than twenty years. It states:

"There is a growth of 10,705 full members, 11,874 on trial and 4,376 junior members. There are now meeting in society classes, including those on trial and the juniors, 630,525 members. The progress, which shows that there are nearly 27,000 more in the Church than a year ago, is largely due to the revival in Wales." H.

* * *

CREED REVISION IN THE ANGLICAN CHURCH.

A year ago the casting vote of the Archbishop of Canterbury secured the appointment of a committee to report upon the proposed revision of the Athanasian Creed. Their report at the recent meeting of the Canterbury Convocation affirms that the minatory clauses of the Creed "convey a

more unqualified statement than Scripture warrants, and one which is not consonant with the language of the greatest teachers of the Church." This was adopted, but a proposal to give effect to it by omitting from the Creed, when publicly recited, those portions which form no part of the confession of faith was rejected. To correct the inconsistency thus resulting Bishop Gore moved a resolution to the effect that it is desirable that bishops be authorized to dispense from reciting the Creed such clergymen as for sufficient reason desire it. This was carried after long debate, but the desirable authority has yet to be conferred. The discussion closed with a decision to defer final judgment till after the Lambeth Conference in 1908, in order to obtain the general opinion of the pan-Anglican communion.—Outlook.

* * *

Since the sensational decision of the House of Lords which allotted to a small body of ministers and laymen known as the "Wee" Free Church the properties and funds held by the powerful United Free Church of Scotland, the situation has developed into what one of the English weeklies describes as "an open and frightful scandal." It will be remembered that while the decision of the House of Lords was recognized as final in establishing, on the purely technical side, the claim of the "Wee Frees" (or legal Free Church, as it is now designated) to the properties in question, there remained factors in the case so complicating as to necessitate the appointment of a royal commission. This commission, which consisted of the Earl of Elgin, Lord Kinnear and Sir Ralph Anstruther, has recently published its report.

The commission finds "that this is a case which fully justifies, indeed necessitates, the interference of Parliament," and "that the Free Church are unable adequately to execute the trusts of all the endowments which they claim to hold under the judgment in their favor." It regrets, however, "that during the stage of the controversy between the separation in 1900 and the legal determination of the proprietary rights in 1904, the minority did not receive more consideration at the hands of the majority." On the other hand, it finds that the Free Church, since the decision, has been unreasonably aggressive, and has refused to recognize its obvious inability to administer the large funds which have fallen into its hands. "Never," say the commissioners, "was the letter of the bond interpreted more rigidly than by the minority."

Their suggestion is, in brief, that Parliament appoint another "fully endowed commission," and that "all funds and property, held by the Free Church when the union with the United Presbyterian Church took place in October, 1900, shall be vested in this commission, and administered by it so as to give effect to the purposes for which the funds were raised, and the various trusts were constituted." It is further suggested that, the legal Free Church being unable adequately to administer the trusts, "the commission should have power, whenever this inability is proved, to transfer the funds and property;" and that "the United Free Church, by virtue of its institutions and traditions, its material and moral resources, and its organization as a National Presbyterian Church, is entitled to be preferred, on the ground that it can adequately perform the trust purposes," and that no such transfer shall take place "except upon equitable conditions," and not "until liberal provision has been made for the equipment of the legal Free Church."—Literary Digest.

* * *

Dr. Sauerwein, a wonderful linguistic genius, recently died at Christiania, Norway. He was a German by birth. It is stated that he could speak forty languages and dialects. But what interests us here, is this that he employed his talent in the service of the Master. He was for a number of years in the employ of the British Bible Society, traveling in distant countries, translating the Bible into various languages and assisting others in making translations, and by his indefatigable zeal he opened many regions to the Gospel that otherwise might still be closed to it. L.

Hearth and Home.

THE THUNDERING LEGION

"Don't you know me, father? It is Adrian."

A boy bent over the prostrate form of a Roman soldier with an agonizing appeal in his face and voice, but the wounded man gave him no glance of recognition, and from the parched lips came only the incessant moaning for "Water, water."

Overhead, the sun beat down pitilessly; beneath their feet was only burning sand. Truly the heavens above them were brass, and the earth, iron. Behind them, rose a barren, inaccessible mountain, and in front and on both sides spread the barbarian army. As the sands of the desert for multitude, they waited, like beasts of prey, to spring on the Roman legions and destroy them when they should be made only a little weaker by this horrible, burning thirst.

The Roman sentinels still paced up and down, faithful to duty to the last; but half the army lay, like Adrian's father, perishing of wounds and thirst. The boy sprang up with a groan.

"I must get some water," he cried, "or my father will die." Snatching up his gourd, he ran, with cheeks aflame, to Gaius, his father's friend. "Gaius," he cried, "is there no place—no place where drink can be found?"

The stern old Roman shook his head in silence.

"I will crawl through the lines. I will creep through the barbarian camp," cried the boy, passionately, but Gaius shook his head slowly again.

"Aristarchus tried that, and Julius, and a hundred others," he said, after a pause. "They never came back."

"Must we die here like dogs?" cried the boy.

"We must die like brave men," answered the Roman.

"But I cannot let my father die," said the boy. "He was wounded saving the life of the Emperor. I will go to the Emperor. He must surely have water."

The soldier shook his head again, but the boy turned about, determined to make his way to Marcus Aurelius. Was he not called the good Emperor? Surely he would help him.

As he passed a great rock he heard a faint neigh and turned aside. There, on the ground, lay black Auster, his father's horse, his playmate from babyhood. Auster lifted his head as Adrian came near, then dropped it on the ground again, his tongue lolling out.

"Poor old fellow," said Adrian, as he patted the outstretched head. "Alas! I have nothing to give you, not one single drop"—and then at the thought of his father he leaped up and hastened on his way. It was easy to find the gorgeous imperial tent, but how sad

looked the splendor with the glorious eagle banner drooping in the stifling air. The boy's heart sank even while he approached.

The guards tried to drive him away, but Adrian, half-crazed at the thought of his father, resisted. In the midst of the tumult, the Emperor, Marcus Aurelius, came to the door of the tent. Adrian had seen him often, but never so haggard and worn. He wrenched himself away from the guards and threw himself at the Emperor's feet.

"Great Marcus Aurelius," he cried, "give me one cup of water, for my father who is dying."

The Emperor looked down at the boy with eyes that were kind, but very sad. "My boy," he said, gently, "you ask what even the Emperor of Rome cannot do. This morning I sent out to the soldiers the last of the water and all the wine in store. Yet stay one moment, Diomedes," and he turned to the freedman behind him, "is there not in our stores yet one small bottle of wine?"

"But," protested the freedman, "that is all there is left for you."

"Bring it here," commanded the Emperor, and he placed it in Adrian's hand. Never, before nor after, had the boy such a struggle as now to get back. Thirst had made the soldiers frenzied and they sprang upon him like tigers, to take it away. He fought for it bravely, but the wine would have never reached his father's lips, had not the voice of the Emperor commanded the struggle to cease, and Marcus Aurelius himself, with his guard, escorted him to the wounded man's side.

Adrian saw the look of content come over his father's face as the great Emperor, himself weak with thirst, gave him drink with his own hand, skillfully dressed the wound again, and watched him fall asleep. Then the boy stole away by himself to breathe a prayer of thankfulness.

A hand beckoned him softly. Adrian knew what it meant and went close to the beckoner. "Are you a Christian?" said a guarded voice.

It was a dangerous admission to make for the Christians had enemies on every hand. Even the great and good Aurelius, wholly mistaking the character of this new religion, made terrible persecutions of the Christians. Nevertheless, there were many in his army. Adrian nodded his head. He dared not say, "Yes."

"Then pray," said the same hushed voice. "Pray to the good God to save us from death by thirst and the vengeance of these barbarians. And tell all the faithful."

Adrian nodded and hastened on to tell others. Morning and noon and night the Emperor had prayed to the heathen gods of his fathers and there had come no answer. Now the Chris-

tians were gathering in little groups to cry out to their God.

Adrian left his father sleeping peacefully and went to the place where a band of Christians were gathered, beside the rock where black Auster lay.

While their prayer yet rose, a dark cloud gathered swiftly in the burning sky. The Roman soldiers hailed it with a shout. The poor horses lifted their heads to snuff the cool breeze that followed, and the weakest felt refreshed. Then the heavy drops came down, thicker and faster—faster yet, filling every vessel in the camp, cooling feverish brows, refreshing parched throats, and bringing life everywhere where death was fast hastening. How the thunder rolled against the mountain and the lightning flashed!

When at last the rain was over, the guards reported strange things at the barbarian camp. They went out fearfully to reconnoiter, fearing an ambush. Instead was something so wonderful that they called it a miracle. The lightning had set fire to the barbarians' tents, and, in terror, the savages had fled, leaving their camp in wildest confusion.

"Huzza!" cried Adrian. He could not say it loud enough to express the joy he felt, but the whole Roman army took up the shout; the mountains echoed and reechoed it, and black Auster neighed an answer.

So, says Eusebius, the Roman army was saved, in direct answer, as they believed, to the prayers of the Christians. From that time was Marcus Aurelius' persecution of the Christians stayed, and the soldiers who had been with him in that wonderful deliverance were known thereafter as "The Thundering Legion."—Selected.



SERVANT OF THE KING

"Mary Blackford!" said Ruth, looking over the list of names, "Why doesn't she ever come to the meetings? I see her at Sunday-school every Sunday, and I should think she ought to be here."

"This isn't her afternoon off," explained one of the girls, who was preparing something for the anniversary. "Mrs. Stanley cannot spare her, as one of the boys is sick just now."

"What has Mrs. Stanley to do with her? Does she live with her?"

"She's her cook," mumbled out another girl, with a mouthful of pins. "Mary is earning money to go to college and she works for Mrs. Stanley. Didn't you know that?"

"Ruth hasn't lived in town very long," said Mrs. Gray, the teacher of the class, kindly. "Mary could help a great deal if she were here, but I shall be satisfied if she has time enough to practice that song. Mrs. Stanley is very kind and spares her as much as pos-

sible, but Mary doesn't like to ask too often."

"Do you mean to say that she is a servant—the girl who is going to sing the duet with me?" inquired Ruth, with wide-open eyes. "Papa always said the people in the West had strange notions and I believe it now."

"Have you ever found Mary anything but a quiet, well-behaved girl?" asked Mrs. Gray, quietly. "She comes of a good family, and even if she did not, her manners and education fit her for the best society in this or any other town. She is an orphan and I honor her for making her own way in the world and saving to go to college."

"I suppose she is ladylike enough," said Ruth, "but I don't care to associate with that class of people. I never have, and I am sure mama would disapprove. Of course, you need not tell her why I withdraw from the entertainment, but I shall have to ask you to find some one else to take my place."

"Very well," said Mrs. Gray, though her lips looked as though they wanted to say something else very much.

"I am sure you think I did right, mama," said Ruth complacently, as she told the story at home. "What would the girls say if they ever visited me and found that I went in the same set with a cook? She may be a nice enough girl, and she does seem bright at Sunday-school, but I don't know why she doesn't know her place."

"Where is her place!" inquired Mrs. Rhodes, with her eyes bent on her work.

"Why, with people of her own class," said Ruth in astonishment. "There are plenty of other hired girls in the town for her to associate with."

"I wonder if Mrs. Gray was tempted to tell you that your grandmother used to wash for her, and that your mother took the basket of clothes to and from her house, when you made your little speech about Mary," said Mrs. Rhodes with a twinkle in her merry eyes.

"Mama!" exclaimed Ruth in horror. "What are you saying?"

"It was when father had gone to the war, leaving mother and us children well provided for," said Mrs. Rhodes. "Financial difficulties, however, came, and rather than be dependent upon friends, mother washed for the neighbors, and I carried the baskets home on my little wagon. When father came back he was shocked, but mother declared she enjoyed the work, because it helped her through the hard, anxious days. Mrs. Gray was especially kind to us in those days. I can imagine it grieved her today to think the granddaughter of her old friend should have such snobbish ideas. Father soon straightened out the business tangles and we had enough money for all our wants, but we never forgot the days when we lived in the three-room cottage. In this country, where the work-

ing-girl of today may be the future mistress of the finest home in the land, it is foolish to talk about class distinctions."

"What shall I do, mama?" asked Ruth. "Mrs. Gray will despise me and I deserve it."

"I would run back and tell her all about it," advised Mrs. Rhodes, and soon a tearful and crestfallen girl was hastening back to the room, where the busy hands were still at work with Mary Blackford herself among the number.

"Don't cry," said Mary cheerfully, when Ruth had told her story with many tears and haltings. "I used to have silly ideas like that myself, but I know better now. I just looked in a minute, for I have to hurry home and get supper. When I get rich again I mean to have a coat of arms with a spoon and carving knife on it, so I'll never forget my early experience. Mrs. Stanley says I have cured them all of indigestion with my good cooking, so that is worth almost as much as a college diploma. Even the Prince of Wales has 'I serve' on his shield, so I am not afraid of being called a servant by any one."

"And there is nothing higher in life than to be a servant of the King of all the earth," said Mrs. Gray softly. "That is what I want my girls to be now and evermore."—Selected.

Miscellaneous.

ACKNOWLEDGMENTS

Received per A. Abbott, treasurer of Grace Sunday-school, Cleveland, O., \$7.64, which is the first of the regular monthly Sunday-school collections for the Mission Treasury. Received per A. D. Helfrich, treasurer of Grace Church, Cleveland, O., for the Mission Treasury, \$45.34.

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Treasurer Mission Board.

* * *

Received from Treasurer Chas. C. Coll, Redeemer Church, Cleveland, \$5.25, for a designated student; from Grace Church Mission Society, Cleveland, \$14.20 for indigent students. God bless the givers.

GEORGE A. ROMOSER.

The Reviewer.

THE ATONEMENT AND MODERN THOUGHT. By Rev. Junius B. Remensnyder, D. D., LL. D. With an introduction by Prof. Benjamin B. Warfield, D. D., LL. D., of Princeton Theological Seminary, Philadelphia, Pa., Lutheran Publication Society. Price \$1.00.

Taken as a whole, we consider this a very good book. It champions the Biblical teaching of the atonement and forgiveness of sins by faith and ably defends it against modern vagaries and errors. The author has evidently read widely on the subject for he marshals a multitude of quotations, both on the heterodox and orthodox sides of the question. The easy, flowing style, the interesting presentation of the subject-matter, and the generally short chapters make it a pleasure rather than a task to read the book. To some statements and sections of the book we are obliged to take exception. E. g., in chapter VII on: "Was it Christ's Life or Death That Atoned?" we think the author goes too far when he says that in "the New

Testament presentation the forgiveness of sins is never connected with Christ's hunger, weariness, poverty, teaching, or any experience of His life." We certainly believe that the New Testament teaches that the sufferings and privations of His life prior to His great passion were the beginning of the atonement which was completed by His death. Also in the chapters on "The Atonement and the Heathen" and "The Holy Spirit in the Passion and Atoning Work of Christ" we could not subscribe unreservedly to the author's exegesis of Biblical texts. Of course the statement on page 85 that Lutherans base election "on the prevision of faith" is only partially true; and also the one on page 169 that "faith is the gift of God to those who do not resist the movings of the Holy Spirit, but open their hearts to the means of Grace" smacks decidedly of synergism. Also the General Synod, unionistic and liberalistic tendency crops out in several ways, particularly also in the fact that the introduction is written by a Presbyterian professor of theology. Evidently Dr. Warfield also felt this incongruity, for he says "Were it my duty to follow Dr. Remensnyder in all the details of his exposition, I should have occasionally to enter a somewhat emphatic dissent." L.

* * *

EHRENDENKMAL of the Rev. J. H. Sieker, by P. Roesner. Published by Martin Luther Orphans' Home Printery, West Roxbury, Mass. Price 50 cents.

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Vol. XXIV.
No. 14.

PITTSBURG, JULY 13, 1905.

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THE LAST THE BEST

Lift up the windows of light, my brother!
Lift high and wide;
The balmy morn is bracing, tonical,
Brilliantly dyed;
And a glad tide
Of song flows from full-voiced tree tops
Hard beside.

Swing back the shutters of light, my sister!
Swing them afar;
The blush of dawn is painting the pansy,
Paling the star;
While fingers are
Streaking the eastern heavens with
Bolt and bar.

Open the door of your heart, poor sinner!
Jesus is there
Standing and waiting, knocking and
pleading,
Lovely and fair;
And why? To share
Thy warmth, thy cheer, thy feast, thy
favour
Grief and care.

Oh, let Him in; let Him in then, sinner!
Make Him your guest;
The darkness He'll scatter, the doubt
remove,
The sin arrest;
Sunshine and zest
He'll be at morn, at nightfall peace, and
Last the best.

Malcom J. McLeod.

Editorials.

Christ has come to us and taken our sins away; yea, He still removes them day by day. Therefore, it is not too much to confess that we need Him every hour. We need Him, and cannot possibly do without Him. In return, He also needs us, not as though His work could not be done without us, but He deigns to use us as His instruments. He comes to us freely and gladly, supplying all our wants. Are we as willing to yield ourselves to His service?

Christian humility brings peace with it. While the proud and arrogant are in a continual warfare, both with themselves and others, the meek and humble are at peace with themselves and the whole world. The main reason why people do not practise this virtue more, is the thought that humility must mean a sort of self-degradation, in fact, cowardice. But this is not true, for to renounce self is a thing which even the heathen philosopher thought worth striving for. Humble does not mean abject and servile, but all that is man-

ly and good. It is a Christian virtue, and it were well if Christians exercised it a little more freely.

*

What to do and what to leave undone is a question that many a one professes to be unable to answer. And like as not he does the very things he ought to leave undone, and vice versa. A safe rule to follow would be, to do nothing of which we should have to be ashamed if death were to overtake us in the doing of it. We should do nothing which we would not feel safe in doing in the hour of certain death. If Christians, generally, took this view of it, there would not be so many of them ready to defend certain questionable amusements and business practices. When a man feels that he is about to enter the presence of his Maker, he will pay careful attention to his words and acts. Just as careful should we be all through life.

The Committee in session at Concordia Seminary, St. Louis, for the purpose of distributing the available candidates for Church and school work, had at its disposal 67 ministerial and 36 teacher graduates. With this supply they had to meet a demand of 136 calls for ministers and 64 calls for teachers. The result, of course, was that 69 calls for pastors and 28 calls for teachers had to be returned unfilled.

*

It is very evident from the foregoing that the Missourians need at least a doubled output of ministerial candidates, as well as of parochial school teachers. We need it to meet a manifest demand; a demand of actual calls. The output, it is true, is already a large one, larger than that of most Church bodies, but the demand, calling demand, is clearly larger. God has more work for the Missourians to do than they are prepared for to date.

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It is moreover evident from the foregoing that we need this doubled output badly. For, there is still other work that ought to be done. The unfilled calls referred to, represent only the developed need of the day, the need

namely of people who have come to a knowledge of their spiritual condition and who call for help. There is still more need of Missouri pastors in this wide world; need which is no less actual than that of the unfilled charges. nay, which is rather greater. Think of the vast stretches of territory in this country which are as yet, if not entirely, nevertheless practically, undeveloped. Then let your mind sweep over the various parts of the earth, and unless you care little for the command: "Go ye into all the world," you must admit, the need is indeed so great that even a doubled output of our colleges and our seminaries will not meet it. Everywhere we need men to enter undeveloped fields; everywhere we need men to open doors to let the light of the Gospel shine upon such as are in spiritual darkness and in the shadow of an everlasting death. No Christian when he is awake to this actual state of affairs, as well as to his duty in the premises, can fail to see the evidence of a great need of a doubled, yea, an *unlimited* output of preachers and teachers of the Gospel.

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It ought to be very evident to us, that we Missourians need so many preachers and teachers. The actual calls come to us in spite of the fact that there is probably no protestant church more sincerely hated and more spoken against than we Missourians. The downfall of our Synod has been prophesied with great avidity from the days of its infancy. And yet Missouri, to-day the largest Lutheran Church body, has twice as many calls for the graduates of its seminaries as it can fill, and this in spite of what many would regard a phenomenally large output. The blood of the martyrs did not stifle early Christianity; hatred and slander has not yet hindered Missouri Lutheranism. God's blessing has rested upon it and His intentions seem clearly to point to still greater things. God wants more men in the vineyard from us.

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Will we meet the evident demand? It is we who must do it. The Committee is merely the distributor of the sup-

ply; we, the Church, must furnish the supply. Will we do it? The means of doing it we surely have. Our colleges are large enough to take care of many, many more. Our faculties can teach them all. Our congregations have the boys, thousands of boys, good boys, bright boys; may we not say, *willing* boys. Surely we have the means! Will we then not see that these means may all work together, so that the prime purpose of the Lord in our churches and schools be accomplished, namely, that laborers be prepared for the harvest. Will we? Will we all?

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Let it become evident that we will; that *we all* will. Some pastors and some people, recognizing their duty, always have, and are looking for, students for our colleges. Let us all do likewise. There are, in round numbers, two thousand pastors in the Synodical Conference. Suppose each pastor together with his congregation or congregations were to send only one student to one of our colleges this Fall, what a mighty increase that would be. Think of it. Too many, you say? Not enough, we say. Let every one do his very best and send as many as he can to our colleges, there will never be too many, no matter how great the number we send. God always has taken care of the surplusses and He still lives. Let us attend to our part of the business and fill, yes, overflow, if possible, our colleges; they serve no purpose empty, unless it be that of his infernal majesty, who no doubt would cheerfully discourage us. Don't let him do it. Let us get the boys for the Lord and His kingdom, and our faith also in this matter will surely never make us ashamed. H.

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The Apostle Paul admonishes Christians: "Be ye angry and sin not: let not the sun go down upon your wrath." By this the apostle means to say: It is not always possible for a Christian, on account of the weakness of his flesh, to bridle his temper and refrain from becoming angry. But one thing is, or ought to be, possible for him, viz., to moderate his anger to such an extent that he will not be betrayed by it into uttering hasty, unkind or even abusive and profane words, and into committing rash and violent acts. And above all, there is no excuse for allowing anger to get such a hold on him that he will remain angry and irreconcilable for any length of time. Christians, when overcome by anger through the weakness of their flesh, must beware not to let their anger drive them into sin and not to hold their anger till the next day, much less for many days and weeks or even months at a time.

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True happiness has its seat in the heart of man and does not depend upon

his circumstances and surroundings. True happiness depends upon the right relation of a man to his God. He that has the assurance that he is at peace with God, that nothing can separate him from the love of God, he is happy, no matter where he is and what may be his circumstances. But the man who is separated from God, in whose heart reigns the hatred of God and all that is good, he is unhappy and miserable, no matter how prosperous and rich and free from troubles he may be. Norman McLeod paints a vivid picture in the following of the blighting effect of wickedness and godlessness:

"Let the fairest star be selected, like a beauteous island in the vast and shoreless sea of azure heavens, as the future home of the criminals from the earth, and let them possess in this material paradise, whatever they most love, and that it is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall forever retain their intellectual powers; let them no more be 'plagued with religion'; let no Savior ever intrude His claims upon them, no Holy Spirit disturb them, no God reveal Himself supernaturally to them; let no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their borders; but let human beings exist there forever, smitten only by the leprosy of hatred to God, and with utter selfishness as the all-prevailing and eternal purpose; then as sure as the law of righteousness exists, on which rests the throne of God and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering to which no limit can be assigned, except the capacity of a finite nature."

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The New York Observer speaks of four successful types of preachers:—the doctrinal preacher, whose hold on the public mind was formerly great but is now quite feeble; the sentimental preacher, "the man of dreams, diction and flowing periods, who spins metaphors like spiders' webs, paints pictures that glow as with the glories of sunrise"; the evangelist, who cares neither for doctrine nor metaphor, but has the sole passion of bringing souls to immediate decision; and the organizing genius, whose watchword is enterprise, who multiplies agencies, and gets people to drive them for all they are worth.

This classification of preachers is about correct, we suppose. Whether they are all "successful," is another question. The truly successful preacher must be a "doctrinal preacher," no matter what all his other accomplishments may be, i. e., he must preach the doctrines of God's Word, the Law and the Gospel, for in that way alone can sinners be brought to repentance and faith

and be saved from eternal perdition. A preacher, who neglects to preach "doctrine," may be successful in the eyes of man, drawing large crowds and attaining great fame by his brilliancy, oratory and personal magnetism, but he must fail of true success, as measured by God.

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While speaking of the preachers, another matter comes to mind. A late editorial in one of our exchanges began as follows: "The other day a minister—not a Lutheran—in rising to begin his sermon, made the following announcement: 'You will find my text—or, rather my pretext—in Ephesians 6:4.'" It was certainly out of place, not to say sacrilegious, to preface a sermon with this announcement. It showed that the preacher had very little regard for the sacredness of the Word of God, and he deserved a severe rebuke. But is it not a sad fact that he does not stand alone, but that he has a large number of companions nowadays? Yes, it is only too true, that there are a large number of preachers in this our time and country who make their text merely a "pretext," although they have not the audacity to say so; whose sermons, as a rule, do not expound and apply the text, perhaps never even touch upon it; whose sermons, if their text had the small-pox, would never catch it, as Spurgeon once forcibly expressed the matter. A sermon is to be an exposition of one particular phase of the Christian religion, it is to unfold a special thought, and not to go over the entire ground of Christian doctrine. And the best way to do the former is, as a rule, to select a verse or passage of Scripture, that treats of the subject which is to be set forth, and then to evolve the subject from the text chosen. Sometimes it may not be easy to find one passage that will cover the entire subject or will just express the thought that the sermon is to unfold. In that case it may be necessary to take several passages, or sometimes it may be best to take a verse of Scripture rather as a motto, and to unfold the subject, fortifying it with passages drawn from other portions of Scripture. But in all cases it should be manifest that the sermon is based upon the Word of God and never should the latter be treated lightly and irreverently or slightly, as in the case referred to above.

L.

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The proposal has been made to establish in Brooklyn a school for boys, in which, "for the sake of development of individuality, there will be no rules of conduct. Specious arguments have sprung up from all sections of the country against the disciplining of boys and the molding of them all after one model. Genius, it is said, is strangled, and talents are all turned into the beaten ruts. Millions, it is argued, are

turned into the broad and crowded channels of commonplace, and only the few are able to survive the belittling influences and do things worth while."

Therefore, in the Brooklyn school, every boy will be left at liberty to do just as he pleases and thus opportunity will be given for the "geniuses" to manifest themselves. Postmaster-General Cortelyou does not endorse any such policy, for he said in a commencement address the other day:

"If my boy should leave school with his head full of history, grammar and the classics and modern languages, and all the other studies of the curriculum, and yet should not have it in his heart to yield a willing obedience to law—the law of the school, the law of the community in which he lives, the law of the state and of the nation—I should feel that his time had been thrown away. We need in all our schools insistence upon obedience to proper authority, for these boys of to-day are the citizens of to-morrow, and everywhere throughout the length and breadth of the land we must have more prompt and willing obedience to law."

Which theory and line of treatment is correct and advisable?

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Viewing the matter from a purely secular standpoint, the Chicago "Journal" says:

"These words are full of business wisdom and of statesmanship. If Cortelyou had wanted illustrations of the evils that come from disregard of law he could have found them in any community where an apathetic and indifferent public permits a systematic and constant ignoring of law. Disobedience to law and disrespect for it is particularly demoralizing in this country, for the people make their own laws, and when they kick them aside unceremoniously they belittle their own institutions and methods. Nowhere else in the world is regard for law so important as in a republic, for the very nation itself rests upon that basis alone.

"And in a republic there is the least excuse for general disrespect for law, for if the laws are not satisfactory there is an orderly way to adjust them, as the majority thinks best. The habit of obedience cannot be established too early, and if the boy at home and in school is not taught to submit to regulations he will be likely to rebel against the laws of the community and state. And out of that comes anarchy. There is absolutely no guarantee of the perpetuity of self-government, except in the right discipline of the boys who some day will be the citizens."

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"Thou shalt honor thy father and thy mother, that it may be well with thee and thou mayest live long on the earth" is what God says in the matter. There are to be those to exercise authority and also those who must be

governed by such authority. A disregard of this ordinance of God leads, as said above, to anarchy. As with all the other commandments, so also with the Fourth: an external observance of the same is necessary for civic righteousness and the welfare of the State. Every good citizen who is placed in the position of a parent, as that word is used in the Fourth Commandment—meaning one who should exercise authority and command respect—owes it to the State to insist that his authority is respected and that children—meaning those who are held to submit and obey—should learn the lessons of obedience and submission. Christians should be model citizens also in this respect though, of course, their obedience to the Law of God springs from higher motives than that of utility for the State.

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They know, too, that children left to grow up without the restraint of proper authority do develop "individuality," but that it is the individuality of the evil nature which is common to all men and which culminates in selfishness and egoism. The basis of the Brooklyn experiment is, in the final analysis, a denial of the depravity of human nature. Did Christian parents act more generally in line with what they profess to believe about original sin and natural depravity, it were better for our homes and our schools and our country. R.

Contributions.

FOLLOW JESUS AS A MISSIONARY

As my Father hath sent me, even so send I you.—John 20: 21; 17: 18.

Jesus was the great missionary whom the Father sent from the heavenly home into this foreign land to bring the benighted people to the knowledge of their God. Jesus was the good Samaritan who braved dangers, put Himself to inconvenience, spent time, and paid money to help the man robbed and wounded by thieves.

What was the motive of Christ's action? We see it laid bare in His great question, "What shall it profit a man if he gain the whole world and lose his own soul?"

This is the world's great problem, and Christ is the only one to solve it. The "whole world" on one side, man's "own soul" on the other—which is the greater? The soul—is Christ's emphatic and unqualified answer.

"Contempt of men is a ground-feature of heathenism . . . and we can trace this . . . down to the heathenism of our own days," says Martensen. Even in our day and in our Christian land, what is held cheaper by the vast majority than a human soul? And yet, it came from God, and after a few years it goes to an eternity of heaven or hell! The thought is awful.

New York City spent millions for a

Speedway, so that a few billionaires can speed their fast trotters, but New York City refuses to thousands of its children a place in school! Evidently these children have no heads, let alone souls. The scribes of old used to discuss whether a child had a soul or not. The scribes of to-day are sure it has not, for they never tell it anything about God and its soul's salvation.

The old Greeks and Romans believed that people like Socrates and Caesar had souls, but the common people no more than some white people to-day believe that the black man has a soul, no more than some people believe that a woman has a soul.

Jesus taught us that every man, woman, and child has a soul, yes, that the thief and the harlot has a soul; nay, more, that the soul of the thief and the harlot is worth saving, still more, that the soul of the thief and the harlot is worth saving at the tremendous cost of the blood of Jesus Christ, the Son of God!

In every block of marble the sculptor sees an angel; it needs but his chisel to hew him out. In every sinner even Jesus saw a soul, it needs but the blood of Jesus to wash away the sin and to bring out the child of God.

"I am for men," was the battle-cry of Henry George; "Man is more than the dollar," is the slogan of William Jennings Bryan—fine phrases; where did they get the idea? From Christ. And this estimate of the human soul is the power that drove Christ to seek and save the lost soul.

Jesus findeth Philip and saith unto him, "Follow me." And Philip followed Him.—John 1: 43. Jesus saw a man, named Matthew, and saith unto him, "Follow me." And he arose and followed Him.—Matth. 9: 9. Jesus, walking by the sea, saw two brethren, and He saith unto them, "Follow me," And they straightway left their nets and followed Him.—Matth. 4: 18-20. And going on from thence, He saw two other brethren, and He called them. And they immediately left the ship and their father, and followed Him.—Matth. 4: 21, 22.

Jesus spent a long time talking with the woman at Jacob's Well to reveal Himself as the Savior. Jesus spent a night with Nicodemus, talking about spiritual matters and trying to win him for His cause. And so He did through His whole life. Even at the very end He was a missionary; to His judges the Jewish Caiaphas and the Gentile Pilate, Jesus under oath protested that He was the Christ of God, the Savior of the world.

Follow Jesus in this work; His true disciples have always done so. As soon as Jesus had found Philip, Philip found Nathanael and brought him to Jesus, after some hard work. Seeing Jesus, John the Baptist said to his disciples, "Behold the Lamb of God!" And the

two disciples followed Jesus. One of these was Andrew. Andrew at once found his brother Simon and brought him to Jesus.—John 1: 35-51.

The woman at Jacob's Well told her townfolk about Jesus, and they believed on Him. The man of Gadara, out of whom Jesus had driven the devils, went his way, and published throughout the whole city how great things Jesus had done unto him.—Luke 8: 39.

Yes, yes, the worth of an immortal soul is unspeakably great; quite true. But, alas, how often do we find men so low and vulgar, so sordid and selfish, so beastly and brutal; so very fiendish that they do not seem worth our while? Do we not find them so ungrateful that they take all our devotion and all our sacrifice in their behalf as a matter of course? How often do we find them carping critics of our well meant efforts! Do they not even scorn and spurn us? Do they not even turn on us and abuse us and persecute us for our good works? Is it any wonder that the heart grows sick and we become soured on man and we refuse to do any more? More, and worse, does there not steal over us the sense of our own unfitness and unworthiness, that we are so weak and have so little to offer, that we have no gifts in this direction, that we have missed our calling; that we had better quit, and the sooner the better? When we fall into this gloomy mood, the value and beauty of the human soul fades swiftly over the horizon and the motive ceases to move us. Then we need something else to rouse and to move us.

The command of God drove Moses and Elijah and Isaiah and Jeremiah and Jonah and Paul and Luther and hundreds of others to do God's work and to keep on doing God's work.

Short and sharp comes the command of Christ, "When thou art converted, strengthen thy brethren."—Luke 22: 32. As God had compassion on us, should we not have compassion on our fellow servants?—Matth. 18: 32.

Seeing the command of Christ and the example of Christ, we pray and promise, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Ps. 51: 12, 13.

Jesus was deeply conscious that the Father had sent Him to fulfill a mission on earth, and we should be deeply conscious that Christ sent us to fulfill the same mission. The mission of Jesus was to save the world, and our mission has the same object. As Christ represented the Father and made Him known to the world, so should we represent Christ and make Him known to the world. From our character, disposition, love for sinners, people should learn what Christ is like.

As God chose Christ and gave Him the honor and trust of doing this work, so Christ chose us and entrusted us with the honorable work of saving the world. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit."—John 15: 16.

When Jesus had worked out the salvation of the world on earth, He returned to heaven. The only purpose for which Christ came to earth was to save His people from their sins. And the only purpose for which Christ's people are in the world is to save the world. They have no other excuse for living. When they do not work to this end, they are a failure, and as a fruitless tree they cumber the ground. Whatever their work may be, it is only to be a means to this end that the Gospel is preached in all the world.

Christ consecrated all His powers to His work. "I must work the work of Him that sent me while it is day; the night cometh when no man can work."—John 9: 4. We must work in the same spirit, with the same determination, with the same endurance and persistence. As the farmer hurries to gather in his grain ere the coming storm breaks over the harvest, so Christians work to gather in as many souls as possible ere the storm of the Judgment Day breaks over the harvest field of the souls of men.

The Father sent Jesus to be the world's great missionary. "As the Father sent me, even so send I you."—John 20: 21. "I came down from heaven, not to do my own will, but the will of Him that sent me."—John 6: 38; 5: 30. And He did it, though it was very hard at times to do so. How hard, we may see from the earnest prayer of Christ in Gethsemane where He prayed, again and again, "If it be possible, let this cup pass from me"; yet, He always added, "nevertheless, not as I will, but as Thou wilt."—Matth. 26: 39. Though it may come hard, yet the Christian will say, "I come to do thy will, O God," and he will do it.—Heb. 10: 9; Ps. 40: 7, 8.

"I will bless thee," God said to Abraham. What for? "And thou shalt be a blessing," God added.—Gen. 12: 2. What God is to us, we must be to others. "This is my commandment, That ye love one another, even as I have loved you."—John 15: 12; 13: 34. The love of Christ shows us the measure of our love, it gives us the strength for our love, and it directs the work of our love.

"Hereby we know love, because He laid down His life for us: and we ought to lay down our lives for the brethren."—1 John 3: 16. This is a plain, simple, direct, clear-cut, straightforward sentence. It honestly means what it honestly says. Pull it to pieces, shake it, turn it upside down, do what you will, you cannot get it to say anything else,

no more and no less, without any "ifs" and "buts"; as a martyr, it will stand the test of fire. As Christ gave His life to save the world, so the Christian should give his life to save the world.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," instead of many.—Matth. 20: 26-28.

As Christ has loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor, so Christians must walk in love, and for the same purpose, and in the same spirit.—Eph. 5: 2. In saving the world, Christ left an example, that Christians should follow His steps, for even hereunto were ye called.—1 Pet. 2: 21-25.

"Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." That is to say, He that loveth his life selfishly shall lose it; and he that hateth his life in this world, that is, unselfishly, uses it to serve Christ and man, shall keep it unto life eternal. "If any man serve me, yet him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."—John 12: 24-26.

The ground idea of making our life Christlike is to give our life to God to save others. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you."—2 Cor. 4: 11, 12. As Christ was crucified yet liveth again by the power of God, so Paul also was weak with Christ, but also lived by the power of God toward you, for the benefit of the Corinthians.—2 Cor. 13: 4. Paul suffered for the Colossians, and rejoiced in the suffering.—Col. 1: 24. As Paul, so we.

In His great work Christ was not alone. "He that sent me is with me. The Father hath not left me alone."—John 8: 29. And in this great work we are not alone. "Go ye and teach all nations," says Christ, and Carist adds, "Lo, I am with you alway."—Matth. 28: 20. And if Christ is with us, we shall not fail, but succeed.

James puts heart into us for the work when he says, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5: 19, 20. And Daniel encourages us by saying, "They that turn many to righteousness shall shine as the stars for ever and ever."—Dan. 12: 3.

WILLIAM DALLMANN.

NARROW OR BROAD?

In many circles, it is the fashion to ring the changes on these words. The Christian believer, who shapes his ideas according to the Scriptures and walks by faith, and not by sight, is accused of narrowness, while he of a different way of thinking is spoken of as broad-minded. But it may be well to canvass the field, and see if there is not a wrong distribution and application of terms. It is by no means out of place to ask, who is really narrow, and who is really broad?

Here is a man who has given, as he supposes, a good deal of attention to the universe, and concludes that he has sufficient data at hand to pronounce a judgment as to its formation, age and operations. He recognizes throughout its entire domain law, order and development. He adjusts everything that comes under his investigation according to hypotheses of his own origination and formulation. He sees no personal God in his survey. His horizon is bounded by his limited outlook. He, reasons about what he examines and studies upon premises, which he, or his school, lays down. He renders dictums on disputed points with an assurance that will permit of no denial. He and those who think with him call theirs a broad conception of nature, and take much pride in it. But he who reads the universe with a Christian's eye has a wider comprehension of it. He beholds in and through it an all-creative, all-upholding and all-governing God, working out his designs through all mutations and operations and making it the vehicle for the display of his power, wisdom, goodness and glory. He recognizes organic and inorganic processes in their different stages, limitations and modifications, but all in harmony with, and under the direction of, a creative, developing and superintending Being, equal to all the varying phenomena throughout the animal, vegetable and mineral kingdoms. He brings into connection with it an omnipotent mind and will that furnish the solution of whatever problems concerning it may puzzle and baffle human comprehension. He accepts its mysteries, and awaits their unfolding in the way, and at the time, decreed on by its Designer and Ruler.

One of the greatest boasters of broad-mindedness is the Agnostic. He flatters himself that he is not tied down to creeds and forms, but has the entire world to enjoy. Neither the possibilities nor the probabilities respecting a God, or a hereafter, trouble him. All he has to do is with the present; the future to him is an unknown affair, and can take care of itself. He sees the knowable and the visible, or life and its realities about him, and he has no concern respecting things of which he knows nothing. But when we come to search beneath the surface, we find that

this view of conditions and relations is of the narrowest character, and ignores entirely man's nature and destiny. It is the narrowness of ignorance, and of an ignorance of the worst kind. It is a deliberate closing of the eyes to matters revealed by an infallible Spirit. Because a person neither sees nor owns them does not argue their lack of reality, but only evidences the contracted shell in which he has encased himself, and out of which he looks. The Christian has a broader horizon. He has regard to the spiritual as well as to the material—to the invisible as well as the visible. His perceptions extend to both worlds. He contemplates the human and the divine, the earthly and the heavenly. His mind and heart expand under the influence of these quickening and moving outlooks, and he has experiences, hopes and realizations which the other cannot have, because he denies or excludes the factors upon which they are based, and from which they proceed.

The rationalist now comes forward and tells of his broad generalizations and sweeping analyses, whereby he reaches strange and unwarranted conclusions, ever announcing that he accepts only what appeals to his judgment. He concedes certain postulates respecting the present and the future life, but rejects all statements and beliefs which are not, in his opinion, either credible or proveable. He thereby minimizes revelation. He subjects it to his standard of measurement, and everything that is not up to it is deemed unworthy of acceptance. In this way he sets aside much important, and even saving, truth and ejects from the Bible most, if not all, of its miraculous features, its unique narrations and its dominating spirituality, reduces to a minimum its inspiration, turns its historical characters into myths, exalts the humanity of its Christ, but weakens and depreciates his divinity, robs its prophetic portions of their force and diminishes the validity and extent of its teachings and communications. However boastful he may be that he is of a broader mind than he who receives the Word of God in its entirety, he is very narrow in his conceptions and interpretations. He has only one criterion of testing the greatest, grandest and most authoritative of books. He repudiates the tests for its proper understanding which it calls for and emphasizes. He circumscribes a sphere which God has thrown wide open to man for his highest and noblest improvement and development. On the other hand, while about the faith of him who accepts the Bible in its fullness and authority of communication and who recognizes the Lord as speaking in and through it from beginning to end, and as equal to the making good all that it declares respecting this and the other world, or in regard to himself and his creatures,

there may not be so much that is flattering to intellectual pride, yet there is a willingness to let God be God and to speak and work by all agencies, and in all conditions, that have appeared best to him as recorded in it by the sacred penmen. It savors of a grander grasp of God and His will to give him full credit for what He has said and done in His precious volume than to follow one's own conceit as to what is credible and trustworthy in it. The greatest intellects and worthiest men and women of Christendom in all ages, and in all relations, have loved to so conceive it, study it, and live by it, and they obtained thereby ideas of God, and Christ, and the Spirit, and of time and eternity, that were possible in no other way.

Another class think they are entitled to especial recognition as the broadest of thinkers, religiously, because they believe in and exalt an all-loving Father in heaven, a human Christ and a salvation for all men. They parade a humanitarian creed, and maintain that all that is required of man is to be kind, sympathetic and helpful as Jesus was. If he does his best to conform to Him as a model of living, the God of all mercy will make due allowance for all short-comings, and is too good to finally condemn any of His creatures. But, however liberal this may sound, it is a narrowing of Christ's nature, a calling in question his veracity and bringing down the divine in his requirements, purpose and authority to the level of mere human judgments and wishes. It savors more of looseness than of true breadth of view from the standpoint of inspired revelation. He in reality evinces the largest and truest comprehensiveness of thought respecting the human and the divine, who scans the entire area of revealed truth and accepts fully all that is unfolded therein concerning God and man in their respective constitutions and relations, here and hereafter.—Presbyterian.

Church News and Comment.

AT HOME

Several more of the well-known elder pastors of the German Missouri Synod have recently been called home. Pastor Chr. Hochstetter, author of a well-known history of the Missouri Synod, died at Wolcottville, N. Y., on June 14, after 55 years' service in the holy ministry.—Pastor O. Schroeder died in Philadelphia, where he had been pastor for over 35 years, on June 24th, at the age of 66 years.—Finally Pastor G. Runkel, president of the California and Nevada District, died May 31st, as a result of an operation made necessary by a street-car accident. L.



The Ministerium of Pennsylvania met, in June, at Lancaster, Pa. Trinity Congregation with which the Synod met, celebrated its 175th anniversary. Among the items of interest are noted: the prosecution of the mission-work among the Slovaks; the plan for the unification of the English Home Mission Work of the whole General Coun-

cil; the active interest in and support of Muhlenberg College. R.

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The Home Mission Board of the Ministerium of Pennsylvania, reported at the meeting, that two missions have become self-supporting, two have been discontinued, three have accepted a reduction in their appropriations, and eight new missions have been added. At present there are 59 missions consisting of 72 congregations and preaching points. The pastors on the field number 48. During the year, in these missions, there have been 541 infants and 21 adults baptized, and 304 persons confirmed. The members number 5,802; the Sunday-school scholars 5,569. There are 57 churches and 10 parsonages. For current expenses they have raised \$63,895.78, and for benevolence, \$2,362.34. The value of their property is \$368,000, and the total indebtedness, \$130,416.54. Lutheran Standard.

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The General Synod held its forty-second biennial convention at Pittsburg, Pa., June 14th to 21st. Prof. D. H. Bauslin, D. D., of Wittenberg Theological Seminary, was elected president—which means another victory for the conservative party. Among the matters of interest that came up for consideration, we note the following: The Board of Education reported that a desire is expressed by some members in the two German Synods—the Wartburg and Nebraska Synods—to have the German division of the Western Theological Seminary removed from Atchison, Kans., to Burlington, Ia., which city offers \$8,000 in case the transfer is made. The Synod voted that it "would greatly regret the separation of the German and English department of the Western Theological Seminary." The same board reported the tender of the Danish St. Ansgar College, of Hutchinson, Minn., to the General Synod, on condition that it assume a debt of \$10,000 and guarantee \$2,000 per year for the running expenses of the next two years. This offer was almost unanimously declined. The Foreign Mission Board reported receipts during the biennium of \$136,958.13; expenditures, \$116,570.45; leaving a cash balance of \$7,731.69. The Home Mission Board reported: Receipts, \$122,967.76, and an indebtedness of \$7,705.86. The Church Extension Board reported receipts to the amount of \$151,443.03. In the Pastors' Fund the receipts had been \$30,554.91, and the expenditures, \$28,927.09.—The next meeting of the Synod is to be held at Sunbury, Pa. L.

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We have spoken once before of the agitation to remove Thiel College (belonging to the General Council) from Greenville, Pa., to Greensburg, Pa. It seems that the removal is now to become a fact, for at a meeting of the Board of Trustees, held in May, it was resolved to apply to the Courts for an amendment to the charter of the college, permitting the legal removal. L.

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According to "Kirchenzeitung" the committee appointed by the University of Pennsylvania to investigate the charges of "unscientific dishonesty" raised against the well-known Lutheran Assyriologist, Doctor Hilprecht, has unanimously reported that the charges are "unfounded and untrue." In the light of this verdict the purpose of the prosecution would seem to have been to injure the scientific reputation of Dr. Hilprecht, and thus to break the force of his testimony against such men as Delitzsch, who would degrade the Bible to the plane of Babylonish lore. It will be interesting now to watch whether the papers that exploited the charges have fairness enough to make known the vindication of Dr. Hilprecht and the condemnation of Dr. Peters and his ilk. R.

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An interesting feature of the proceedings of the Episcopal Diocese of Washington, which convened at the national capital May 10th, was a resolution introduced by Rev. C. E. Smith, calling for the appointment of a committee to investigate the histories in use in the public schools of Maryland and the District of Columbia, which he charged with teaching that Roman Catholics founded

Maryland as a refuge for people suffering from religious oppression, and that to Catholics was due the religious toleration offered by that colony in its early history. Mr. Smith's resolution provided that the committee should, if they found such teaching being given in the public schools, bring the matter to the attention of the authorities in Maryland and the District, and call for such corrections as would be in harmony with historical facts. That Rome is striving earnestly to eliminate the testimony of history against herself by such means as is here referred to, having in view both the textbooks in the schools and the books in the public libraries, has been shown on frequent occasions. The facts regarding the Catholic claim of having favored religious freedom in the case of the founding of Maryland, are, as every student of history knows, that Catholics in that colony were in a minority at the time the toleration act was passed, and favored its passage with a direct view to their own religious interests.—Review and Herald.

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The New York Sun publishes the following statistics, showing property exempt from taxation and number of members of Protestant religious organizations in the city of New York:

| Denominations. | Exemptions. | Membership. |
|------------------------|---------------------|-------------|
| Episcopal | \$53,000,450 | 89,849 |
| Presbyterian | 17,199,300 | 46,758 |
| Methodist | 8,761,300 | 48,534 |
| Reformed Dutch | 7,117,120 | 22,424 |
| Lutheran | 4,041,195 | 43,433 |
| Congregational | 2,632,085 | 18,644 |
| Baptist | 2,565,455 | 37,448 |
| Unitarian | 1,214,500 | 1,645 |
| Christian Scientist .. | 945,000 (not given) | |
| Universalist | 787,500 | 987 |
| Friends | 697,500 | 1,628 |

The Roman Catholic Church has in this city \$55,582,065, and the Jews \$13,420,050 property exempt from taxation. Various benevolent institutions are included in these accounts.—Christian Advocate.

ABROAD

Descendants of Luther.—Many will be surprised to read that new descendants of Luther have made their appearance in Montreal, Canada, and, though formerly Episcopalians, have found their way into the new English Lutheran Mission there. The name of this direct descendant of the great reformer is Martin Percy Luther. He is an Englishman, however, his branch of the family having migrated to England shortly after the Reformation, settling in Shropshire County, 180 miles west of London. He has a brother and five sisters. His father is living. All are members of the Episcopal Church. Martin is the only one of his family in this country, locating at Montreal fourteen years ago. Another branch of this same family lives in Garrettsville, Ohio, descendants of Captain John Luther, of the British Army, who came to this country, a member of the Massachusetts Bay Colony, in 1636. —Ex.

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There are reported to be sixteen Deaconesses' Homes in Germany, having an enrollment of 2,480 sisters, of whom 864 are still in training, while the rest are in active service. L.

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"Nationalist writers like Prince Mestchersky, editor of a "court" journal, have commented with some bitterness on the fact, that the St. Petersburg public pursued the even tenor of its way in regard to amusements without thought of the disasters abroad or the disorders and assassinations at home. Even on the day of the assassination of the Grand Duke the theaters did not close their doors, and the audiences enjoyed themselves, says Prince Mestchersky, as though nothing noteworthy had happened to take the public mind off its ordinary pleasures; and this seems to him a most alarming symptom. It is a fact that the tragic events and calamities of the year had no effect on the dramatic and musical season. Many new plays and some new operas were produced, and there was no sign of any decline of interest in the stage."

This fact is a sad commentary on the national character, while the nature of the most successful plays throws a glaring light on the "ennobling and elevating influences" of the theater, also in such times of public calamity. One such play is "Spring Floods" by A. I. Kosorotoff. "It contrasts the "stagnant" life of convention, superficiality, and falsehood with the life of progress and protest, a strenuous, irresistible, all-conquering life. There are "new people" in the play and people of old-fashioned views. The new preach boldness, audacity, resistance to prejudice and narrow morality. The heroine is a young girl who follows her honest, healthy impulses, and knows how to listen to the voice of life. The hero is a middle-aged man, a victim of his wild oats who can not be happy because a conventional and respectable brother had wrecked his life by separating him from a "lower-class" girl he had loved, and turned him into a path of vice, moral degradation, and disease."

Who does not think, in this connection, of the words of the prophet, Jer. 3: 5: "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction." R.

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Young King Alfonso, of Spain, so it is reported, is doing everything in his power to prevent the opening of a Protestant Chapel in Barcelona. One could hardly expect less from one who has been reared in a country where popery to-day holds almost as absolute sway as during the Dark Ages. But this is another sidelight upon the much-boasted "enlightenment" and "toleration" of the Catholic Church in this our day! L.

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The petitions to Rome for the beatification of Pope Pius IX. are multiplying. The matter is pushed by the Abbe Maignen, the one who was so active against Americanism. He is bringing three or four thousand signatures every week, and is now well into his second hundred thousand, mostly from France. So far as we can see the chief glory of Pius IX. is that he secured Infallibility and proclaimed the Syllabus of Errors. We are not surprised that the United States spends no enthusiasm as yet.—Independent.

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Important discoveries have lately been made in the Valley of the Tombs of the Kings, by the well-known Egyptologist, Mr. Theodore M. Davis. He has uncovered the tomb of the parents of Teie, the wife of Amen-hotep III. This ruler belonged to the dynasty immediately preceding that of Ramesses II., the Pharaoh of the Oppression, and was on the throne during Egypt's greatest glory. He was therefore a ruler during part of the Israelitish sojourn in Egypt. The tomb uncovered is filled with the richest spoil of ancient Egypt. Almost every article found is enriched with gold, the mummy-cases being heavily encrusted with the precious metal, while the inside was plated with silver. The royal consort of Amen-hotep III., had lavished treasure after treasure on this tomb—furniture from the royal palaces, jewels, vases, great jars of wine, oil and cooked meats, and articles she thought her father and mother would need when they awoke. The tomb had been sealed up about 3,300 years ago, and had evidently been guarded with the utmost care. Professor Maspero and the Duke of Connaught were present at the unsealing. It will take some time before the treasures can be fully examined, but when they are, they will throw much light on life in the XVIII. dynasty.—Ex.

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The reports of the Lutheran General Council's Missions in India show accessions of 2,157 members last year, 1,960 of which were by baptism. Remarkable progress is revealed also in the benevolent contributions of the native Christians.

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Recent word comes from Japan to the effect that the Buddhist priests who went with the army to the front, have been sent home as unsatisfactory, and that the whole work of ministering spiritually to the Manchurian army has been intrusted to the Young Men's

Christian Association. Port Arthur, too, has been opened to the Association for work among the sailors, and this is thought to be the opening wedge for a work in the navy as great as that in the army. The tremendous prestige of this official recognition of Christianity through the Association, it is said, is being realized already by all the evangelical missions in Japan. The future results, when the war is over, and the men themselves go home with the memories of what the Christian workers have done for them, and with the seed of truth that will have been sown in their hearts, no one can dare foretell. One thing is sure, and that is that it will be beyond all that has previously been accomplished. This war, both in Japan and in Russia, gives promise of returns which were not reckoned on when the war began, and which will mean more to the cause of Christianity in both countries, and to the cause of liberty in Russia, than even the readjustment of national influence will mean to the Eastern questions.

—Lutheran Observer.

Hearth and Home.

A LIVING SAVIOR

FROM THE GERMAN OF PASTOR HARMS

A child of six years lay upon a sick bed, and a little friend of the same age stood at his side. They were talking about their Savior, each insisting that his own Savior was the loveliest, the strongest, the best Savior; and to one who sat by and listened to the talk, it seemed something like a breath from heaven. The children evidently had a living Savior, and each his own Savior, and it is just here that many older people are lacking. They have no living, no own Savior, their God and Savior is to them but as a thought. The way in which most people seem to regard Him always reminds me of the old verse, "They spin fancies and seek after many arts, and only go further from the goal."

As the two boys went on with their talk, the one said to his sick friend:

"Listen, Heinrich, I can easily prove that I have the best Savior. He has given me a little black brother in Africa, and his name is Karl! Father read it out yesterday from the mission paper."

"O yes! you mean the little Kaffir boy, who has been baptized by our missionary in Africa. Father told me about it, and we wept with joy because the poor heathen boy had become a Christian, and now loves the Lord Jesus. But Peter, why do you say that the little black boy has been given to you for a brother? Is he not my brother, too?"

"No," Peter said, stooping to whisper to his friend, "you must not tell anybody, but I asked the Savior to give me a little black brother in Africa. I asked father once if there were any little children in Africa like us, and he said there were little boys and girls there, but that they were quite black, and did not know the Savior, and that I must pray for them that they might become Christians and be baptized. Then I asked him if they would become white after they should be bap-

tized, and he said their skin would always be black, but their hearts would be white, and that the Savior loved black children just as much as white ones, and that they would then be our brothers. And since that I have very often asked the dear Savior to give me a little black brother in Africa, for I thought, if there were one, there would soon be others. Father heard me praying about this once when I did not know he was near me. When I finished, he smiled pleasantly, and said:

"Now, Peter, what are we to call this little black brother in Africa, when you have one?"

"I thought I shall certainly have one, because I have asked the Savior to give me one; so I said, 'He shall be called Karl.'"

"And why Karl?" asked father.

"I did not know why myself. And now think how glad I was when father read from the mission paper that a little boy had been baptized. I asked, 'Is he called Karl?' Father did not know, but he said:

"Now, Peter, is that your little black brother?"

"Yes," I said, "if he is called Karl." And so he is, for father read it out yesterday. Do you not see now that the Savior has given me this little black brother?"

The sick boy lay quite still, as if he were thinking, and apparently a little troubled. Soon he raised his little white face, beaming with kindness and love.

"Peter, you have really a good Savior, almost as good as mine. I felt troubled just now, because I have not been a good boy, and have never even asked the Savior to give me a little black brother in Africa. But just now He told me to be quiet, and that He had forgiven me; and now I feel quite happy again, and if I may live a little longer, I will ask my dear Jesus as you have done, to give me also a little black brother in Africa."

"But, Heinrich, you will soon be better, and then we can play church together, and sing, and I will pray with you that you also may have a little black brother."

"No, Peter; did I not tell you that I have the best Savior of all? And I have, for He is soon coming to take me to heaven. The pastor told me so, when he was with me alone, and prayed with me. And I was so glad. I cannot tell how glad I was. For, just think, I shall go to heaven, and Jesus will take me in His arms and say, 'Now, dear Heinrich, you are my beloved child. Come, play awhile with the angels, and they shall sing for you, and you shall sing with them.' So the pastor told me, and at first I was afraid, because I should not know the air. But the pastor said I would soon learn it, for the Lord would teach me; and now I think every day that the Savior will come for me very soon."

The friend who was sitting with the children, noticing a change in the boy's face, took his hand and asked:

"Are you in pain, Heinrich?"

"No," he said; "in my whole sickness I have not had much pain, and when I had, I said to the Lord, 'I am a little child, and very weak,' and then the pain all went away."

"Well, Heinrich, you may now rejoice; the dear Savior is coming for you, and will take you very soon."

And he went to call the child's parents.

The boy's eyes beamed with heavenly light, as he gave a hand to each, bade them greet the pastor for him, and he would greet the dear Savior for them, and asked them to sing a hymn which he especially loved, because the name of Jesus was so much in it. And as they sang,

"I will kiss my Jesus,

Who takes me in His arms,"

his head sank back upon the pillow, as he softly repeated the words. The Savior had taken him.

I learned all this from the friend who was present, when he brought me the greeting of the dying boy; and I now tell it for the first time, since the boy Peter has also gone to the Savior. In his life I could not tell it.

Is it not a precious thing to have a living Savior? The simple child's prayer is a noble prayer, since it is the prayer of one who believes what he asks.—New York Evangelist.



A GENTLEMAN

I was once spending the night in a beautiful home in a large city. At about nine o'clock my host, a gentleman of about fifty-five years of age, got up, went into the hall and put on his overcoat and rubbers. Returning to the parlor door, he said:

"Excuse me, please, for just a few minutes. I am going to say goodnight to my mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her goodnight, if he were in the city.

"No matter what the weather may be, no matter who his guests are, my husband never fails to run over to his mother's home and bid her goodnight," said the gentleman's wife when he was gone.

"Neither he nor she could sleep if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line.

"Her mental powers are beginning to fail; and she forgets many things, so that her mind is blank on some points; but when nine o'clock comes, she always knows the hour, and says: 'It is time for Henry to come and bid me goodnight.'"—*Ex.*

Miscellaneous.

NOTICE!

On Sunday Evening, July 2d, by authority of the venerable President of the Synod of Missouri, the Reverend August Koerber was duly installed as Pastor of Grace Church, New York City. Pastors Dallmann and Sieker assisted in the act of installation which was performed by the retiring pastor,

JOHN SCHILLER.

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ACKNOWLEDGMENTS

Synodical Treasury.

| | |
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| Received per C. E. Strasburg, Treasurer, from Evang. Luth. Church of Redeemer, for mileage | \$ 10 00 |
| J. F. Schuricht, Treasurer, from German Evang. Luth. Synod of Missouri, etc. | 250 00 |
| Henry W. Baumgarten, Treasurer, from Calvary Church, Buffalo, N. Y., for Synod debt | 40 50 |
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| American Lutheran Publication Board, Pittsburg, Pa. | 400 00 |
| Wm. Hess, Treasurer, from English Lutheran Church of the Redeemer, Fort Wayne, Ind. | 8 50 |
| For indigent students | 8 50 |
| Dr. D. Winter, Columbus, Kan. ... | 10 00 |
| A. D. Helfrich, Treasurer, from Grace Evang. Luth. Church, Cleveland, Ohio, for mileage fund | 25 00 |
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| Rev. C. C. Morhart, from Christ Church, Washington, D. C., first payment toward Synodical debt.. | 31 00 |
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| H. A. Stang, Treasurer, from Evang. Luth. Church of the Redeemer, New York City, for mileage fund | 11 00 |
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| For Rev. Koerber (Elben-Stockdale Mission) | 12 13 |
| Rev. E. M. Biegner, Rader, Mo., from Emmanuel Congregation .. | 4 28 |
| From Trinity Congregation | 1 07 |
| Rev. J. G. Henry, from Evang. Luth. Church of Our Savior, Cincinnati, Ohio | 5 37 |
| Prof. H. B. Hemmeter, from St. Peter's Congregation, Conover, N. C. | 7 40 |
| Rev. Edward E. Stuckert, from Lutheran Tabernacle of Albany, N. Y., for mileage of our Synod .. | 4 05 |
| Rev. Oscar Kaiser, from Jackson Square Congregation | 8 49 |
| Rev. Oscar Kaiser, from Jackson Square Congregation, for mileage committee | 1 00 |
| Rev. Oscar Kaiser, from Jackson Square Sunday-School, for St. John's College Library | 2 20 |
| Mission Treasury. | |
| Received per Rev. R. P. Oehlschlaeger, from Sunday-School, St. James' Evang. Luth. Church, Ridgefield Park, N. J. | \$ 5 00 |
| Louise Muhly, Treasurer, from the Mission League of Emmanuel Lutheran Church, Baltimore, Md. | 30 00 |
| Wm. Hess, Treasurer, from Eng- | |

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| lish Lutheran Church of the Redeemer, Fort Wayne, Ind. | 19 68 |
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| Henry Stauderman, Treasurer, from Lutheran Church, of Our Savior, Brooklyn, N. Y. | 5 00 |
| Rev. Wm. Schoenfeld, New York City, from German Lutheran Immanuel Sunday-School | 5 00 |
| From C. F. | 5 00 |
| Rev. A. H. Holthusen, from Trinity Sunday-School, S. S., Pittsburg, Pa. | 100 00 |
| Rev. Oscar Kaiser, from Jackson Square Congregation | 21 46 |

Church Extension Fund.

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| Received per Wm. Hess, Treasurer, from English Lutheran Church of the Redeemer, Fort Wayne, Ind. | 8 00 |
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* * *

Received \$5.00 per Miss Julia Gray, Treasurer of Lutheran Tabernacle Sunday-school, Albany, N. Y., for Mission Treasury.
Received per A. T. Toepel, Treasurer of St. Mark's Church, Detroit, \$25.82 for Mission Treasury.

Received per Rev. Rogers, Knoxville, Tenn., \$1.00 for Mission Treasury.

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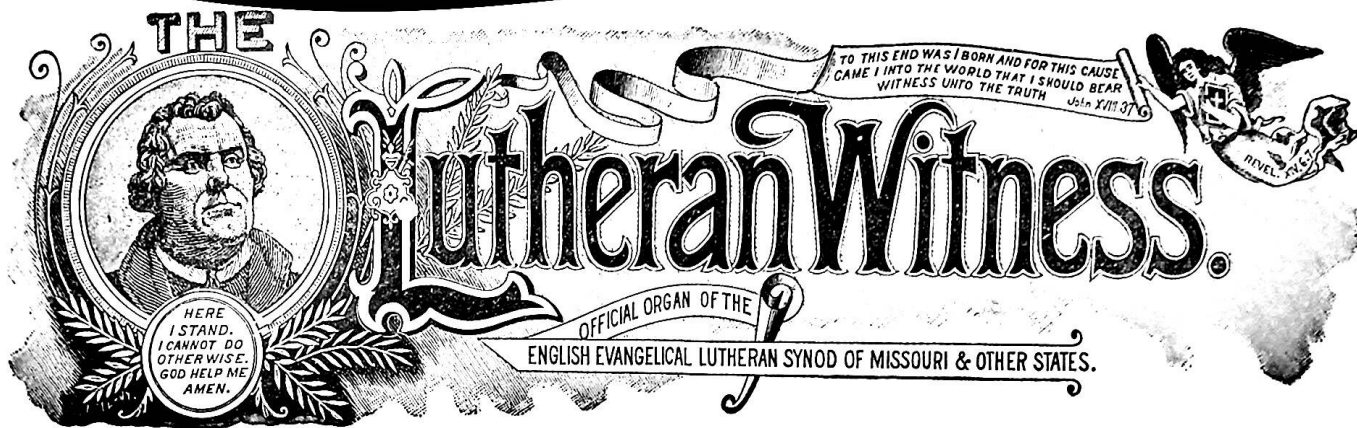
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Vol. XXIV. }
No. 15. }

PITTSBURG, JULY 27, 1905.

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HE TOUCHED MY HAND

My hands were filled with many things,
Which I did precious hold
As any treasure of a king's
Silver, or gems or gold.
The Master, came, and touched my hands,
The scars were in His own;
And at His feet my treasures sweet
Fell shattered one by one;
"I must have empty hands," said He,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oftentimes soil,
And render little worth.
The Master came, and touched my hands,
And crimson were His own.
And when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said He,
"Wherewith to work my works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in His own.
And calm and still to do His will,
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine.
The Master came, and touched my hands,
And might was in His own;
But mine, since then, have powerless been,
Save His were laid thereon.
"And it is only thus," said He,
"That I can work my works through thee."

Editorials.

To do good and faithful work in this life should be our object. The proposition itself is granted readily, and the only question is, how to do it successfully. Laying down rules alone will not answer, it is true, but they may serve as a reminder and incentive. Particular cases may require particular rules, but there are a few things which every one must observe, if he would be truly useful. Certainly, to begin with, pessimism must be avoided. The man who persists in being gloomy, in seeing nothing but darkness, will work without heart and without energy. He is always fretful and dissatisfied; his life he considers a dismal failure. But God wants no such workers, for He cannot use them. Commend us rather to the Christian optimist, who sees, indeed, that there is very much to be done, who

knows how little he can do, but who believes in the power of his God to do all things that He wills. Such men are the most useful members of society and of the Church.

It has been well said that genius is not essential to good preaching, but that a live man is. We once heard the comment on a certain preacher that he preached as if he believed every word he said. We considered this a great compliment and an evidence of the "aliveness" of that particular preacher. A man that merely recites, that seemingly is either in misery or takes no interest at all in his sermon, can hardly fail to arouse much of a stir by his efforts, save, perhaps, the stir of the sleeper. Preaching is an activity and activities presuppose an actor, and an actor is ever a live being. Sermons, if they are at all the sermons of the preacher will have life in accord with the life of the preacher. Without this life, even the genius may fail as a preacher.

It is true that disgrace is not in the punishing, but in the crime. Sometimes people take just the opposite view, bearing ill will and resentment against those who have called them, or others to whom they are partial, to account for punishable acts. Especially is this the case with a certain class of incipient criminals in some communities, who, of course, don't want to be responsible for their sinister acts. On this account some people frequently refrain from their evident duty toward State, Church, or fellow-man, of helping to bring to an accounting those who ought to be called to account. Such behavior, however, is clearly subversive of all good morals and order and improper for a Christian. Let us always remember for ourselves, that the disgrace is in the crime and not in the punishment which is nothing more than a payment of the debt of our crime. If we are unwilling to suffer the penalty then let us abstain from the wrong, be it great or small. As for others let us insist on the application of the same rule. To consider the preferences of the wrongdoer in this respect

is in its effect, to pour water on his wheel. Under such treatment his work prospers.

Dr. Butler thinks that "the Lutheran Church must tack about, cease its dogmatic and liturgical debate, and discuss the stewardship of wealth. We need to discuss bank accounts and check-books." Of course, the doctor looks upon dogmas and liturgies as superfluous things, so one is not surprised at his opposition to polemics. But we are with him, when he thinks that we need to "discuss the stewardship of wealth." We certainly do not give in proportion to our wealth. We need to be stirred up continually to larger giving for the Lord's Kingdom. Yes, let us have frequent and continued discussion of "the stewardship of wealth" and of "bank accounts and check-books!"

Dr. Dabney, the new president of Cincinnati University, said in a recent address: "The Bible is absolutely necessary to the complete education of the human being. In rejecting it as a text-book in the public schools, the American people are making a vast mistake." As Dr. Dabney is of Calvinistic extraction, one is not so much surprised at this view of his, for the practice of the Reformed Church has often been in favor of a commingling of Church and State. However, it was not our object in quoting his words to discuss this question, whether the Bible should be introduced into the public schools, for that has been done time and again in these columns. It was rather the first sentence of the quotation which we wished to emphasize: "The Bible is absolutely necessary to the complete education of the human being." It is certainly encouraging to note that so many of our leading educators are coming to the conviction and publicly giving expression to their conviction that education without the Bible and religion is worse than incomplete, because it leaves out the most important, the vital factor.

Never and nowhere is there greater need of guarding the tongue and weighing every word than when pa-

rents are speaking to, or in the presence of, their young children. Parents are only too prone to forget, that by one careless word they may wield a strong influence in the forming of their child's character, an influence that it may take a long time to eradicate and counterbalance. Often they imagine, perhaps, that the little one, being engaged in play, is not listening and, therefore, not noting what they are saying. But children are keen observers, and it is not often that anything said or done in their presence escapes them, and so the parent is not infrequently mortified perhaps days or weeks after, to hear that careless expression repeated by his child, when he himself had perhaps forgotten all about it long ago. "It is astonishing how, for days, children will ponder over such a careless word or sentence, which no one supposed they had even heard, and at some critical moment use it themselves, with startling and horrifying effect. How an impatient, petulant word shocks us, coming second-hand from those innocent lips! Then alas! we see and deplore its real deformity, and realize how potent is our influence over these observant innocents at every moment of time in which they are in our presence." What a solemn word of the Savior's, in which He warns us not to "offend one of these little ones that believe in Him." Surely, parents have good reason to be doubly on their guard, lest they offend their children by careless, unkind, impatient words.

L.

Contributions.

THE CONVENTION OF SYNOD

What a grand spectacle it is to see the representatives of a great Church body assembling for Synod. From the most distant parts of the country, even the world, men, leaders of men, come together, having spent much time and money on their journey, to greet their spiritual brethren and to deliberate with them concerning the affairs of the kingdom. Such a gathering differs from all other conventions of men, in that its expenditures of time, effort, and money, are all in behalf of the unseen things of the kingdom which is not of this world, and of the reality of which things such men are convinced. Faith that unites with God celebrates a transporting triumph in such Synodical gatherings and the very fact of the meeting is a cause sufficient to unite Christian hearts in a joyful *Te Deum*.

Another such gathering of a great Church body this number of the "Witness" again records. True, our Synod is as yet not great in numbers, and some are disposed to recognize only numerical greatness. And yet, our Synod is, indeed, a *great* Church body,

great in its courageous confession and undeniable perseverance over against agencies that have won the white flag of surrender from Church bodies of considerable numerical greatness, generally. The English Synod of Missouri and other States, stands not in ambush but out in open field as did the Cross of Jesus, so that friend and foe may know her, her confession and her practice. And with this conviction spreading sunshine over the countenances, her delegates assembled July 12, in Grace Church, St. Louis, Mo.

The sessions of Synod, as is customary, were introduced by a Church service, in which the esteemed President of Synod, the Rev. Prof. A. W. Meyer, of St. John's College, Winfield, Kansas, preached the sermon. Ten morning and afternoon sessions were held and a great deal of business transacted. In consequence of the resolution of Synod in the future to distribute its printed minutes in all the families of Synod, a full report of all transactions will soon be in the hands of all members of Synod. On this account we shall refer to only a few of the matters noted and discussed at this session.

The Publication Board, which again reported a prosperous biennium, was continued at Pittsburg. The Finance Committee reported the entire debt of Synod liquidated and the bequest of Synod's kind benefactor, Mr. H. H. Niemann, amounting to \$2,000, still intact. Synod constituted the Finance Committee a Synodical Legacy Committee and entrusted to it the Niemann legacy for administration. The income from this Fund is to go to the Synodical treasury. The Finance Committee was continued at Pittsburg. At the request of Mr. A. E. Succop, another treasurer was elected in his place. Mr. Wm. Kemmler, of Pittsburg, Pa., was chosen. President Meyer requested to be relieved of the presidency if possible. Pastor H. P. Eckhardt, of Cleveland, was chosen in his stead. Professor Meyer was elected vice-president. Pastor J. Frederic Wenchel, of Boston, was re-elected secretary. The report of the Mission Board showed considerable activity in the cause of missions. A new board was elected, Pastor Fritz, of Brooklyn, chairman, Pastor Schiller and Mr. Stang of New York, members. The faculty at Conover was re-elected editorial staff of "Witness," and the faculty at Winfield was elected to serve as Synod's Revision Board. A special feature of the Synod was the presence of a committee from the German Synod consisting of Professor Bente and Pastor Obermeyer, of St. Louis, and Professor Herzer, of Springfield, Ill. This committee conveyed to Synod the information that the German Synod has decided in the future to prosecute English work with increased vigor and to re-

ceive English congregations, though it did not as yet deem it advisable to permit the use of the English language on the floor of Synod. Expressions of cordial feeling and fraternal goodwill were made by the committee to our Synod. The German Synod continues its contribution of \$3,000 toward the maintenance of our Synod's colleges. Both colleges received the encouragement of Synod and the salaries of the professors were increased. The doctrinal essay was presented by Pastor H. Sieck on the words, "I believe in the holy Christian Church, the communion of saints." The pastoral sermon was preached by Pastor J. Frederic Wenchel. Eleven new congregations, ten pastors and two parochial school teachers were received into membership.

H.

* * *

FOLLOW JESUS IN CONTROVERSY

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37.

During His whole life Jesus witnessed unto the truth, He did so with singleness of purpose, that was His steady aim in all His doings wherever He might be, with whomsoever He might be talking. And in witnessing unto the truth, Jesus, of course, thereby struck at error, exposed it, rebuked it, denounced it, and tried to destroy it.

Though the Jews had no dealings with the Samaritans, Jesus nevertheless spoke to the woman at Jacob's well. In the most casual and natural manner He asked her for a drink of water, and then went on to tell her about the water of Life and thus aroused her interest and desire. Having thus prepared the way, Jesus unfolded to her the truth of God, revealed Himself as the looked-for Messiah. Kindly, patiently, pleasantly, Jesus argued with the woman and convinced her in that remarkable and picturesque interview, John 4:5-42.

Patiently and lovingly Jesus argued with Nicodemus in that striking interview by night. Even though Nicodemus was a Pharisee and a ruler of the Jews, even though he was great and good in his own eyes and in the eyes of his fellows, he was nevertheless radically wrong; he needed not a little improvement, but a complete change from the bottom up; he needed to be born again, or he could not enter the kingdom of heaven. John 3.

In arguing with the Sadducees, Jesus found a scribe who was not full of hatred and malice, one whose prejudice melted away before the telling answers of Christ, one who asked a question in good faith, one who answered the question of Jesus candidly, and Jesus promptly and warmly and

generously acknowledged the man's good qualities and said, "Thou art not far from the kingdom of God." Mark 12:18-34.

In the Sermon on the Mount Jesus showed up the shallow righteousness of the Scribes and Pharisees and then made clear the real demands of the Law. Matt. 5:20-48. In the matter of alms, and prayer, and fasting, Jesus flays the doings of the hypocrites and then points out the right way. Matth. 6:1-18. He also expressly warns against the "false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matth. 7:15-20, and against the false doctrine of the Pharisees. Matth. 10:6-12.

When the Pharisees asked Christ why His disciples broke the rules of the elders, He quick as a flash asked them why they broke the rules of God with their human rules, and scathingly denounced them for placing etiquette above ethics, "good form" above sterling virtue, clean hands above a clean heart. When the disciples informed their Master that He had offended the Pharisees by His plain speech, He professed no sorrow; on the contrary, He said that error must be destroyed to the very roots or else it will do harm. Matth. 15:1-14; Luke 11:37-54.

When the Pharisees in the company of the Herodians tried to entangle Jesus in His talk, He quickly saw their purpose and quite frankly called them hypocrites and replied, "Render unto Caesar the things which are Caesar's; and unto God the things that are God's." When they heard these words, they marveled, and left Him, and went their way. They had met with a disgraceful defeat. Matth. 22:15-22.

When the Sadducees tried to put Christ into a predicament with a hard question as to the resurrection, Jesus replied, "Ye do err, not knowing the Scriptures," and triumphantly proved the doctrine from the Bible. And when the multitude heard this, they were astonished at His doctrine. Matth. 22:23-33.

When the Pharisees heard that Jesus had put the Sadducees to silence, they tempted Him with their query about the "great commandment" in the Law. Jesus showed them that the love of God and the love of man is the whole sum of the Law, and told them the story of the Good Samaritan and bade them go practice it. Then He asked them "What think ye about Christ?" "And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions." Matth. 22:34-46; Luke 10:25-37.

When Simon the Pharisee murmured because Christ permitted a "sinner" to wash His feet with her tears, Jesus frankly told him that the sinful

woman was a better person than the "respectable" Pharisee, who had wilfully slighted his invited guest by neglecting the common courtesies of hospitality. Luke 6:36-50.

When the ruler of the synagogue was indignant because Jesus had healed the woman sick for eighteen years, on a Sabbath, Jesus showed that He had done no more for a daughter of Abraham than they themselves would do any Sabbath for their oxen. And when He had said these things, all His adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by Him. Luke 13:11-17.

Jesus spoke His mind, freely and fully. If His doctrines were unpopular, He did not suppress them, He did not modify them, He did not try to make them attractive to his adversaries. When even some of His disciples murmured and even left Him, Jesus firmly kept His position; He could not and He would not betray the truth. John 6:26-71.

Though the Jews would kill Him, Jesus went into the Temple and boldly taught the truth and defended it against the objections of His enemies. John 7:10-53; 8:12-59.

When asked by what authority He taught, Jesus put a counter question; when the Pharisees refused to answer Jesus said, "Neither tell I you by what authority I do these things." Matth. 21:23-27.

When the Pharisees tempted Jesus, demanding a sign, Jesus gave them no satisfaction, but He gave them a stinging rebuke and left them. Matth. 16:1-4.

When it became clear that the Pharisees wilfully rejected the truth, Jesus hurled at them the most burning words of denunciation ever uttered; He lays bare the most secret chambers of their wicked hearts to the eyes of the whole world and all time. Matth. 23.

When His enemies closed their hearts to the truth, Christ did not mince matters but called them a "generation of vipers," "an evil and adulterous generation." Matth. 12:34, 39.

Why did Jesus oppose error at all times and in all places and with such unrelenting, remorseless and implacable hostility?

It is staggering to see what a large portion of the four gospels is taken up with the account of Christ's controversies with His adversaries. Christ is the Prince of peace; also, Christ is the Truth. There is no peace between truth and error. In order to be the Prince of peace, Christ had first to establish the kingdom of truth by destroying error.

If the temple was to be a "house of prayer," Christ had to drive out the money-changers, who had made it a "den of thieves." The kingdom of Christ is to be a kingdom of peace, but

first a kingdom of truth in order to be a kingdom of peace. There is no peace without truth. Error is corrupt, and it does corrupt; it eats like a canker, it spreads like an epidemic. As in an epidemic doctors must take stringent sanitary measures to check the disease and preserve the health of the community, so Christ had to oppose error in order to have peace on the basis of truth. "Take heed and beware of the leaven of the Pharisees and Sadducees" says Christ, beware of their false doctrine. Matth. 16:6, 12; 23:2, 3. Also, Christ says, "Beware of the Scribes." Luke 20:46. Shun the thing and the person, the false teaching and the false teacher. Beware of consumption! Beware of the consumptive. Beware of his breath, his sputum, his linen, his cup and tumbler, his knife and fork and dishes. Christ applies to the soul the rules of the Board of Health for the body.

As Christ, so Christ's followers. Paul says, "I am set for the defense of the Gospel," and in defending the gospel he also boldly attacks the opponents of the Gospel. In defending the divinity of Christ Athanasius attacks Arius who denied the divinity of Christ. In defending justification by faith Luther was forced to attack the Pope who taught salvation by works. In defending the Gospel today we must fearlessly attack the enemies of the Gospel. We must cut out our friends from the prison of error and free their minds from the fetters of falsehood and brand the enemies of the truth that they may be avoided.

WILLIAM DALLMANN.



MONEY AND THE CHURCH

"Giving of our money is named in the Scriptures as a grace by the side of the graces of faith, utterance, knowledge, earnestness and love. Consequently the handling of our money is a religious service, and no knowledge is more sacred than that which teaches us the relationship that we sustain to our money and the reasons therefor. Under the Old Testament regime both the priests and the people were required to give one-tenth, and the promise was that there was a great blessedness in it.

"Whatever men may do in going beyond this, Christianity does not permit men to do less (?) Instead of systematic giving, Churches today resort to fairs, bazars, suppers and all kinds of entertainments to dodge the plain duty of cultivating the grace of giving, which we are commanded to do. The Church is rich and increasing rapidly in wealth, and yet she too frequently sits as a beggar before the community, and with all kinds of signs on her doors, calling upon the benevolently disposed public to give a little money for her existence. This is carried on

to such a wholesale extent that it appears in the eyes of many that this is the chief business of the Church.

"The whole thing is disgraceful and belittling to the religion of a suffering and crucified Christ. It savors of worldliness and stinginess. No person would put out such a sign to raise money to pay his own rent or taxes, but we do not hesitate to make the Lord a beggar of public charity. We Christians must aim to give Christianity its ancient and proper setting.

"Giving is worship and the most sacred worship when it is done cheerfully, liberally and in the fear of God. The greatest (?) need of this day is the Christianizing of the money power for the world evangelization. The church has ample wealth and God has laid the requirement upon us."—*Rev. Peter Ainslie, in the Baltimore Sun.*

The views expressed here show that not only true Lutherans, but also Campbellites raise their voice against the abuse of suppers, bazars, entertainments, and the like things. It is certainly a sign of *spiritual decline* when a church, in order to make its expenses, stoops to such things and shirks its plain duty of giving. God says: "Freely ye have received, freely give," that is, without receiving an equivalent of any kind.

OSCAR KAISER.

Church News and Comment.

AT HOME

The Delegate Synod, representing the German Missouri Synod, met at Detroit, June 21—30. The opening sermon was preached by Vice-President Brand. Dr. F. Pieper was re-elected President. The number of Vice-Presidents was increased to three, and consists of Pastors P. Brand, C. C. Schmidt, and H. Suckop. Paster Rohrlack, who had served Synod for many years as Secretary, was, upon his urgent request, excused from serving further. Synod gave him a purse of \$300 as a token of its appreciation of his services. Pastor Bierdemann, of Indianapolis, is the new Secretary. Mr. J. F. Schuricht, of St. Louis, was re-elected Treasurer. Synod spent considerable time in the discussion of its educational institutions. The theological seminary at St. Louis and the teacher's seminary at Addison, Ill., receive an additional professor each; the colleges at St. Paul, Minn., Concordia, Mo., and Hawthorne, N. Y., will offer the full college course hereafter; the teachers' seminary at Seward, Neb., will offer the same course as the institution at Addison, Ill. In addition to this, a number of new colleges have been or are to be opened, namely at New Orleans, La., San Francisco, Cal., and Portland, Ore.—Slight changes were made in the districts of Synod. The old Southern District is divided into a Southern and a Texas District; the old Minnesota and Dakota District is also divided, South Dakota forming a district of its own. The Illinois and the Eastern Districts may make divisions if they so desire.—A great deal of time was taken up in the discussion of the so-called language question; the net result will be found in the report on the convention of our own Synod.

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Chicago.—Another English Mission has been begun in Chicago. There has been no English congregation on the north side until now, although the need of one is very great. The pastor of Christ Church, E. F. Haertel, has opened a Sunday-school at 4070 North Clark

Street. After the school a service is held. Only a few services have been held, but the attendance has been very encouraging. Many Lutherans are moving out into that vicinity, Edgewater, Sheridan Park and neighborhood, and the prospects for future growth seem to be very good.—Ex.

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Our brethren of the Wisconsin Synod recently laid the cornerstone for the new building of the Northwestern University at Watertown, Wis. L.

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Our pastors of the Pittsburgh Conference lately found it necessary to adopt and publish the following resolutions:

"Whereas, The majority of our Pittsburgh Dailies permit a class of lying and morally misleading money sharks and medical quacks to advertise in their columns, and,

"Whereas, These advertisements bear on their face the stamp of base charlatanism, to say nothing of gross deception, and,

"Whereas, These advertisements appear in the most conspicuous type, attracting all readers, old and young alike, and,

"Whereas, These advertisements are so phrased that they are a travesty on morals, and a disgrace even to good citizenship, to say nothing of the delicate Christian sense; be it, therefore,

"Resolved, That we, the Evangelical Lutheran Ministers' Conference of Pittsburgh and Vicinity, of the Synod of Missouri, Ohio, and other States, by this set of resolutions, herewith petition the respective publishers, receiving such advertisements, to do us and the good citizens of Pittsburgh the kindness in the future to refuse admission of such advertisements to their columns; and,

"Resolved, That we herewith call upon all good citizens to mark the papers which will not heed this petition, and in the future refuse the same admission to their homes; and,

"Resolved, That we urge an active campaign of all the moral forces of the City of Pittsburgh and vicinity against the papers which heedlessly continue to receive these offensive advertisements into their columns; and, Be it, finally,

"Resolved, That a copy of these resolutions be sent to every Pittsburgh paper, declaring our pleasure in the fact that some of them already refuse this kind of advertising, and our purpose to pursue the others by every fair means in our power until they too shall heed this petition."

It is indeed time that the outraged sense of decency—to say nothing of Christianity—should make energetic protest against such newspaper advertisements. R.

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The number of American Young Men's Christian Associations increased last year from 1,575 to 1,736, and the whole number of members (350,455) is 27,231 more than last year; of them 144,279 are active members, and 45,000 are in the boys' departments. The property amounts to \$28,827,000, \$4,726,000 more than last year. About \$250,000 of free-will offerings are disbursed by State and International Committees, and \$80,000 was sent abroad for mission work. The schools maintained by the associations gave instruction to about 30,000 students. Twice as many religious meetings and Bible classes were held in shops as in the previous year. Increase has also taken place in the membership of Bible classes, the number of men serving on religious work committees, the amount of money spent for strictly religious purposes, and the number of men of the association joining Churches. The railroad departments, work for soldiers and sailors, and the colored men's department also report growth.

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When the army of occupation left Porto Rico five years ago there was but one Protestant Church in the island. John Willis Baer, after going over the entire island, is authority for the statement that there are now in regular attendance at the Protestant Churches in Porto Rico every Sunday, more people than are to be found in all the Catholic Churches. The reports from all the island dependencies which, in being freed from Spain, were freed from the real power of Rome, are wonderfully full of encouragement

and hope. The power of a free gospel is making itself very manifest in its influence on the people who are practically hearing it for the first time.—Ex.

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An enterprising publisher now comes out with an announcement advertising a volume by a well known critic with the assurance that in it the professor will tell the reader "what is left of the Bible." Thanks. And 50 years from now some one else will write another book to tell us "what is left" of the critic. It will not be a large book either.—Ex.

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The "Interior" gives some choice extracts from Mrs. Mary G. Baker Eddy's latest production, a catechism, which she says is her final message to the world. In this she has, as the "Interior" says, "exceeded the Oracle at Delphi in the gentle art of answering questions without expressing an opinion." "She could not hope to write anything more exquisitely dubious than this, more triumphantly non-committal. Nor need she; her supremacy is demonstrated and entirely secure. Here are some examples of her style of question and reply: 'May the Christian Scientist make use of physical culture? No, not necessarily.' We rejoice to know that in this beautiful liberty to let 'physical culture' alone if he wants to, the Christian Scientist at length enters into the high privilege which the rest of us enjoy without Mother Eddy's consent. Again: 'Does Christian Science encourage the study of natural science? It is gained by study and rightness.' Now, dear Scientist, will you sell your nature-study library at second-hand or won't you? Pray tell; what is it that your oracle advises? Let us be instructed again: 'Does a Christian Scientist regard poverty as a manifestation of disease? No. Is poverty a disease of society or of the individual? Of both.' That makes a pretty fair achievement in the way of taking two sides of the fence at once, but it is not the limit of Mrs. Eddy's genius. Listen to this: 'Under any conceivable circumstances would a Christian Scientist make use of surgery? Yes and no.' Who will not stand in awe before such an agile intellect?"—Ex.

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The annual convention of the Federation of American Zionists, which was lately held in Philadelphia, voted unanimously for resolutions binding the organization to the principle "Palestine for the Jews, and the Jews for Palestine," so eliminating entirely from the program of American Zionists all part in any plan for the acceptance of the British government's offer of the tract of land in Uganda. In order to give the movement practical application at once, a resolution was passed to the effect that "colonization in Palestine and neighboring lands be encouraged to as great an extent as the Actions Committee finds possible." President Friedenwald gave the following definition of the movement:

"We may define Zionism as the conscious effort of the Jewish people to regain the dignity of independence, and their freedom from those influences which tend to suppress the individuality of the Jewish people and submerge them physically and spiritually among the nations of the world. We Zionists believe, nay, we are convinced, that the only complete and certain agency by which this can be accomplished lies in the regeneration of the Jewish people, and the re-establishment of a national center in the land of our forefathers."—Lutheran Observer.

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The Central Conference of American Rabbinis, held in Cleveland, O., had a Committee on Sectarianism, in whose report was the following:

"The place of the Bible is in the home, the church, and the church school. To force it into the public educational institutions is not merely to suggest that these three agencies are powerless to effect the desired results, but likewise to interfere with the growth of a finer and larger human brotherhood. It has created ill feeling between Catholic and Protestant, and has caused both to look down upon the Jew."

We submit that frequently it is not so much the conviction that the home, the church, and the church school are powerless that urges the introduction of the Bible into the public school, but rather a half-hearted conviction of the necessity of religious instruction as well as a disinclination to pay for it. H.

ABROAD

Lutheran Mission Work in Japan.—The United Synod in the South has been at work here, with the old city of Saga for a center of operations, since 1892. Their first missionaries were the Revs. J. A. Scherer and R. B. Peery. The latter writes in the *Luther League Review*:

"Although Japan has made great progress in learning and civilization, our missionaries found the inhabitants of this interior field quite ignorant and superstitious, blindly devoted to Buddhism and bitterly prejudiced against Christianity. And hence the work of founding the mission was hard, and fraught with great difficulties. But God's blessing has rested upon it from the beginning, and it has steadily grown and prospered. At the central station we have a church building, with an organized congregation, a Sunday-school, a Young Men's League, and all forms of church work. Besides the work in the church, services are held regularly at several other points in the city, and in the surrounding towns and villages.

"The second mission station is Kumamoto, an old castle town that always has a large number of soldiers in it, and is the educational center of Kynshu. Besides the usual public schools and academies, a normal school, a medical school and a large government college are located there. We have a vigorous little congregation at Kumamoto, and are just now helping it to erect a church building. This place promises to be our most important point in the future. In connection with this station there is a thriving out-station in the mining town of Omuta. * * * Our missionaries are ably assisted by faithful native workers. * * * The Danish United Lutheran Church in America has a prosperous mission in Kurume, midway between Saga and Kumamoto. Work there was begun by our mission, and the point was afterward turned over to the Danish brethren."—*Lutheran Standard*.



We cull the following statistical figures concerning our sister synod in Australia from "*Der Lutheraner*": Congregations, 106; pastors, 25; preaching stations, 22; souls, 12,535; communicants, 7,590; voting members, 2,563; there are 42 parish and 7 private schools, with 35 male and 14 female teachers, and 1,421 pupils; 12 Sunday-schools with 465 scholars. Collected for synodical purposes, \$17,000. L.



"According to an address recently delivered in Glasgow, Scotland, the drinking habit and prison life are first cousins. In England 571 out of every 100,000 of the population are sent to prison because of strong drink; in Ireland, 793; and in Scotland, 1,402. The drink bill of Great Britain and Ireland amounted to \$800,000,000 for the year as a direct cost, while the indirect cost is estimated by experts to be \$1,500,000,000. In other words, drink costs England every year a sum four times the capital of all her banks and more than twice as much as did the South African War." R.



"It is reported from Warsaw that since the promulgation of the Czar's ukase abolishing the religious disabilities of Roman Catholic and other Christian communions outside of the Orthodox Church of Russia, 26,000 persons in the government of Siedlee and Lublin alone have changed their religious affiliations." R.



The bill for the separation of Church and State in France, passed the Chamber of Deputies on July 3d, by 341 to 233. It occupied the greater part of the session since March 22d, every resource of parliamentary obstruction having been employed to block its passage. Throughout the debate the Government has shown an excellent spirit, accepting suggestions from all parties, making

numerous concessions in detail, but inflexibly maintaining the barriers against political intrigue. As a result, while the general principle remains the same, the text of the bill is greatly modified. The control of the movable wealth of the Church, paintings, tapestries and the like, which under the original bill would have gone to the State, remains now with the religious associations to be created by the new law. One of the last amendments to be adopted prohibits the clergy from holding municipal offices for eight years after the bill becomes law. There are very rigorous provisions against any clergyman taking active part in politics. The pensions assigned in lieu of the suspended salaries seem very small. For those who have received salaries less than twenty years, it is only \$80 annually. With others it varies from \$80 to \$240, according to the length of service.—Ex.



The Pope's recent encyclical on Italian politics is now to be read in its complete Italian text, for, being addressed to the bishops of Italy, it is, contrary to the custom where documents are addressed to the Church at large, in the vernacular. It opens with a long discussion of "Catholic action," by which Christian public spirit seems to be meant, and of course, something more, obedience to hierarchial direction. "Catholic action," he says, must meet the requirements of present-day society; must promote the moral and material interests of the people; its policies must be readily intelligible; its propaganda intelligent, tactful, energetic. Above all, there must be perfect unity of action, and to secure this the laity must mind the priests and the priests the bishops. Weighty reasons dissuade Pius X., he says, from abandoning the rules laid down by Pius IX. and Leo XIII., prohibiting the faithful from participating in elections in Italy. Other reasons equally weighty may make dispensation wise in special cases where there is reason to believe that such dispensation "is absolutely necessary for the salvation of souls and the highest interests of the Church." Evidently he thinks that time is at hand, for he advises the faithful to prepare themselves for public life, to form electoral associations on the German model. The public leaders in this work must be laymen; priests must be above parties, and must compromise neither their person nor their dignity; they are to take no part in political organizations without episcopal assent. As for the laymen, while "due freedom" is to be allowed, the advice and leadership of the bishop is to be accounted necessary. That the pastoral has already had its effect, appears from the municipal election of July 3d, at Rome, the result of which showed that the Clericals had won a decisive victory over the Radical and Liberal alliance.—*Churchman*.



Over 300,000 Bibles are said to have been distributed among the Japanese soldiers since the beginning of the Russo-Japanese War by the American Bible Society. L.



It is reported that 1,086,670 Bibles were circulated in China last year, and that the officially reported sales were over one million. Who can calculate what that means for the spiritual regeneration of that densely populated country? L.

Hearth and Home.

THE ART OF LIVING WITH PEOPLE

We find life's best school in living with people. Some one says, "It is better to live with others even at the cost of considerable jarring and friction than to live in undisturbed quiet alone." It is not ideally the easy way. Its means oftentimes hurts, wrongs, injustices, many a wounding, many a heartache, many a pang. It re-

quires self-forgetfulness, self-restraint, the giving up of one's right many times, the overlooking of unkindnesses and thoughtlessness, the quiet enduring of things that it would seem no one should be required to endure. Nevertheless, it is immeasurably better to live with people, though it is not easy, than to live alone.

Living alone nourishes much that is not good and beautiful in human nature. It promotes selfishness. It gives self-conceit an undue opportunity of growth and development. It permits us to do too much as we please, which is bad training for any of us; to indulge our own tastes, feelings and whims without limitation, without protest, since no one is near enough to us to be seriously affected by our selfishness. Then it deprives us of the opportunity for discipline and education which we can get only by living in daily contact with others. One never can grow into true nobleness of character, sweetness of disposition and beauty of life while living in solitude. "We need to have our sharp corners rubbed off, our little pet fancies punctured, and most of all to learn self-control, 'sweet reasonableness' and tolerance for other people's point of view."

Then we never can learn the lesson of love but by living with people. We may learn the theory of loving and be able to preach about it and write delightful essays on the subject, but that is different altogether from getting the lesson into our own lives. Nothing will teach us unselfishness but the practice of unselfishness under the pressure of necessity. We cannot learn patience with others save in experiences which put our patience to the test. The same is true of all the virtues and graces—they can be acquired only in practical life.

It is important, then, that we learn the art of living with others. It should not be hard to live with those who are sweet, gentle, patient, thoughtful and unselfish—anybody ought to be able to get along with such pleasant people. But not all with whom we mingle are of this class. There are disagreeable people, those who are thoughtless, uncongenial, exacting, quick-tempered, unreasonable, sensitive, and our duty of living sweetly with others includes these, too.

It may help us if we will always remember, when we find it hard to get along with any one, that this is only a new lesson in loving set for us. Of course, it would please us if the disagreeable person should by some process be quietly changed into sweet reasonableness and Christlike agreeableness, so that there no longer should be any uncongeniality to fret us. But it is not probable that any such miracle will be wrought to make it easier for us to get along peaceably. Almost certainly

the task set for us must be worked out without any perceptible amelioration of conditions. The problem is ours—we must meet it. It is ours to be Christians, which means Christlike, just where we find ourselves.—Ex.



NEGLECTED BIBLES

"I often have people tell me," says Dr. Pentecost, "I wish I knew my Bible better than I do," or 'I confess that I do not read my Bible as often or as carefully as I ought,' or sometimes 'I wish I knew my Bible as well as you do yours.' Only the other day, as we journeyed together in the cars, a Christian gentleman said to me: 'I fear most of us business men are comparatively ignorant of the Bible. We take our knowledge of God's will from our ministers at secondhand. We are content to let them read and study the sacred Scriptures and give us the benefit of their thoughts.'

"And then, turning to me, he continued: 'Do you read your Bible every day? Do you read it apart from study and preparation for your public ministry?' And when I told him that it was my habit daily to read the Bible, altogether apart from my professional use of it, he sighed and said: 'I wish I knew more of it for myself. I have often dreamed of the pleasure I might find in sitting down daily and studying the Bible, but I am too busy; the habits of my life are too fixed; I am too old to begin now, but I feel that I am very ignorant of divine things, and very unfurnished for this life, because of my ignorance of the world to come.'

The daily study of the Bible, if possible at some regular time each day, as in the quiet hour in the morning, or in the evening, and in a systematic way, is the substantial way of making progress daily in a mastery of the Bible, and of deeply impressing on the mind and heart the life-moulding truths of the Bible.—Ex.



LOYAL OBEDIENCE

One cold night a gatekeeper at a railroad station was making every passenger show his ticket before passing through to the train which provoked considerable grumbling and protesting. Major Whittle, who was on the platform, said to him, "You are a very unpopular man tonight." "I care only to be popular with one man," was the reply, "and that is the superintendent." He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who, if the occasion for such a course ever arose, could discharge him for any act of disobedience, or for neglecting

the interests of which he was an employee.

And so it happens that the servant of Christ is often bound to make himself unpopular. There are those who would be glad to have him relax the strictness of his rules and grant to himself some indulgence which his Master forbids. But if he tries to be popular with the world he will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words, "Well done!"—The Christian Herald.



THE TRUE COPY

A boy in a printing office was given a list of Scripture questions and answers to set up and print. While at work he asked the foreman if he should follow "the copy"—that is, set up the type just as it was written.

"Certainly," said the foreman. "Why not?"

The boy replied, "Because this copy is not like the Bible."

"How do you know that?"

"Why, I learned some of these verses in the school, and I know that two of them are not like the Bible."

"Well, then, do not 'follow copy,' set them up correctly."

The boy took the Bible and made it his copy, guide and pattern. The words of God fell into good ground when he learned those verses in school and did not forget them. You can do the same, and be sure you always "follow copy."—Selected.



GOD AN AVENGER OF SIN

One day during the summer of the year 1864, two men met on the street of the city of D—, apparently by accident, and the one was about passing the other when he was requested to stop for a moment. In compliance with this request, seemingly made in a civil and kind manner, he stopped to set down a basket which he was carrying on his arm, having just been to market, and whilst in this position he was shot by the other and instantly killed. The act of killing was committed without any previous provocation or the least intimation of intention. Nothing ever occurred or existed between the two men to awaken any feeling of enmity, except that they differed in their political sentiments. They were both men of good social position and respectability. The act, therefore, was one of the most cold-blooded murders ever heard of. The case, of course, was brought before court for trial, but on the plea that an impartial jury could not be gotten, was removed to a neighboring county. The assassin was a man of means, and had wealthy and influential friends. By

these, judge and jury are supposed to have been bribed, at all events, a verdict of not guilty was rendered, contrary to facts and evidence in the case. There were in that case a guilty murderer and a perjured jury, who escaped from their well-deserved penalty of the civil law. Before man both stood acquitted, but not before the Judge of heaven. If men refuse to execute justice, and shield murder by perjury, the power of heaven is put forth to take vengeance on the guilty and right the wrong. Of those of that jury who have died, not one has died a natural death; and those still living are hopelessly insane. The curse of an offended God and a violated justice, has fallen on every one of them. Meanwhile the acquitted assassin continued as before in mercantile pursuits. For ten years or more after his bloody deed he was to all appearances a prosperous man. But justice, though sometimes moving with slow, yet always moves with sure tread. About two years ago this man's condition underwent a visible change. His health began to fail, and he became abstracted, gloomy and unfitted for business. He was evidently the prey of remorse of conscience. He shunned society and society shunned him. The state of his health continued to decline until appetite and sleep, especially the latter, almost entirely forsook him, and he walked about with ghost-like appearance. One day, during last summer, he walked away from home, and was never afterwards heard from. In the fall, during corn husking time, his skeleton of bones, stripped of flesh, was found in a cornfield. Fragments of clothes and papers, identified the remains as his. It is supposed that he either had sunk down and died from exhaustion, or else had ended with his own hand a life that had been turned to him into a hell.



A DIALOGUE

Returning from a council the other day, I overheard a discussion between my delegate, Deacon Grumbolt, and Deacon Webfoot, of the Baptist Church at Riverside. Of course the topic was immersion, and it was introduced by Deacon Webfoot, remarking that his pastor, Dr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbolt, who will never be outdone if he can help it, quietly replied that pastor Cyril baptized on that day nine persons.

"Well, I hope he did it in the Scriptural method."

"Certainly; our pastor always does according to Scripture."

"Well, now, brother Grumbolt, what is your idea of the Scriptural method?"

"Oh, I got my notion of it from the first case of baptism on record."

"Who was that? Not Philip and the eunuch?"

"Oh, no; it was centuries before that. I mean the Israelites, when they were baptized in the Red Sea."

"Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea."

"You are satisfied, brother Webfoot, that they were really *baptized*?"

"Certainly; the apostle says they were, and tells how it was done."

"Well, then, I have just one question to ask. Did they get their feet wet?"

"They were immersed, that is plain enough. As Paul says, they were under the cloud and passed through the sea, and were all baptized *in* the cloud and *in* the sea; if that wasn't immersion, what was it?"

"Well, Brother Webfoot, *did* they get their feet wet?"

"Why, that's nothing to do with it; they had water on all sides of them, and water above them; they were completely surrounded by water."

"Well, Brother Webfoot, as I understand, they went *on dry ground* through the midst of the sea; and if you can immerse me *on dry ground*, I am very willing to be immersed. I believe in *dry-ground baptism*, where you *won't get your feet wet*."—Church Messenger.

A BUDDHIST PARABLE

There lived long ago, a man, healthy and without deformity of body, and keen and intelligent in mind, but who gave no thought to the pleasure and pain of the next life. All religious thoughts he banished from his mind, and simply went along enjoying himself. One day, on the shore of a beautifully clear lake, he found a woman sitting, weeping beside a dead body, and asked her, "Was this dead man a relative of yours? What disease did he die of?" The woman answered, "This man was my son; he had no disease of any kind, and, though he had all his limbs and wits about him, was too lazy to drink, and died of thirst." The stranger replied, "Is there really such a lazy man on the face of the whole earth? If he had not found good water, or finding good water had no hands to reach it, I could understand his dying of thirst; but in the very presence of pure water to die of thirst because he was too lazy to put out his hand and take it—what a fool!" Heaving a sigh, he returned home and told the incident, mocking much the folly of the dead man. A wise man who heard him, replied, "He is not the only fool of the kind in the world; the man who dies without religion is a greater fool than he."

So runs the Mongol parable. Does it not point out clearly the folly of

many in Christian lands? The pure waters of the river of life are all about them, offered to them freely, but they are too lazy and careless to put out their hand and drink. Thus they live, thus they die, and their friends mourn over their lost souls as the woman in the parable mourned over her dead son.

"Whosoever will, let him take the water of life, freely."—Rev. James Gilman.



A THREE-STORY HOUSE

Every man, says Dr. Joseph Strong, lives in a three-story house. The lower story is part under ground. There he eats and drinks. This is his physical nature. Many men never leave this basement. There they live, there they die, never entering the stories that lie above. The second rises above the first. From its windows the outlook is wider, the light in it is more abundant, and the air purer. This is man's intellectual department. Some go up into the second story often, and, though they do not abandon the basement, they use it mostly only for eating. Then there is the third story. This is the highest. Here the air, the sunlight, the outlook are at the best. This is the spiritual realm. Few rise into it. In many cases dust and cobwebs are the sole occupants of what should be the choicest part of the house. The wise man, while he does not abandon the basement or the second story, loves the third the best of all, and there spends much of his time.

"And the God of peace himself sanctify you wholly; and may your spirit, and soul and body, be preserved entire at the coming of our Lord Jesus Christ. Faithful is he that calleth you who will also do it."—Ex.



"FATHER, I STEP IN ALL YOUR TRACKS"

One winter's morning, after a snow storm, a father took his hat for a walk to attend to some farm affairs requiring attention. As he started, his little boy of five summers also snatched his hat, and followed the father with mock dignity, and an assumed business-like air. When they reached the door the gentleman noticed that no track or pathway had been made in the snow, and he hesitated about letting his boy follow him. But the soft, fleecy snow looked so tempting, so pearly white, that he concluded to allow the child to walk after him. He took short strides through the untrodden snow, when suddenly remembering his little boy, he paused, looked back for him, and exclaimed:

"Well, my son, don't you find it hard work to walk in this deep snow?"

"Oh! no," said the boy, "I'm com-

ing, for, father, I step in all your tracks."

True enough, the dear child was planting his tiny feet just where the parent's foot had trodden. The child's reply startled the father, as he reflected that thus would his child keep pace with him, and follow in his tracks through life. He was not a friend of Jesus, not a man of prayer, and not a Christian; and well might he pause and tremble as he thought of his child, ever striving to "step in all his tracks," onward, onward, through life's mysterious mazes toward eternity! The little boy's reply brought that strong, stubborn-hearted man to think. Finally he repented and found peace in believing in Christ. We believe he is now making such tracks through life that at some day that son may be proud to say, "Father, I step in all your tracks."



GOD'S WONDERFUL WAYS

Sixty years ago a negro boy in Africa was captured and sold into slavery. He was first traded off for a horse, but his new master came to the conclusion that he had made a poor bargain, and the trade was accordingly recalled. Then the boy was sold for a keg of rum, but again the trade was recalled. For the third time he was sold, this time for a quantity of tobacco, again with the same result. Finally a Portuguese slave trader took him and carried him off to a foreign country. But the ship was attacked and captured by an English man-of-war and the prisoners were set free. The poor negro boy was now placed in a Christian family, received a Christian training and in the course of time he returned to Africa as a missionary. His name was Samuel Crowther, the famous missionary of West Africa. Yes, the Lord's ways are wonderful! L.



AFTER THREE CENTURIES

The Duke of Alva was a blood-thirsty Spanish nobleman, who was by the King of Spain made governor over the Netherlands and there persecuted the Protestants in the most cruel manner. It is said that he slaughtered as high as 18,000 "heretics." For this he was highly honored upon his return to Madrid and was presented by the pope with a consecrated hat and sword, an honor accorded only to kings up to that time. In the old palace of the Duke of Alva there lives at present Mr. Jameson, the agent of the British and Foreign Bible Society. Several of the large apartments of this palace are now serving as the chief depository for the Bible in Spain, and many a minister of the Gospel is now entertained in the house of the man, who imprisoned, hanged or burned so many Protestant ministers.

WAIT FOR THE MUD TO DRY

Father Graham was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Ex.

**THE MUSIC OF THE SOUL**

John B. Gough, in a lecture, said that he was in church in a strange city once, and the sexton showed into the same pew another person, whose looks impressed Mr. Gough unfavorably. The stranger had a face like mottled soap, which twitched as if a sheet of lightning had run all over it; and every now and then his lips would twist and give utterance to a strange, spasmodic sound. Mr. Gough continued: "I got as far away from him as I could. Presently the hymn was given out, and the congregation rose to sing:

"Just as I am, without one plea,
But that Thy blood was shed for me."

"I saw that the man knew the hymn, and said to myself, 'He can't be so disagreeable, after all.' I got nearer. He would sing. It was awful—positively awful. I never heard anything like it. And occasionally he would make that strange noise with his lips. Then he'd commence again and sing faster to catch up with the other singers, and perhaps he'd run ahead. They came to the next verse. He'd forgotten the first line; and while the organist was performing the interlude he leaned toward me and whispered, 'Would you be kind enough to give me the first line of the next verse?' I did so:

"Just as I am—poor, wretched, blind."

"That's it," said he; "I'm blind—God help me!" And the tears came running down his face, and the eyelids quivered. "And I am wretched, and I am paralytic." And then he tried to sing:

"Just as I am—poor, wretched, blind."

"At that moment it seemed to me that I never heard a Beethoven Symphony in my life with as much music in it as in that hymn sung by that poor man, whom Christianity had made happy in his lot."

Miscellaneous.**INTERSYNODICAL CONFERENCE**

In accordance with action taken at Detroit, another free conference of members of Lutheran Synods will take place in Fort Wayne, Ind., beginning August 8th, 1905 (9 a. m.). The session will be held in the school hall of St. John's Lutheran Church, corner of Washington Boulevard and Van Buren Street. Those wishing to attend and desiring free quarters should announce themselves before the first day of August; members of the Synodical Conference to Rev. Wm. E. Moll, 901 West Jefferson Street; of the Ohio Synod to Rev. H. P. Dannecker, 734 Washington Boulevard; of the General Council to Rev. S. Wagenhals, 216 East Wayne Street; of the General Synod to Rev. L. J. Motchman, 1109 Webster Street; all others to Rev. P. Stoepelwerth, 1636 St. Mary's Avenue.
The Committee.

**NOTICE!**

Concordia College, Conover, N. C., is scheduled to open September 13th, with examinations on day preceding. For additional information apply to the undersigned.

GEO. A. ROMOSER, President.

**NOTICE!**

St. John's College, Winfield, Kansas, will, God willing, begin the new session, September 6th. Applicants for examination should report on the day preceding this date.

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PITTSBURG, AUGUST 10, 1905.

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Editorials.

When we look into the world, into life as we find it all around us, there is much to discourage us. Sin abounds on every hand, and we tremble as we think of the dangers by which the Church of God is surrounded. And if we were to be asked, in a moment of despondency, whether we believed that truth and righteousness have any chance in such a world as this, we might yield to the tempter and say, very little.

And yet, this is not the right position. We should, it is true, see things as they are in the world, deplore what is wrong, and do all in our power to advance the cause of truth, but we must not be disheartened or dismayed. We must learn to look out and up, beyond this world, to the Father who ruleth all things. If we do this, we find that our courage is increased, and instead of standing idly by, we are ready to go into the thickest of the fray, to fight valiantly against Satan and all his allies.

★

Scandal upon scandal! This has been the burden of the public press of the country for months, and the end is not yet in sight. More investigations, more revelations are promised in the near future. Nor is it merely a private business concern here and there, that is involved, but even our Government's affairs are not spared. Where and how will it all end? Shall we ever be able to persuade ourselves, let alone foreigners, that we are a "Christian" nation? And mark well, we are not even speaking about the scandals of less degree—and there are enough of them—but only of those which are being so persistently aired in the public prints. We talk about civic righteousness, and grant that there is such a thing. But there is a most lamentable lack of it in many circles today. This alone would be an ugly blot on our escutcheon; however, these scandals go deeper. Most of these men, about whom such stories of reprehensible business methods have already been published, are nominal Christians, and perhaps, active members in some Christian communion. And the result? The

name of the Church will be reviled among the Gentiles. We do not know to what extent, but some mischief is sure to be done. We hope for one thing as an outcome of the public discussion of these things, namely that Christian business men will learn to be more on their guard against the peculiar temptations besetting them. They may not get rich speedily by refusing to do things that are crooked, but they will keep the blessing of God and a good conscience, and incidentally, enjoy enough of the goods of this world.

How much more thankful we would always be, if instead of dwelling upon the things that might have been, we would remember what has been and is. God is good to us daily, "His mercy endureth forever." If we consider this properly, we cannot refuse to follow the invitation of the Psalmist when he says: "O give thanks unto the Lord."

★

"The richest experiences of life never come to those who try to win them selfishly." This is very true if we take experience to mean that personal transcendent gratification which is the exhilarating accompaniment of unexpected and unsought for triumphs. This indeed comes only to those who are able to do good for the sake of doing it. It is as the "peace of God which passeth understanding." It is usually the benediction of service done to "one of the least of these my brethren," in Jesus' name.

★

Christianity is an exclusive and an inclusive society; both at the same time. It is exclusive in that it includes no one but him who receives its Lord and Savior, as his own Lord and Savior, that is, believes in Jesus. It is inclusive in that it stretches out its open arms to every mortal and invites him to come to Jesus, the Savior of the whole world. We should always remember both facts, lest we be either exclusive at the expense of our proper inclusiveness, or vice versa.

★

It is a grand thing to find joy in one's work. The saying of the poet:

"No profit grows where is no pleasure taken" is in many ways true. What real profit has one personally, if he does his work either perfunctorily, or of sheer necessity. Granted that he does receive pay, this pay comes to him as a reward for suffering. On the other hand, is it not generally true, that really good results are the accompaniments of devoted, joyful efforts?

Christians ought to, and may, find joy in their work. If they look upon it as a duty laid upon them by their heavenly Father, then they ought to perform this duty cheerfully. They may do so, for no matter how difficult may be the effort required, they may "take it to the Lord in prayer"? Luther said: "To have prayed diligently, is more than half the work of study done." We may well apply this generally. The frame of prayer will always furnish sufficient perspective to our work to set it off to its best advantage. The praying Christian may always find joy in his work.

And what a grand thing that is. It transforms the slave into a lord.

★

As we reported in the last issue, our German Mother Synod has decided in the future to receive English congregations into its body, though the German language is for the time being to remain the language of the discussions at Synodical conventions. This action of our Mother Synod shows on its face that it is a step of necessity; that is, a step urged by the conditions prevailing. The fact is, there is an increasing demand for ministrations in English on the part of elements in the German congregations as well as on the part of material found in general missionary work. The German Synod has been meeting this demand and now stands officially committed also to English work.

The friends of the English Lutheran cause will hail this step of the German Synod with delight. What a great work that body can do in this direction!

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Dr. B., who edits "The Lutheran Evangelist" "on the Basis of the General Synod of the Evangelical Lutheran

an Church in the United States of America" lately gave an airing to his peculiar Lutheranism (?) by attending the convention of the Christian Endeavor Society at Baltimore. On his way to that city he met a professor of "one of the well-endowed Christian Colleges of a prosperous and rich western state." They, of course, talked. Among other things also the following:

"We talked of the perplexing and responsible work of our own church, the church of many tongues and of many nations. "Yes," said our brother, "we have Lutherans in our town, but the Lutheran pastor preaches German only; he does not affiliate with pastors of other churches, he is not the friend of the Public Schools, transfers his children from this to the Parochial School, etc. Yes, of course, he loses his young," said the professor, "they are gathered into American Churches, where the English language is used, and where they find a congenial atmosphere. They make good church members too," said our friend; "Of course they do," said we "and the perplexing problems that environ the work of American Lutherans grow largely out of language. The Lutheran Church is awaking and is equal we hope to the tremendous responsibility laid of God upon her. Patience, prayer and pains will meet every responsibility."

It seems, therefore, from this talk that "the perplexing and responsible work of" Dr. B.'s own Church is one that "grows largely out of language." And how? Why, in that town of that "well endowed Christian" College there is a German Lutheran Church and Parish School, which loses its young into American Churches where the English language is used. So the "perplexing problem" of Dr. B. arises.

Only a little thought, reasonable thought, will show that this talk of Dr. B.'s is again all talk as it indeed usually is.

First:—What difference does it really make to a Lutheran of Dr. B.'s stripe if "Lutherans" do go to American Churches? Dr. B. fraternizes these churches on all conceivable as well as inconceivable occasions. Dr. B. continually chides us for not being on more familiar terms with these other Churches. Dr. B. prophesies most verborosely that we and all those other Churches will some day all be one great American Church. Not so? To be sure the Doctor must have been napping when he imagined for a moment that he cared if those "young" "are gathered into American Churches." The truth probably is: Dr. B. was thinking of the Synod that that German pastor belongs to and so could not refrain from saying something.

Secondly:—Is it, indeed, reasonable to believe that a Lutheran congrega-

tion that is wide awake enough to establish and maintain a Parish School for the very purpose of training the young for the Church, will look on carelessly if any number of its young are gathered into other Churches? Is it? We do not mean to state at all that such congregations always are as quick and alert as they might be in such matters, but we do submit that a congregation that goes to the expense and sacrifice involved in maintaining a Parish School for the young of the church is not the one to be judged in such an off-hand way, especially by men who are professors in "well endowed Christian Colleges" in towns that have no Lutheran Church of their own color or rather lack of color, or by men who have never gone any more extensively into the business of saving the Lutheran young for the Lutheran Church than by means of Sunday-schools and Christian Endeavor Societies. The facts in the case probably are, that the German congregation concerned has its hand full and in due time will find a way to solve its problem. In the meantime Dr. B. will probably keep on talking.

Lastly:—These young that drift into "American Churches" "make good church members, too." "Of course, they do," says Dr. B. We have heard this before. Some years ago one of our pastors upbraided one of Dr. B.'s brethren who has for years been prominent in the Church Extension work of the General Synod, for the tendency of his body to break into fields already well taken care of by the Missourians. Among other things he asked: "Why do your General Synodists insist on fishing for our members?" The General Synod propagandist replied: "Well—they do make good members." Enough said. Hence also Dr. B.'s problem. Especially since the fish, in spite of the assertions concerning our losses of the young, do not bite so freely at General Synod bait.

For Dr. B.'s information finally be it said, that our German Synod according to latest reports has four hundred pastors preaching *English Lutheranism*. See? That's no talk, but practical solution of the "perplexing problem." And then, the English Synod of Missouri is still a pebble on the beach. So don't worry, Dr. B.

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The following we clip, because we found it in the "Christian Advocate" (N. Y.).

"In laying the corner stone of the new parochial school in one of the parishes of this city, Archbishop Farley said: "Two years ago I told the priest of this parish to establish a church wherever it was needed, particularly among the German residents. He came

without a penny in his pocket, depending on the faith he had in the people. Soon after he brought me plans for a school and a church, and said, "If I build a church without a school where are the people to come from?" Then said Archbishop Farley, 'There he spoke the true note of Catholicism today. If we do not educate the people and the children we are bound to have empty churches within a short time.'

"We direct the attention of Protestants to this important statement. We are already suffering because we do not educate the children. The parents leave it to the Sunday-school. During the week nothing is done for the children in the way of religion, and under various influences in many societies the Sunday-school has practically ceased to educate the children in such a way that the mental and moral grasp on them, in general, and particularly with respect to denominational permanence, is weak. Those churches in which the children go to Sunday-school and never or rarely go to church, are in a bad way."

So even the Methodist Sunday-school is inadequate to educate the children for the Methodist Church. And Methodists are said to have good Sunday-schools. Moreover the editor of the "Advocate" considers the logic of the priest so striking that he directs "the attention of Protestants to this important statement." To Missouri Lutherans, such expressions are not new and we can only rejoice if other Protestants can be brought to appreciate the value of the Christian day school.

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Sometime ago Bishop Frederick Burgess, Episcopal, in an address before his diocese said:

"The handsome palaces of the rich, the spacious, comfortable villas of the well-to-do, are filled every Saturday night with their house parties, made up generally of young men and women who in the city pay some slight observance to Sunday, but who seldom or never go to the church services and spend the day in yachting, golfing, tennis and even racing and gambling."

Commenting on this Senator Depew is reported to have said:

"Carriages are provided to take them if they wish to go, but the golf links and the tennis courts offer greater attractions. In New York the church-going population among the well-to-do are out of town by the 1st of May. The numerous country clubs are crowded every Sunday. Pastors in the city churches keep in their pulpits until June, some of them until July, but they preach to the strangers that come in the city in the spring, not to their own congregations."

"Society persons who are invited to week-end parties go for rest and recre-

ation. If they are church-going people they think, undoubtedly, that they have done their duty by attending church in the city during the winter. In the mornings, sometimes, the elderly people go to church, but the younger folks do not. They are no longer brought up to believe that it is their duty to do so. The fault lies largely with their parents.

"I was brought up to go to church twice each Sunday, to Sunday-school and to prayer meeting Friday evening. I was made to go. The habit has stayed with me. No matter where I am, I make it a point to go to church on Sunday morning. I feel uncomfortable all the week if I do not. A few weeks ago I was at a week-end party nearby, where all the old folks went to the village church on Sunday morning. They were men and women who had been brought up the same as I was. But the church was not half filled."

We, too, believe that the fault that so many young people do not attend church services more regularly lies largely with the parents. Parents can do a great deal toward inculcating and developing good habits as well as eradicating the bad ones. Children ought and must be trained. Of course, church-going is not to remain forever merely a habit, and the chances are that the regular attendant on closer analysis will hardly find it so. Eating at regular intervals also may be to some extent a habit, especially with younger people, but it is certainly more than a habit. It is a compliance with a very salutary underlying law of the body, which thrives best under a system of tension and relaxation. An analogy to this may well be found in soul-feeding. Once accustomed to the ministrations of the regular church services, the soul may indeed, and probably will, yearn for its rights, though some of us may not always properly diagnose that feeling of a lack. Let us not be afraid therefore, lest we make machines of our children, especially since even at its worst, other things being equal, a church-going child is better than a non church-going child. And will parents who really insist on their children's going to Church, not generally tell them why? And how otherwise is the "personal initiative," of which we hear so much talk now-a-days, to be developed, if at all. No matter how twisted, it will always remain with the parents to bring up their children in the way in which they shall go.

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But then we also think, and to some extent know, that these week-end house parties are not generally the most favorable preparation for the Sunday worship. Mr. Depew says, "Society people" go to them "for rest

and recreation." Rest, where? What kind of recreation? Mr. Depew, if he applies this statement to the younger people, certainly is giving vent to his customary humor, though perhaps unconsciously. He knows as well as anybody, the kinds of "rest" the younger people go to these house parties for, generally. Many an indulgent parent has regretted, sometimes for a life time, that he ever permitted his home to become the "resting" place of a modern young peoples' house party. This "rest" certainly is not synonymous with that other "rest" which is the blessing of a Sunday well spent.

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And "recreation"? Young people go to these week-end house parties for "recreation"? That surely can be only according to that rule which calls every change of base or occupation a recreation. As a matter of fact the young people seem hardly ever more sincerely broken up and physically worn out than immediately after such a week-end house party. The very reason for making them "week-end" sees to be, to make use of Sunday for the purpose of recuperation after a night's carousal. And this also explains why these younger people do not go to Church on Sunday mornings.

*

We on our part deplore the custom of devoting Saturday evening to any other purpose than the legitimate preparation for Sunday and its worship. We are convinced that this is the only correct use of the time, as well as the most salutary.

*

The Paris Correspondent of the "London Telegraph" has the following shocking report on the so-called French "Green Peril," in a recent issue of that paper:

"Writers are again warning the public against what is termed 'the green peril,' in other words, absinthe, the consumption of which is fearfully on the increase in France. In Belgium an interdict has been placed on the terrible drink, and its manufacture and sale are now forbidden in that country. According to one of the anti-absinthe writers, M. Maurice Talmeyr, 133,000 hectoliters, 2,926,000 gallons, in round numbers, of the stuff are annually absorbed by French people, men and women, for the women have also learned to like the fee verte, now the green peril. Fifty years ago only 735 hectoliters of absinthe were consumed in France. The increase of lunacy is attributed to the deleterious drink. Sixty years back there were only 10,000 registered lunatics, and now there are 80,000. The increase in crime is also traced to the love of absinthe among the masses. Dr. Garnier, in his

"Folie a Paris," and his "Criminel Instinctif," gives numerous cases in proof of this, but he says that if absinthism and alcoholism are not the sole motors of moral perversion they may, in his opinion, be considered the predominating causes of the same. The doctor further says that in a family addicted to alcoholic stimulants absinthe is put into the soup, and also "alcoholism, lunacy and crime form a somber trilogy closely united and intertwined." M. Talmeyr, who quotes Dr. Garnier, is more emphatic than the medical man in his denunciation of absinthe, which, he says, makes maniacs, epileptic victims, idiots, murderers and monsters. He accordingly calls upon the government to do something, but he is doubtful if the example of Belgium with regard to absinthe will be imitated here."

Shocking indeed! And we are in danger of similar conditions. The whiskey habit, in some of our communities, often rural, is becoming more and more of a peril, as we have had frequent occasion to note. Nor has the movement to prevent its manufacture and sale in certain localities altered the conditions. In some places matters have grown worse. Let the State by all means take cognizance of this fact and enact measures to ameliorate and correct this state of affairs. We are still of the conviction, however, that true and effective reform will have to come from pious homes, school and church. Law and Gospel are necessary here and alone sufficient for a complete and lasting cure. H.

Contributions.

FOLLOW JESUS IN DOING GOOD

"Jesus went about doing good."—Acts 10:38.

Does not this short word of Peter tell the whole life story of Christ?

He healed the sick, the lame, the blind, the deaf, the palsied, the possessed, the lepers; He raised the dead; He tenderly comforted the weeping widow; He patiently taught the woman at Jacob's Well; He gently argued with Nicodemus at night; He generously fed the hungry, having compassion on the multitude; He lovingly took the little children into His arms and blessed them.

In the parable of the good Samaritan Jesus teaches us that every man is our brother, and that we must not spare trouble and money and not even shun personal dangers, in order to help him in time of need. In the parable of "the Talents" and "the Pounds," Jesus teaches us that we are only stewards of all we have; that we are held to a strict accounting of our stewardship; that not only those who have squandered the Lord's property, but also those who have not used His prop-

erty to His best advantage, shall be driven from His presence.

In the terrible panorama of the Judgment which He unrolls before our eyes, Jesus teaches us that He is very much in earnest when He says, Inasmuch as we did not use His property to feed and clothe the least of His brethren, we did not serve Him.

The Apostles take up and keep up the same teaching. Beloved, if God so loved us, we ought also to love one another. 1 John 4:11. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3:17. Bear ye one another's burdens. Let us not be weary in well doing. As we have opportunity, let us do good unto all men. Gal. 6:2, 9, 10. Do good, be rich in good works, ready to distribute, willing to communicate. 1 Tim. 6:18. We should love one another. Not as Cain, who slew his brother. 1 John 3:11, 12.

Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1:27. If a brother or sister be naked or destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Jas. 2:15-17.

In accordance with the teaching and example of Christ and the Apostles, the people of Achaia gave liberally to the support of the needy brethren at Jerusalem, 2 Cor. 9:2; the churches of Macedonia in their "deep poverty" gave "to their power, yea, and beyond their power," and they needed no earnest urging, "they were willing of themselves," yes, they even "prayed Paul with much entreaty that he would receive the gift," 2 Cor. 8:2-4; the Corinthians and Galatians, "upon the first day of the week everyone of them laid by him in store, as God had prospered him," that there might be no hurried collections when Paul came, 1 Cor. 16:1, 2; they had a forward mind, their zeal provoked many, i. e., their zeal led many to do likewise, Paul had no need of writing to them, he could confidently boast of them to others, 2 Cor. 9:1-4. Christ taught, "It is more blessed to give than receive," and Paul says, "God loveth a cheerful giver," 2 Cor. 9:7.

So then, be good; but do not be good for nothing: be good for something. Be good; do good.

There are the orphans, the sick, the crippled, the aged, the needy students preparing for the ministry, the many missions at home and abroad—you have many calls, do what you can,

Jesus said of a certain woman, "She hath done what she could." Mark 14:8. Can He say that of you? If not, why not? Is He asking too much? Surely you can do what you can do, no more, no less. Do it, right away, and all the time.

Peter said of Jesus, "He went about doing good." Some day you'll die and you'll want a tombstone; what shall we write on it? Live so that we can write the truthful epitaph, "He went about doing good."



FOLLOW JESUS IN THE WORLD

Even as He is, so are we in this world. 1 John 4:17.

They are not of the world, even as I am not of the world. John 17:11, 14, and 16.

Jesus was in the world because He had business to be in the world: His Father sent Him into the world to save the world. But Jesus was not of the world, not a man of the world, not worldly-minded, He was different from the world. And because He was not of the world, Jesus was hated, persecuted, killed by the world.

Had Jesus been of the world, it had been useless for Him to have been in the world; He could not have saved the world; He would have destroyed His usefulness from the very outset. In order to save sinners, Jesus had to be separate from sinners, though among sinners. There is no long-distance salvation; salvation is a hand to hand encounter with the sinner.

As Jesus, so we: *in* the world; not *of* the world. *In* the world. We are not to take religion into the desert, into some monkery, nunnery, or hermitage and there embalm it and keep it as an Egyptian mummy. Religion is a leaven, and it must be put into the meal in order to leaven the whole lump.

When St. Paul was converted, he separated from the enemies of Jesus, but he worked among the enemies of Jesus.

To the Christians God says, "Come out from among them, and be ye separate, saith the Lord." If they do that, the Lord says furthermore, "I will dwell in them and walk in them." 2 Cor. 6:16, 17. And if God walks in the Christians, they will walk among the sinners to save them.

Not *of* the world.—We must make religion attractive, but we must not make it worldly by lowering it to the level of the world. A worldly religion has lost its power. A doctor may sugar-coat his pill, but he must not give the sugar-coat without the pill.

Our American ambassadors and consuls are in foreign countries, but not of foreign countries. In the far away countries they fly the American flag, they wear their American uniforms, they look after American inter-

ests and protect American citizens. We are our heavenly Savior's ambassadors in a worldly country. Let us live as the ambassadors of Christ, wear the cross as the ambassadors of Christ, speak the language of Christ, protect the interests of Christ, widen the influence of Christ.

In the world; not *of* the world. As a man lives in a beautiful and healthy suburb, but works in the dusty, hot, crowded, and smoky city, so we live in heaven, but work in the world.

Passing the Willard Parker Hospital for infectious diseases, it came to me that this was a good illustration of the church. People with the worst diseases are brought here, and the doctors and nurses take care of them. The doctors are among the sick, but not of the sick. They keep themselves scrupulously clean, they dress in white, they wash their hands and instruments in carbolic acid or sublimate, they are careful not to inhale the breath of the sick or otherwise catch their sickness, but all their medical science and skill is used for the benefit of the sick. They do not walk among the sick as superior beings. They know that they themselves may be stricken with the same disease and become patients in need of other doctors and nurses. In devotion to duty some of them lay down their life for their brethren. Fresh air, clean linen, boiled water, wholesome food, pure medicines are given to the sick. When improved, many of the convalescent help in caring for other sick.

In like manner are Christians in the world, but not of the world. They keep themselves clean and pure, separate from sinners, yet work among sinners in order to help them.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. 1 John 2:15-17.

WILLIAM DALLMANN.



SUNSHINE AND SHADOW

It is not too much to say that sunshine and shadow are mingled in every human life. They are not always equally distributed. In some cases there is more of day than night, and in other cases the darkness predominates.

These two are closely joined together. Day and night follow each other in quick succession in nature, while sorrow and joy may be found close together in every life. In our churches we sometimes celebrate a



INTERIOR OF CALVARY CHURCH, BUFFALO, N. Y. REV. C. H. RUESSKAMP, PASTOR.

wedding at noon, and conduct a funeral in the afternoon of the same day. The lilies and the palms are taken away to make room for the sackcloth and the willow. It is so in our personal experience of bitter and sweet.

The day of youth is quickly followed by the night of old age. Perhaps you have had your day. It was a bright day. The blood flowed freely in your veins, your pulse beat rapidly, your soul was full of hope, and all your senses were keen. But it did not last long. If you are spared a few years you will enter the shadows of old age. The blood will flow sluggishly through the veins, the pulse will beat slowly, the eye will become dim and the ear dull and the step feeble and faltering, and the tide of vitality will run low, because the night cometh.

The day of prosperity often gives place to the night of adversity. Good men have experienced this change.

Job has his day when the candle of the Lord shone round about him; he washed his steps with butter and the rocks poured forth rivers of oil. But adversity followed swiftly on the heels of prosperity. David had his day. From the sheepfold of Bethlehem to the throne in Jerusalem his pathway was almost an unbroken succession of triumphs. But bitter sorrow quickly followed. It was daytime with the Son of God when, amid the hosts of heaven, He shared the glory of the Father. But He entered into the shadows when He was born in Bethlehem, and they grew deeper and darker until He was nailed to the cross and the Father's face was veiled. Think it not strange concerning the darkness which overshadows you, as though some strange thing happened unto you.

The day of spiritual exaltation is sometimes followed by a night of depression. Almost every Christian has

had his day of spiritual exaltation when he rejoiced in hope of the glory of God, when he was assured of the love and favor of God, when the light of heaven entered his soul and he could not believe that he ever should grieve or suffer again. But soon, alas, too soon, he began to sigh, "What peaceful hours I once enjoyed!" He may not have backslidden. Elijah was not a backslider, but he was greatly depressed. Paul was not a backslider, but he had a heavy heart more than once. There was a time when our Lord "began to be very heavy." He said, "My soul is exceeding sorrowful, even unto death."

Yea, the night and the day often meet and mingle. Long before the day is quite gone, while the setting sun is painting the sky with crimson and gold, the shadows of night are stealing over us. Days of spiritual exaltation and nights of affliction may be

found running parallel with each other in the same life. Paul was caught up into the third heaven, where he saw and heard things which it was not lawful to reveal; but while he is still telling the story of his rapture he begins to tell the story of the thorn in the flesh and the messenger of Satan. How strange it seems! While the odors of Paradise still linger in his raiment and the halo of the third heaven still lingers on his brow, the thorn begins to pierce his flesh and the messenger of Satan begins to torment his soul.

It is not so strange. Others have had a similar experience. They have been lifted up above the world by the indwelling Spirit of God, and have rejoiced with joy unspeakable and full of glory, and at the same time they have had sorrow upon sorrow. For so the light and the darkness blend, so the day and night touch and mingle to form the twilight of the morning and the evening.—Advocate.

Church News and Comment.

AT HOME

Some time ago we had the pleasure of reporting the rededication of the renovated Calvary Church, Buffalo, N. Y., Rev. C. H. Ruesskamp, pastor. In this issue we present a picture of the interior of this beautiful church.



Pittsburg, Kansas.—For the last three days a conference of nineteen Lutheran pastors was in session here at the church of the pastor, H. Hansen, who, by the way, sends two of his sons to Winfield College. Papers on doctrinal questions, including one on "Absolution" by the writer, were read, and practical questions, among them St. John's College, were discussed. Prof. C. Scaer delivered a lecture to the assembled congregation and conference, which was well received. Additional prospective students for St. John's were gained and two additional subscribers for the Witness.

A. W. M.



Minnesota Synod.—This body met in Sleepy Eye, Minn. Seventy-seven ministers and professors and 44 lay delegates were present. Six pastors and three congregations were received. Total benevolent contributions for the year, \$10,466. Improvements were ordered to the synodical institutions to cost \$5,200.—Ex.



At the session of the Pittsburgh Synod, held June 21-26 at Ligonier Pa., twelve German pastors petitioned for the privilege of forming a German conference, which is to have the right of filling the pulpits of German congregations and of directing the German missionary work within the bounds of the Synod. The petition was granted.

H.



Rev. Ph. Maas has been elected editor of the "Lutherische Herold" to succeed Rev. C. G. Fischer, resigned. Rev. H. Offermann succeeds the late Rev. Frederick Wischan as editor of "Das Lutherische Kirchenblatt."

Ex.



Ministerium of Pennsylvania.—The German Conference of Philadelphia has established a Widows' and Orphans' Fund, each pastoral member paying in one-half per cent. of his salary annually and also securing an annual contribution from his congregation.—Ex.

Augustana Synod.—The 46th convention was held in Stanton, Ia. Rev. Dr. Norelius was re-elected president. A telegram was sent to King Oscar expressing sympathy and confidence. On Sunday afternoon 31 candidates were ordained, and on Sunday evening memorial services were held in honor of five pastors who had entered into rest. Through Bishop Eckman, of Sweden, an offer was received to enter upon mission work in Ceylon. This was declined because of obligations to sustain the work in India, one-third of the mission workers at present being Swedes. Augustana College and Seminary reported 536 students enrolled, of whom 66 are in the theological department; total number of recent graduates, 124. Assets, \$308,872; liabilities, \$59,760. Rev. Dr. C. A. Blomgren was elected permanent professor of Hebrew, etc., in the Theological Seminary. Total business of the Book Concern last year was \$102,781; net profits, \$9,656. Fiftieth anniversary of synod will take place in 1910. Synod will meet next year in Denver.—Ex.



United Norwegian Church.—The following are the latest statistics of this growing body of Lutherans: Souls, 264,065; confirmed members, 151,502; voting members, 54,939; services, 31,686; baptized this year, 10,210; confirmed, 7,737; communed, 73,938; couples married, 2,232; received into membership, 7,599; Sunday School teachers, 3,776; Sunday School children, 42,266; congregations, 1,289; pastors and professors, 425. This report shows the following increase in comparison with the statistics of last year: Pastors and professors 21; churches, 22; school children, 370; Sunday School teachers, 71; communed, 3,470; couples married, 80; confirmed, 1,658; baptized, 1,658; services, 2,218; souls, 4,411; confirmed members, 7,206; voting members 672. Its record of benevolence is \$132,183. It appears that the number who communed during the year are not quite half of the total number of confirmed, or of those entitled to communion. This is surely a very low percentage of active communicants. Giving the number of services seems to be a new rubric in religious statistics and we are not sure just what is meant. If it means that number of regular services throughout the year, it appears that each congregation, on an average, had about one service every two weeks. But it must be remembered in this connection that each pastor counting the professors, has on average three congregations and a fraction more.—Lutheran Standard.



English Lutherans in New York City.—In the Lutheran Home Missionary the Rev. A. Steimle makes facts furnished it by the Secretary of the Federation of Churches of New York City the text for a call for greater activity in the English Lutheran work there. It finds that there are 256,719 German, Scandinavian and Finnish Protestants in the city, most of whom, except a quarter of the Germans and a small percentage of the Scandinavians, are Lutherans. To these he adds 585,408 children of people of these nationalities, giving \$42,127 persons who are usually classed as Lutherans because of their birth; but counting only two-thirds of them as properly Lutheran, Mr. Steimle finds 561,418 persons as the number to whom the Lutheran Church in New York City ought to minister. In point of numerical strength (communicant membership) the Lutherans are the second denomination in the city, following the Protestant Episcopalians, and their percentage of gain is the highest. Of the Lutheran communicants 6,647 are enrolled in 25 English churches—which Mr. Steimle seems to regard as a small proportion to the whole number. "Viewing the work of our Church in this city as a whole," he says, "and in the most sanguine aspects, it is possible that her ministrations reach in some manner the lives of 150,000 people. That still leaves 400,000 Lutherans still uncared for, and, what is worse, the vast majority of them are spiritually uncared for by anybody, and wholly given over unto the wiles of the world, the flesh and the devil."—Christian Advocate.

One of the principal subjects discussed at the fourth annual convention of the United Orthodox rabbis at Springfield, Mass., was "The Inter-marriage of Hebrews and Gentiles," the recent marriage of Rose Harriet Pastor and James Graham Phelps Stokes being one of the causes for bringing up the subject. About forty prominent rabbis were present, many from distant points in the United States and Canada.

The rabbis were strong in denouncing marriages between Hebrews and Gentiles, and said the best guard against such marriages would be to educate and instruct those of the younger generation regarding the benefits to be derived from Judaism and the unhappiness which is sure to follow marriage with Gentiles. The formation of Hebrew schools and societies will do much, it was said, to prevent these intermarriages, which are becoming more and more numerous and are a detriment to the Hebrew race.

H.



The secret society evil has at last crept into the public schools, and a committee of the National Education Association, which held its sessions recently, presented a report advising that these societies be discouraged. Following is a rather formidable array of reasons: "Because they are unnecessary in high schools; because they are fractional and stir up strife and contention; because they form premature and unnatural friendships, because they are selfish, because they are snobbish; because they dissipate energy and proper ambition; because they set wrong standards of excellence; because they are narrow; because rewards are not based on merit but on fraternity vows; because they inculcate a feeling of self-sufficiency in the members; because they lessen frankness and cordiality toward teachers; because they are hidden and inculcate dark lantern methods; because they foster a feeling of self-importance; because high school boys are too young for club life; because they foster the tobacco habit; because they are expensive and foster habits of extravagance; because of the changing membership from year to year making them liable to bring discredit and disgrace to the school; because they weaken the efficiency of, and bring politics into the legitimate organizations of the school, and because they detract interest from study. Secret fraternities are especially condemned in public schools which are essentially democratic, and should not be breeding places for social differentiation." Coming as it does from a thoughtful body of educators, this is decidedly interesting and suggestive reading. But why should these reasons apply only to secret societies in the public schools?—Lutheran.



Can Do Better Work Outside.—"Saco, Me., February 27.—Rev. D. F. Faulkner, two years' pastor of the School Street Methodist Church of this city, created considerable surprise by announcing at the revival meetings that came to a close at the Methodist Church Friday evening, that because so many people substitute their lodge for a Christian experience, he has decided to withdraw from the Masonic and Odd Fellow Lodges, of which he has been a member several years.

"He then explained to the large number of people in the audience that he was convinced that his usefulness as a clergyman would be hampered by longer remaining a member of these fraternal organizations. He talked for some time relative to his reason for giving up his membership in these lodges."—Evening Express, Portland, Me.



"Separation of husband and wife for religious ends meets with the approval of the Roman Church. Early in the nineteenth century Mr. and Mrs. Virgil Barber of a well-known New England family separated, he to become a well-known Jesuit priest, she to become a visitation nun; and now it is announced that Rev. Stephen Innes, formerly an Episcopal rector in San Francisco, and wife are to separate, he to study for the

priesthood, she to enter a convent. The Church is put above the family—that is clear.”—Ex.

And it is likewise put above, or rather against, the Word of God—a much more serious matter. W.

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No Bible in Schools.—“Conceding for argument's sake that the Bible should be read and taught in the public schools, such practice must eventually be destructive to the public school system; for if religion is to be taught in the schools, we cannot deny the right of each church to select teachers for that purpose and in addition, a division of the school funds.”

Such was the statement made in an address upon “The Bible and the Public Schools” by Dr. C. Herbert Richardson, a presiding elder of the Baltimore Conference of the Methodist Episcopal Church, before the Itinerants' Club in the Tabernacle in Emory Grove, in which he gave many reasons why the Bible should not be read in the schools.

Dr. Richardson's statements were made not to disparage the Bible, but because he loves it and believes that the reading of it only as a masterpiece of literature was treating the book simply as an ikon. It should, to be properly read, be explained and interpreted, and such interpretation, he held, is unfair to those whose faith is not identical with that of the instructor.

Dr. Richardson cited Justice Cooley in his works on Constitutional limitations:

That any law compelling support by taxation, or otherwise, of any religious institutions is forbidden by the Constitutions of both the United States and of all the States.

The rule in Maryland Dr. Richardson cites as follows:

Each school, either collectively or in classes, shall be opened by the reading of a chapter, or part of a chapter, in the Holy Bible and the use of the Lord's Prayer. The Douay version may be used separately by those pupils who prefer it.

“The public school,” said Dr. Richardson, “is a State endowed institution; it is sustained by the equal and common taxation of all the citizens of the State, without regard to creed, color or other classification. It plainly comes under the scope of the Constitutional prohibition as named by Justice Cooley.

“The presence and use of the Bible in the public schools is an acknowledgment of the right and duty of the State to give religious instruction to its youth, and to provide for the same by taxation—to regulate it; in a word, is a semi-recognition of the union of the Church and State, with the State as the dominant and controlling factor. We have thus severed from the cardinal principles of the American State, and have, at least, a quasi establishment of religion and its support by taxation. We have resubmitted to a yoke which, though seeming pleasant and smooth to our necks, our fathers spurned with hot indignation when they struck from the brain of the newly created American people the greatest document—the Federal Constitution—according to Gladstone, ever penned by man, and we have done this, it is to be feared, in a spirit ecclesiastical rivalry and prejudice if not of bigotry, in a vain and wicked attempt to humiliate Romanists, or Jews, or Protestants.

“Have we gained anything for the Bible or the cause of Christianity by this proceeding?”

The Baltimore Evening News, July 27, 1905.
Oscar Kaiser.

ABROAD

Of Methodist work in Saxony, Germany, the Christian Advocate reports:

“All over Saxony the work of God in our Church has been very prosperous, although up to this date the State Church is hindering wherever possible. Every member of our Church has to leave the State Church officially, and his name is put into the book of dissenters, which is a drawback for many who love our Church dearly. Yet, although only some thirty years old, our Church in

Saxony has about 26 churches and chapels and 100 other preaching stations, with 6,000 full members and members on trial.”

We have reasons to believe that in Lutheran lands Methodists accommodate themselves very much. We are familiar with their tactics at some places in this country. They sometimes seem to care mostly for success in proselyting.

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Luther's Remains.—At the restoration of the Castle Church in Wittenburg, under Emperor William I., during the progress of the work, the remains of Melancthon were found intact and undisturbed. To test the worth of an old tradition that Luther's remains had been removed during the Smalcald War, the architect, Paul Groth, and the sexton, H. Roemhild, searched for and found the remains in a well-preserved condition, entire and undisturbed. On the same day, February 14, 1892, they drew up a written statement, duly signed and certified, to the above effect.—Ex.

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The Free Theological Seminary at Bielefeld, whose object is to train young men for the ministry of the Church along purely evangelical lines, will be opened in September. Its endowment is secured. The modern theology, which has so many adherents among university teachers who want to instill their hearers with this new concoction, will not be given house room.—Ex.

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Professor Herman Gunkel, who has so rapidly come to the front as professor of theology at Berlin University says that the Ritschlians are no longer the power in theology that they once were, that they are losing grip. He thinks that in thirty years they will have passed away. And then, of course it will be something else. Herein is to be found another illustration of the transient character of substitutes for the historical and evangelical faith.—Ex.

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Baltic Provinces.—The Russian Tsar has restored to the Lutheran congregation the right to use the German language in their parochial schools. A like concession has been made to the Finns in the use of their language.—Ex.

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Denifle, the Dominican arch-slanderer of Dr. Luther and the Church of the Reformation, whose sudden death at Munich was reported last week, was on his way to Cambridge where he was to be made a doctor by that university. The Protestant universities in Germany take this for a deliberate insult offered by Anglicans who to this day look upon Luther as a rude disturber of religious peace, a renegade and a revolutionist, and deplore the Reformation as an uncalled for, unfortunate event. A Roman Catholic organ said that Denifle would have been made a cardinal, if he had less boorish manners. Catholic scholars of note criticize Denifle sharply; Anglican scholars offer him a doctor's hat as a reward for his vileness.—Ex.

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By an overwhelming majority the Zionist congress decided at Basle, Switzerland, not to accept the offer of Great Britain of a tract of land in East Africa for the formation of a Zionist colony. A special sitting of the congress was called for the discussion of the subject. Four orators supported and four opposed Great Britain's proposition. The debate lasted for over six hours and President Nordau eventually suspended the sitting at dawn, owing to the tumultuous scenes. At another sitting the committee having the matter in hand presented the following resolution:

“That the Zionist congress firmly maintains the principle for the foundation of the colony in the Jewish fatherland, Palestine, or in that vicinity. The congress thanks Great Britain for her offer of African territory, the consideration of which, however, is terminated, and hopes that Great Britain

will continue to aid in the solution of the Jewish question.”

The resolution was adopted by a large majority amid loud protests from the socialistic section, the members of which left the building. The sitting was concluded with enthusiastic cheering.

Another session of the congress was held, calm prevailing throughout. President Nordau requested Mr. Greenberg to convey the thanks of the Zionists to the British government for its East African offer. Mr. Leon, in the name of the American delegates, proposed a vote of gratitude to the memory of John Hay, who “so often lent assistance to the Jewish nation.” H.

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The Livingstonia Mission in East Central Africa continues to grow rapidly. Founded in December, 1875, the one station has grown into seven large central stations with 136 out-stations, 45 European missionaries, 530 native teachers and over 12,000 pupils. There are over 2,000 church members and about as many catechumens. A well-equipped training institution has been established for the education of teachers, evangelists and pastors and 217 students are being trained in it. The government officials declare that the mission has exerted a great civilizing influence, and is accomplishing much good.—Ex.

✠ ✠ ✠

The China Inland Mission (undenominational) has suffered a severe loss in the death of its leading spirit, Hudson Taylor. He began his services as a missionary in 1853, and although his health was frail, he persevered for half a century. Under his leadership the working force in China has increased from a bare handful to 300 men and women. W.

✠ ✠ ✠

No small part of the awakening in Japan is due to the distribution of Christian literature. The American Bible Society has been making a heroic effort to keep pace with the demand for the Scriptures in Japanese. The committee of the Y. M. C. A. with the Japanese forces state that there is a most persistent demand among the soldiers for copies of the New Testament and little books dealing with the saving truths of Christianity. These are sent to the front in large numbers, and the workers tell of the noticeable results produced in the lives of many men who read them. This work will bear fruit in the years to come.—Ex.

Hearth and Home.

WORKING OVER TIME.

One of the rules of certain labor combinations forbids the members of their fraternity to work after a certain hour. The Albany “Journal” tells of a workman with a dinner pail in his hand who came out of a little shop on Broadway and was accosted by a fellow-workman with:

“Why, Jim, you're working over time now, aren't you?”

“No,” was the reply, “I'm not.”

“Aren't you putting in more than eight hours a day?”

“Yes,” was the answer.

“I thought eight hours was the union schedule,” remarked the outsider.

“Yes,” said the workman with the pail; “but you see, I have just bought this shop, and thirteen hours is my ordinary day's work.”

A bystander remarked that it made all the difference in the world whether

a man worked for himself or for some one else.

No active, energetic, diligent man will be content with eight hours' work a day, provided he is working for himself. The man who is so careful to regulate his whole course by clocks and clock-work is a hireling and is likely to remain so. The man who puts heart and soul and life into his work soon works for himself, and afterwards is likely to be the employer of others.

Excessively long days spent in exhausting labor are of course objectionable; but many a man get more injury to himself in the dramshop than he does in the workshop; and rolling billiard balls and drinking much beer tell upon the physical constitution more than diligent work and hard study. "Seest thou a man diligent in business? He shall stand before kings."—Ex.

SHOULD A MINISTER HAVE A VACATION?

Should a minister have a vacation? In answer, a Brooklyn clergyman gives the following bit of personal experience: "I came across a clergyman not long since who was most radical in his denunciation of ministerial vacations. He claimed that for himself he did not need a vacation, never took one, and never intended to take one. Well, did he need one? To answer candidly from his appearance I should say, No, and if he never preaches any better than he preaches now, he will never need one. For the most of us ministers to preach as he preaches would be vacation all the time. Then you admit that in his case there is no need of a vacation? No, I do not. In his case there is need of a vacation—his congregation needs a vacation. And that is the way it is all through the land. Where the minister does not need a vacation, the congregation may need it."—Ex.

Miscellaneous.

NOTICE!

On July 30th, 1905, Candidate Carl Bernhardt was ordained to the holy ministry and installed as assistant pastor of Grace Evangelical Lutheran Congregation at St. Louis, Mo., the undersigned officiating by authority of the venerable president of Synod.

Martin S. Sommer.

NOTICE!

Concordia College, Conover, N. C., is scheduled to open September 13th, with examinations on day preceding. For additional information apply to the undersigned.

GEO. A. ROMOSER, President.

NOTICE!

St. John's College, Winfield, Kansas, will, God willing, begin the new session, September 6th. Applicants for examination should report on the day preceding this date.

For further information, address

A. W. MEYER, President.

ACKNOWLEDGEMENT

Received with earnest thanks for needy students from Christ Church, Chicago. (Rev. E. F. Haertel) \$5.00; from Newkirk Mission, Oklahoma, \$3.35; from Treasurer H. Oelschlaeger, \$15.25; from Rev. M. Sommer, St. Louis, \$20.00; St. Martins S. S., Winfield, \$20.00; Dr. D. Winter, \$10.00; from Ladies' Society, Rev. Brauer's charge, Ellinwood, Kans., \$5.00.

Owing to my late protracted absence from Winfield, above acknowledgments are for most part belated; in other words, they cancel last school year's deficit and are not a balance for the ensuing year. Our needy students' treasury is practically empty, and will likely be more heavily taxed than formerly. But the love for Christ's cause will prompt Christians to give more liberally.

A. W. Meyer

St. John's College, Winfield, Kans.

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MISSIONARY PROCESSIONAL.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God
And conquer the world for your King.

"Go forth into all the world,"
For this is the charge Divine;
Eastward and westward go,
Uplifting His conquering sign;
Go forth! the ends of the earth are His;
Press on with unfaltering line.

Millions on millions wait
The message ye have to bring;
Go, with the Word of God,
Commissioned by Jesus your King;
Go forth, the arrows of truth to speed,
The songs of deliverance to sing.

Open the eyes of the blind,
And give to the heathen, sight;
Show to the feet astray
The path of the children of light;
Go forth, and gather the lost, and clothe
The penitent sinner in white.

Grant them the mystic birth;
The seal of the Holy Ghost;
Give them the living bread,
The food of God's militant host;
Go forth, bestowing these priceless gifts
No bounty of monarch can boast.

Heralds of Christ, go forth,
And count not your lives as dear;
Haste, for the day draws on
When He shall in glory appear.
Go forth! His promises cannot fail;
The conquest eternal is near.

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King!

Editorials.

What is the ideal Christian life? We are commanded to keep ourselves unspotted from the world, to come out from among them and to be separate. Some people have interpreted the words literally, and have thought that the easiest way to fulfill the command would be to separate themselves entirely from the world around them and to lead hermit's lives. There was a time when this was considered the ideal. But it was not and is not in accord with Scripture. The Patriarchs were certainly children of God and yet they lived among wicked tribes of Gentiles with their flocks. Joseph led a very busy and useful life at the court of Pharaoh. Also in the New Testa-

ment the men of God, besides preaching the Word, worked at their trades or occupations. And so, for us, too, the ideal life should be a life of continual, honest work—work for the welfare of our neighbor, work for the kingdom of God.

Parents have a certain responsibility for their children. And if they feel that they can best do justice to their children by keeping them where they can be watched and safe guarded, this is but natural. But the time will come, when these children must leave the paternal hearth to live entirely, or for a time, among strangers. We are thinking just now of the case in which children are to leave home for the purpose of going to school. What should be the attitude of parents in this event? They may feel for a time that the risk is too great, that they cannot let their boys or girls go to a strange place to encounter temptations with which they are not yet familiar. And yet it must be done; if it is not, how can we have students for the ministry? We mention this one calling, because its need is most readily understood by every Christian father and mother. The decision of the question calls for faith and trust on the part of parents. They can and should see to it that their children enter Christian schools; as for the rest, they must ask God in true faith to keep His protecting hand over their children. We trust that none of the hundreds of fathers and mothers who are at present considering the question of giving up a son or sons for the ministry, will be deterred by such fears as we have mentioned. God will take care of their sons if He is asked and trusted to do so.

The editor of the "Lutherische Kirchenzeitung," in a recent number betrays considerable exasperation at what he calls 'Pieper's Entstellung.' We do not intend to waste any space in showing the correctness or justification of Dr. Pieper's address at the Detroit-Delaware Synod, to which the reference is made. We desire simply to declare that we are convinced that Dr.

Pieper has told the truth and nothing but the truth in his customary clear and forcible style. That this does not suit the editor of the "Kirchenzeitung" in no way startles us. We do not know any one of recent date who has dealt more with the opposite of truth in the attempt to traduce Missouri than the present editor of that paper. Since the day of his advent he has conducted a continuous campaign of misrepresentation and vilification. Naturally Dr. Pieper's truth estranges him.

On page 488 of that very issue of the "Kirchenzeitung," the afore concerned editor calls it a misrepresentation of Dr. Pieper's when Dr. P. says that Ohio fixes "Articles of Faith" according to an "Analogy of Faith," rather than by the Scripture passages themselves. Exception is taken there, particularly also to the term "regulate" and the exasperated editor declares "no theologian dare ever 'regulate' Scripture passages according to a 'Vernunftganzes'—whether this be called 'Analogy of Faith' or something else." Two pages further on, p. 490, in a report of the meeting of the Western District of the Ohio Synod, we read that on the consideration of a paper by Dr. Stellhorn on the "Exegesis of the Scripture passages of the II Article of Formula of Concord," the Synod did not get beyond the introduction of Dr. S.'s work "in which it was shown in a thorough manner, according to which rule these Scripture passages must be interpreted, namely according to the Analogy of Faith." Enough said. Here is room for more exasperation. But facts are ever stern things and remain even in spite of the stars which a man may see when he butts up against them too hard. Which will you take back now, Mr. Editor?

Again. In that number of the "Kirchenzeitung," p. 490, and in connection with the paper of Dr. S.'s, in which he showed "according to what rule the Scripture passages concerned must be interpreted, namely according to the analogy of faith," we read: "During this presentation it again be-

came clear to every delegate, that the Confessions are on our side," etc.

We indeed sympathize with these delegates. The description of them, here given, reminds us of a saying of Dr. Holmes' to the effect: We Unitarians have to wipe our eyes every morning when we get up and ask ourselves: Well, what do I believe this morning? If those delegates could only remember how those passages must be interpreted according to Dr. S.! It seems, however, they can't. We therefore suggest that they try the interpretation without Dr. S.'s introduction. They will then find that the Confessions are on Missouri's side where they have been all along. H.

Dr. Homrighaus, a writer in one of the General Synod papers, has made a new discovery. He thinks that as long as Missourians and Ohioans want to be arbiters themselves as to what is sound theology, "it must remain a superhuman task to unite the Missouri and Ohio flow of thought into one stream. What nature has done with these two rivers of our country" (i. e., the Missouri and the Ohio), "man cannot do with their theology. Because rivers are God-made and theology is man-made." No doubt, the "science of theology," of which General Synod and other Lutheran theologians talk so much, is "man-made." The true theology, which is taken from God's Word and bases on it alone, is not man-made, but God-made. And there can be no God-pleasing union of "the Missouri and Ohio flow of thought into one stream" save in this channel of God-made theology. By the way, it would be interesting to hear who is to be "final arbiter" in this controversy between Missouri and Ohio, if not Missourians and Ohioans themselves? Should they refer the matter to Dr. H., or some other "man-made" theologian of the General Synod for final settlement? Or is Dr. H. thinking of some such an institution in the Lutheran Church as they have over on the Tiber? It would certainly be interesting to get information on this point.

*

The Roman Catholic bishop, Ludden, of Syracuse, N. Y., has directed the clergy of his diocese to refuse "the honor of Christian burial to those who die by accident on the Lord's day, having culpably violated its duties and obligations." The good bishop no doubt means well, but it seems to us he is punishing the wrong people. If he wishes to discountenance and check Sunday profanation he ought to punish the living instead of the dead. As an exchange remarks: "The man who goes fishing on Sunday and gets drowned does not need any additional

penalty. But something ought to be done to the man who comes home with a big string of fish and boasts of a good time." But seriously, Sunday profanation, or better neglecting divine services for the sake of amusements, is assuming greater and greater proportions all the time, and pastors cannot afford to overlook it. Of course, there can be no thought of penalties in our church, such as Roman Catholic priests can impose, but certainly our pastors should do all in their power to discourage this tendency. L.

A convention of Synod costs much money. Railway fares, incidental expenses and entertainment—especially when this latter is furnished on so open-handed a scale as it was by Grace Church, St. Louis—are items that run into the thousands. But for all that the money spent on a convention of Synod is money well spent. Such conventions are a necessity in the career of a live and growing Synod. Improved means of communication have caused the world to grow smaller and have all but annihilated space, but none of the improved means of communication offer an adequate substitute for personal intercourse between the representatives of the churches in their deliberations about the common weal. No one could be present at St. Louis—and when we say no one, we mean also the lay delegate—without being imbued with a stronger sense of Synod's progress and possibilities. The reports from the mission field, the evidence of the work in the congregations, the emphasizing of the importance of the college work, the expression of goodwill from the German Synod, and, withal, the spirit of cordial and fraternal co-operation—all these things must have filled every heart with enthusiasm for the cause and zeal for the work that lies before us. We venture to say that there was not a delegate present who will not carry with him into his congregation some of the fire of this enthusiasm. And this encouragement and incentive we need, for our energies are taxed greatly, and the biennium between conventions of Synod should be years of sustained effort. Therefore, the stimulus of Synodical conventions is necessary and good for us. R.

YOUR SON?

Beecher once said: "If you are to be true preachers, you are to be man-builders; and in the days yet to come there is to be no labor so worthy of a man's ambition as that of building men worthily, that at last you may present them spotless before the throne of God. . . . He that preaches out of sympathy with living men will sooner exhaust the ocean or clouds of water, than his

pulpit of material. . . . If, therefore, you feel willing to work for Christ's sake, for the sake of eternity, for the love that you have for the intrinsic sweetness of the work of the ministry, the moulding of men and making them better and helping them upward; if this is itself sweet and pleasant to you; if you are moved to do it in low places, without renown, and are willing to take your crown hereafter for it, you are called, and there is no doubt about it. But if you want only this—to be very eloquent men, and to watch the eloquence of others; or if you want to have a big church, with a big salary behind it, and if that is your call to the ministry, stay away. You may be called, but it was not the Lord that called you; it was the devil." . . . "My father had eight sons. Only two of them ever tried to get away from preaching; and they did not succeed. The other six went right into the ministry, just as naturally as they went into manhood."

These are beautiful words as applied to the calling of making men better by bringing to them the Gospel of the forgiveness of sin through the Savior. And all who enter this ministry should see well to it that, by the grace of God, their hearts be well purged of the leaven of unhallowed motive prompting them to this service.

A hint or two lies in these words for parents. The undersigned has been of late talking with many parents about sending their boys to college with the ultimate purpose of having them prepare for the ministry, and he has found out two things: First, many parents are deterred from giving their boys to the service of the Church because there is no prospect of the big salaries. Secondly, many parents expect their young and undeveloped sons to express a decided preference to study for the ministry and forget that they—the parents—should exercise a molding and guiding influence over their boy, so as to lead him into the service of the Lord as a pastor.

As to the first point, parents must learn that it is in the spirit of sacrifice they must lend their sons unto the Lord. The spirit that prompted Hannah, that the Lord sought for in the case of the rich young man, the spirit that makes us willing, if need be, to give up comfort and wealth for the sake of the Master, that is the spirit that must move the hearts of parents to look aside from a future of ease and wealth for their sons and to give these to be even the lowliest among the servants of the Lord in the Gospel ministry. Certainly, with respect to this case, too, the promise is: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." To him who in the

right spirit hath pity on the poor to whom the Gospel should be preached, and lendeth to the Lord his son, to him will it be requited many fold.

As to the second point, parents must learn to recognize their responsibility. No son must be forced into the ministry of Word, and when he takes upon himself the sacred obligation to serve His Lord faithfully as a pastor it must be done of his own free volition. But it is not to be thought that this desire for the sacred office must, of necessity, be noticeable in the early years when the boy begins his literary course in the preparatory classes of the college. Parents must not forget the influence of precept and environment. The character and life of the child is entrusted to the parents for its molding and the boy will be, under ordinary circumstances, largely that which they lead him to be. It lies with them, in a large measure, to turn his mind and heart toward the service of the Word, and they have no reason to expect him to get this impulse from elsewhere without the prayerful and wisely persistent effort on their part to influence him in this direction. In other words, parents are not to be merely passive and to suffer it when the sacrifice of their son to the service of the Word is demanded of them. No, they are to be active in *bringing* this sacrifice to the Lord their God, and in being willing to become the means through which the Lord of the harvest calls their son into the labor of the vineyard, even though that labor may mean the cutting of the ties of association through service in far-distant lands.

And of environment? It is most surprising that parents will send their boys after confirmation to training schools in which day in and day out the talk is about the achievements of man, the wonders of science and the beauties of art, the possibilities for material advancement that this or that vocation holds out, with never a word about man's sin and depravity, about God's love in Christ Jesus to a dying world, and about the nobility of the calling in which men dedicate themselves to the service of the forgiveness of sin, life and salvation—it is, as said, surprising that parents will pursue such a course and still expect their boy to develop love for the sinner-world and to feel drawn to shut his eyes to the bright prospects that secular professions offer to him in order to devote himself to the service of men for their salvation. One should think that parents who really wish their boy to become a preacher of the Gospel would surround him with such influences as would tend to draw him in the direction of their heart's desire. They should send him to their Church college where, even though he has no thought of entering the ministry, he

would be receiving a general education such as would fit him for his future course in life. This fact is too frequently overlooked; that Lutheran parents should feel free to send their boys to Lutheran colleges for a thorough-going general education. The Church that was born in a university has ever fostered learning, and our colleges in this country would only too gladly open wide their doors and increase their facilities in order to care for hosts of young men from our Lutheran families who, in the outset at least, are in search of nothing more than a general college training. But while they are getting this, mark the influences under which they are growing up. The school is Christian and Lutheran by name; the Word of God has a place in the curriculum, not only as a branch of study, but also in its bearing on the other branches; in the discipline exercised the Word is dominant and decisive; and last but by no means least, the student is thrown into daily contact and close companionship with other boys whose course in life is already mapped out for the ministry of God. Under such influences many a boy's mind will be turned into channels that would otherwise remain foreign to him and he will get a view of life and an estimate of success which will go far towards the realization of the parents' longing that he give himself, with heart and soul, to the ministry. Parents, who are honest in the expressed wish to give their son to the Lord in the service of the Word, should act in conformity with that wish by surrounding him with such influences as will tend toward a realization of that wish.

With these primary considerations held firmly in mind, parents will know what place to assign to such minor considerations as obtrude themselves frequently when the question is whether their boy is to be sent to the Church college or not. The matter of distance—the college is too far away; that of equipment and comfort—my boy would have to deny himself many comforts that he has at home—these are matters of such minor import that they should weigh very light in the scale against the consideration whether the Lord has need of my boy and I am willing to let the Lord have him. With time and with loyalty on the part of the parents of our Synod to Synod's educational work many of these minor considerations, that often loom up as obstacles, will be removed. Now the cry is for boys in our colleges and sons to become missionaries and pastors, and the need is for parents who will say with Hannah: "I have lent him to the Lord; as long as he liveth he shall be lent to the Lord."

Will you respond?

R.

Contributions.

THE RELATION BETWEEN THE GERMAN AND ENGLISH SYNODS

The members of Synod in attendance upon our recent convention in St. Louis considered the report of the Joint Committee of the German and the English Synods concerning the language question and the future relation of these two Bodies towards each other of such importance that they resolved that this report be printed in "Witness" at an early date, and in this manner be given publicity among us.

Following is the report as furnished us by the secretary of Synod from the official proceedings:

"The representatives of our mother Synod—Profs. F. Bente, J. H. Herzer and Rev. Chas. Obermeyer—brought cordial greetings from their body. The brethren stated that they were appointed for a double purpose,

1) To acquaint our Synod with two resolutions passed by their Synod at Detroit bearing on the language question, and to explain these resolutions, so that they may not be misunderstood.

2) To confer with our Synod regarding the needs of St. John's College and the support of the same on the part of the German Synod. The tenor of these two resolutions referred to is as follows:

a) That the Constitution of German Synod of Missouri in regard to the language question be and remain for the time being unchanged; i. e., that the official language on the floor of Delegate Synods remain as heretofore the German;

b) That Synod, however, is now ready and willing to receive into its membership English speaking congregations, pastors and teachers, respectively, to keep same within its bounds.

As to our Synod, question concerning the removal of constitutional barriers, that prevented us from becoming an English District of the German Synod, this is answered in resolution a) which declares that the constitution remain unchanged.

The brethren furthermore stated, that resolution b) was not meant as an invitation to the English Synod to disband as an organization and to join German District Synods as individual congregations; that, moreover, the German Synod is willing to encourage and to support the English work as heretofore.

As to St. John's College the brethren, after a thorough discussion of the conditions and needs of the institution, handed us the following resolution:

"The committee appropriates \$3,000 for the first year, and since we have cause to assume that the venerable English Synod is able to assist the in-

stitution substantially, we promise for the two succeeding years to appropriate towards any deficiency a sum not exceeding \$3,000 annually."

(Signed)

William Dallmann, Chairman,
H. P. Eckhardt, Secretary,
F. Kuegele,
Wm. Kemmler,
W. H. Killian.

(Also signed by German Committee.)

F. Bente,
Chas. Obermeyer,
J. H. Herzer.

According to the first resolution (a) the venerable German Synod could not at the present time see its way clear to remove the barriers which in the year 1887 prevented us from becoming an English district within the bounds of the German Synod.

By and with the second resolution (b) the old custom that was observed in both Synods of urging English congregations and their pastors to unite with the English Synod, and German congregations, and their ministers to join the German Body has been abolished. Henceforth the German Mother Synod is "ready and willing to receive into its membership English speaking congregations, pastors and teachers, respectively, to keep same within its bounds." This step was made necessary by conditions prevailing in their own Synod. On the other hand it was pointed out by the Joint Committee that the English Synod is at liberty to receive into its membership congregations that still use the German language.

In conclusion we cannot refrain from stating that our Synod gratefully acknowledged the very cordial and fraternal spirit that prompted the German Mother Synod to encourage and support by word and deed the English work of our own Synod.

H. P. ECKHARDT.



AN OLD CONSTITUTION

There was a sale at an old farm house. The people of the surrounding country had gathered together early in the morning. Farmer John was also there. The people were busily discussing the neighborhood news when the crier began to "cry the sale." Articles of every description were bid off and sold. It was one continual "what do you bid? So much, so much! Going, going, gone!" But what is that which the cryer now holds in his hand? It seems to be a bundle of old pamphlets. "Look, look, look! Something for the wise, something for those that like to read! What do you bid?" This was farmer John's opportunity. The people of the neighborhood always say, he

is a good scholar. He must bid. "Five cents!" he says with some hesitation. As no one would think of bidding against farmer John the books went to him. When he started home in the evening he wondered what kind of reading matter he was carrying with him. The pamphlets looked very old. Yet they were well kept. At home he at once began to examine his purchase. The pamphlet that seemed to interest him most was one with a light blue cover. Its pages had turned somewhat brown, but the print was still very good. He noticed that it was printed in Salem in 1838, and he figured it out that that was twelve years before he was born, a long time ago. Farmer John was a Lutheran. He had once been a member of the Ev. Luth. Tennessee Synod. The pamphlet he held in his hand was therefore especially interesting to him, because it was "The Constitution of the Ev. Luth. Tennessee Synod, which was adopted and ratified at their session in Septemebr, 1828, together with a few introductory remarks." He was eager to read it. He had often heard it said that the Tennessee Synod was the most Lutheran Synod in the country at that time. Therefore the paragraphs that defined the doctrinal position of this synod eight years after its beginning interested him very much. The first article declared the Holy Scriptures to be the only rule of faith and practice. In the second article the synod accepted the Augsburg Confession and Luther's Small Catechism as containing nothing contrary to Scripture. Another article declared that the Synod should be an advisory body only and should have no legislative powers. But at the fifth article he halted a little. He could not quite understand it, and therefor read it again. "Well, well! That is queer!" were the words his wife heard him say. The Article in this old constitution which seemed so strange to him read thus, "This Synod shall never be incorporated by civil government, nor have any incorporated Theological Seminary under their care. Neither shall they have any particular treasury for the purpose of supporting missionaries and theological seminaries." Farmer John thought this Article so strange because he himself was contributing regularly to his Synod's Mission Treasury, and also had helped to support boys studying for preacher at the seminary.

Farmer John had also heard some talk about the "language question" in his Synod, so that it was interesting for him to read that there was also a language question in the old Tennessee Synod, in 1828. Under the by-laws he found a paragraph which said, "Every discussion on a proposition or subject shall first take place in the German language; whereupon the same shall be

resumed in the English. After the discussions have thus been regularly ended, the decision shall be made." To this regulation he found appended the following remark, "Whereas some of the members of this body understand the German language, but not the English; and as some understand the English, but not the German, this regulation provides that anyone may freely speak in the language he understands, or best understands, without causing any confusion."

Thus he read in the old pamphlet he had bought at the auction. And he wondered whether any similar paragraphs would be found in the constitution of his Synod, which, as he had heard, had lately been amplified by a committee, who were instructed by Synod to publish their work in the "Lutheran Witness." He concluded to wait and see. Meanwhile he would persuade as many of his neighbors as possible to become "Witness" subscribers. All of them are now, most probably, waiting for the amplified constitution of the Synod to appear in the "Witness."

PAUL BISCHOFF.

Church News and Comment.

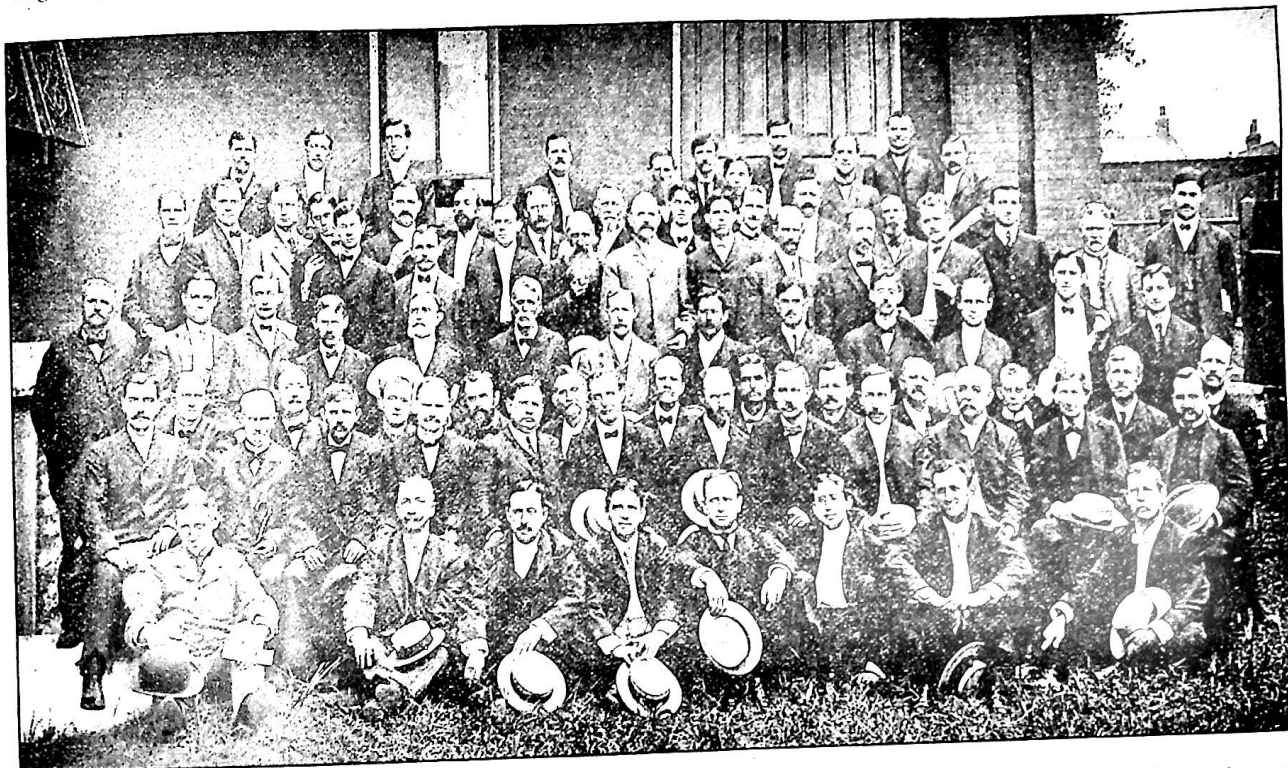
AT HOME

Winfield, Kansas.—Wednesday, July 26, beginning at 9 o'clock in the morning, occurred the laying of the corner stone of the new J. P. Baden Memorial Church for the St. Martin's Lutheran congregation of this city. A large congregation was present, including not only the devout of the Lutheran faith, but many others, among whom were representative citizens and business men of the community. They were there, not only out of respect to the noble and helpful man in whose memory the edifice is raised, but in respect and warm friendship which all good citizens have for the earnest, estimable people of this congregation.

"The ceremony was simple but appropriate and impressive, according to the ritual of the Lutheran congregation. This consists of prayer, scripture reading and hymns, the services being in charge of the pastor. Prof. Charles Scaer of St. John's College, as acting pastor of the congregation, conducted the ceremony. He was assisted by Prof. A. W. Meyer, president of St. John's, and by Prof. J. H. Stoepelwerth. . . .

"A history of the Lutheran congregation at this place was published in the 'Courier' several months ago, shortly after Mrs. Baden announced the plan to build the new church. Briefly, it is that Mr. and Mrs. J. P. Baden, coming here from Independence in 1878, were the first of their faith in this community. For some time they endured without ministration of their church belief. Then they arranged for the monthly visit of a minister, services being held in their home on the Sunday he was there. Later services were held two weeks apart, alternately here and at Seely. The Winfield congregation outgrew the sitting room and meetings were held in the court house, or in the council chamber. In 1887 the congregation built the little stone church at Seventh and Andrews that has served them until recently. In 1893 Mr. Baden practically founded and built St. John's Lutheran College here, a work deserving not only the honor of Lutherans, but of all the people in Winfield. It is largely the means of bringing to the city as permanent residents, homeseekers of the very best quality, to raise the proportion of industry, thrift and good citizenship in the community.

"The new church is 50x78 feet in general



The picture which we have the pleasure of presenting to our readers herewith will, we are sure, prove of great interest not only to those who were privileged to attend the late Convention of Synod, but also to all our members. It was taken by a professional photographer on the occasion of the ninth convention of our Synod at St. Louis, July 12—18, 1905, the expense of making the plate being borne by Delegate Schmidling of Brooklyn, N. Y. The picture shows most of our pastors, professors and delegates—a few not having arrived in the city when the picture was taken—and also many of the visitors whom we had the pleasure and honor of seeing present at our sessions.

A list of names—reading from left to right—follows, prepared by Mr. Schmidling (visitors marked *):

LOWER ROW.

- 1 Reporter for St. Louis Globe Democrat.
- 2 Del. Koenig, Detroit, Mich.
- 3 Del. Huegell, Bronx, N. Y. City.
- 4 Past. Schiller, Bronx, N. Y. City.
- 5 Past. Sommer, St. Louis, Mo.
- 6 Past. Wenckel, Boston, Mass.
- 7 Del. Martinsen, Manhattan, N. Y. City.
- 8 Past. Nickel, Strasburg, Ill.

FIRST ROW:

- 1 Del. Schmidling, Brooklyn, N. Y.
- 2 *Past. Meyer, St. Louis, Mo.
- 3 Del. Rasmussen, Webster Co., Mo.
- 4 Past. Haertel, Chicago, Ill.
- 5 Prof. Hemmeter, Conover, N. C.
- 6 *Prof. Dau, St. Louis, Mo.
- 7 *Prof. Fuerbringer, St. Louis, Mo.
- 8 Past. Dallmann, Manhattan, N. Y. City.
- 9 Past. Eckhardt, Cleveland, Ohio.
- 10 Past. Sieck, Milwaukee, Wis.
- 11 Past. Kuegele, Crimora, Va.
- 12 Past. Coyner, Ashville, N. C.

SECOND ROW:

- 1 Past. Stuckert, Albany, N. Y.
- 2 Prof. Romoser, Conover, N. C.
- 3 Del. Knorr, Detroit, Mich.
- 4 *Past. Purzner, St. Louis, Mo.
- 5 *Past. Bernthal, St. Louis, Mo.

- 6 Del. Isenbower, Gravelton, Mo.
- 7 *Mr. Rader, Webster Co., Mo.
- 8 Past. Fackler, Baltimore, Md.
- 9 Del. Berghegger, Cincinnati, Ohio.
- 10 Past. Jesse, St. Louis, Mo.
- 11 Prof. Steiner, Winfield, Kan.
- 12 Del. Miller, Baltimore, Md.

THIRD ROW:

- 1 *Mr. Rader, Webster Co., Mo.
- 2 Del. Bang, St. Louis, Mo.
- 3 Teacher Henkel, Cleveland, O.
- 4 Prof. Luecke, Conover, N. C.
- 5 *Past. Wangerin, St. Louis, Mo.
- 6 Del. I. E. Rader, Springdale, Ark.
- 7 Del. Handley, St. Louis, Mo.
- 8 Past. Morhart, Washington, D. C.
- 9 Past. Long, Conover, N. C.
- 10 Past. Buchheimer, St. Louis, Mo.
- 11 Past. Cook, Springdale, Ark.
- 12 Past. Fritz, Brooklyn, N. Y.
- 13 Past. Paar, Harrisburg, Pa.

FOURTH ROW:

- 1 *Past. C. Dreyer, St. Louis, Mo.
- 2 Del. Sebellin, Cleveland, Ohio.
- 3 Del. Kilian, Baltimore, Md.
- 4 Past. Mubly, Lancaster, Pa.
- 5 Past. Bernhardt, St. Louis, Mo.
- 6 Past. Mennen, Detroit, Mich.

- 7 Del. Kronold, Boston, Mass.
- 8 Prof. Stoepplworth, Winfield, Kan.
- 9 Past. Yount, Akron, Ohio.
- 10 Prof. Scaer, Winfield, Kan.
- 11 Past. Crouse, Hickory, N. C.
- 12 *Past. Obermeyer, St. Louis, Mo.
- 13 Del. Scheuermann, Buffalo, N. Y.
- 14 Past. Kretzmann, E. St. Louis, Ill.
- 15 Del. Yost, E. St. Louis, Ill.
- 16 Del. Voskamp, Pittsburg, Pa.
- 17 Del. Heilmueller, Washington, D. C.
- 18 Del. Kemmler, Pittsburg, Pa.
- 19 Prof. Meyer, Winfield, Kan.
- 20 Del. Leonard, Coyner's Store, Va.
- 21 Past. Dale, Cleveland, Ohio.
- 22 Del. Wilkins, St. Paul, Minn.
- 23 Del. Erthal, Detroit, Mich.
- 24 Del. Faszholtz, St. Louis, Mo.

FIFTH ROW:

- 1 *Past. Koestering, New Minden, Ill.
- 2 Past. Bischoff, Conover, N. C.
- 3 Past. Smith, Scranton, Miss.
- 4 Del. Dammann, Milwaukee, Wis.
- 5 Del. Yount, Conover, N. C.
- 6 Prof. Weiss, Conover, N. C.
- 7 Past. Biegner, Webster Co., Mo.
- 8 Past. Henry, Cincinnati, Ohio.
- 9 Past. Hahn, Ft. Wayne, Ind.
- 10 Past. Kaiser, Baltimore, Md.
- 11 *Past. Poppe, Spanish Lake, Mo.

dimension. It has a main auditorium with sloping floor, that will seat about 350 people comfortably. The Sunday school room will be separated by sliding doors so it can be thrown into the main part when needed.

"The foundation is of native stone, rock faced range work above ground. Much of it is the already well seasoned stone from the old St. Martin's church. The superstructure is heavy framework, boxed, and will be veneered with pressed brick with stone trimmings."—Daily Courier.



On account of the wide publicity given to the alleged connection of the Rev. E. F. Haertel with the appeal for a new trial of Hoch, the bigamist and convicted murderer, we think it in order to reprint Pastor Haertel's statement in this matter from his parish paper. He says:

"It is well known to all readers of the local papers that the pastor's name has been mentioned in the famous Hoch case. In order that our members and friends may know the exact state of affairs, we wish to make known the following: Soon after Hoch's conviction, a pious Lutheran, whose business

took him into the jail daily, asked Hoch whether he did not wish to speak to a minister. On being told that he would indeed like to see a minister, this man requested the Rev. Schlechte to speak to Hoch. Our missionary, the Rev. Schlechte, has since that time visited Hoch very frequently. Some weeks ago he was compelled to leave the city and asked the pastor of Christ Church to visit Hoch occasionally. There being no reason for refusing, but, rather, every reason for complying with this request, the pastor called on Hoch several times and spoke to him concerning his soul's salvation. The statement in one of the evening papers, which, by the way, was reprinted in many papers in other cities, that the pastor was active in raising funds for a new trial is not in accordance with the facts, as he neither solicited nor received any money for that purpose.

"As the day for Hoch's execution drew near, the Rev. Schlechte requested the pastor to accompany him to the gallows and give Hoch spiritual advice in his last hours. We went to the jail on that Friday ready to do what was in our power to help the convicted man in his extremity. Those were indeed

stirring moments when at the very last several persons appeared with the necessary money to assure Hoch of an appeal for a new trial. The hanging was set for twelve o'clock, but the jailer had authority to wait until two. At twelve, the local officials were busily speaking with the governor over the telephone, and at 12:40 official notice was sent that a reprieve had been given until August 25th.

"For the sake of the reputation of the State of Illinois the action of the Governor is to be commended. The only reason why Hoch could not appeal for a new trial was the fact that he had no money. The question of guilt or innocence does not enter into consideration in this respect. The law must give a poor man the same chance that it gives the rich. It is expected that some change will be made in the laws in this regard in due time.

"The pastor cannot forbear mentioning the untiring zeal of our city missionary for the salvation of Hoch's soul. He also wishes to express his high esteem for the jailer, Mr. Whitman, who did all in his power to help the Rev. Schlechte. His words to Hoch, especially when he informed him of

the necessity of laying aside all thoughts of earthly things, and of fixing his mind on the things of his soul, showed him to be not only an efficient jailer, but above all, an earnest Christian, who desired nothing more than that Hoch should die a Christian death." R.

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The Norwegian Synod at its recent meeting at Minneapolis, Minn., resolved to publish an English weekly church paper and an English hymn book. H.

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"The necessity for English mission-work in our larger cities, and especially here in the West, becomes apparent when we remember our complex population. Here we find German, Norwegian, English, Danish, Finnish, and oftentimes French descendants who are lost to their church and gathered in by the sects, unless English Lutheran churches are provided for them. The Northwest is composed largely of Germans and Scandinavians, and the Lutheran Church, if true to her mission, could easily be the dominant church. But to be such, she must provide English services for those who no longer can worship in the tongue of their fathers."—Lutheran Standard.

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At the Episcopal Convention of Minnesota, recently held, Bishop Edsall is reported to have said:

"Moreover, the experience of the last two years has convinced me, through the repeated demonstrations of the fact made by some of our clergy, that the second generation of our German and Scandinavian population present a field white for the harvest, in response to faithful work in behalf of our beloved communion. I think I am not far amiss when I say that over one-half of the persons whom I have confirmed during the past year have been of Scandinavian or German extraction."

Lutheran pastors and people may well take note. H.

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A strange decision in church matters was recently rendered by the Supreme Court of Nebraska. Some years ago Bishop Bonacum of the Roman Catholic Church demanded of the Rev. Father William Murphy of Seward that the latter hand over the church property to him, the representative of the Church in the diocese. Father Murphy refused to give up the property and the bishop brought suit against him. The case has been in the courts for several years and was finally appealed to the Supreme Court, which has now decided to throw it out of court altogether, since the troubles of the Romish Church must be settled via Rome. L.

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Moses A. Dropsie, a wealthy Jewish resident of Philadelphia, lately deceased, provides in his will for the establishment of a college, in which instruction is primarily to be given in the Hebrew and cognate languages and in the Rabbinical language and literature. The instructors of the college are all to be of the Jewish faith, but students are to be admitted without distinction of creed, color or sex. L.

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The plan of Premier Laurier for the settlement of the school question in two new provinces of Canada, which raised such a stir some time ago, has resulted in a compromise. Under its terms all schools of the new provinces will contain "uniform curriculum, uniform text-books, uniform teachers' certificates and uniform inspection." In no way, whatever, is there to be ecclesiastical control, Protestant or Catholic, nor can there be any endowment of sectarian schools out of the public funds. School trustees will control the schools under ordinances provided by the Provincial Legislatures. In all schools maintained from the public fund all instruction will be secular excepting that of the last half hour of each school day. That time will be devoted to religious instruction, the nature of which, whether Pro-

testant or Catholic, will be determined for each school by the trustees, in accordance with the views of the majority of the parents whose children are in attendance.

Whether this compromise will prove to be workable or not, remains to be seen, but it does not appear to hold much promise. Attendance on that half hour of religious instruction is not compulsory, so it will work no hardship on the children of the party not in power, but in any event the struggle for supremacy will foster a spirit of religious intolerance and jealousy which will be wholly out of harmony with the spirit of the age. The situation does not appear to be much improved by the settlement.—Lutheran Observer.

ABROAD

The Danish Government will establish the Lutheran Mission Church of Greenland as a diocese of the National Church of Denmark. Henceforth all the pastors there will be native men educated in the seminary at Godthaab. The Bishop of Zealand, Dr. Roer-dam, and the explorer, Mylius Erichsen, urge the appointment of a Greenland pastor as missionary to the yet heathen Greenlanders, two hundred in number, living at Cape York, on the Polar Sea. Erichsen lived among them during a whole winter. Although he calls himself an agnostic, he believes that none other but a Christian minister ought to civilize them. Incidentally he spoke in the highest terms of the work of the church in Greenland since 1721, the year of Hans Egede's arrival at Godthaab. Why does he not apply this "Evidence of Christianity" upon himself?—Lutheran.

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The World's Federation of Christian Students recently held its annual gathering at Zeist, Holland. This organization is an outgrowth of the Young Men's Christian Association. Its first convention was held ten years ago in Sweden. Since then it has grown in numbers and influence, and has now an enrollment of 100,000 students in the higher seats of learning throughout the world. There are at least 1,800 local associations in as many colleges and universities. It is a bond of union, fellowship and activity. In it the missionary spirit is strong. Among its membership, it is said, there are 3,500 volunteer students preparing for service on the foreign field—Ex.

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Figaro has set the Parisian world agog over the question of why English actresses are more virtuous than French. The correspondent of The Daily Telegraph of London has complicated matters by asking whether the question oughtn't be not "why" but "whether." It was not so many years ago that the late Clement Scott burst a bee hive in the Telegraph office by asserting, without any odious comparisons, that actresses everywhere were no better than they should be, an assertion that is said to have been at the bottom of his leaving his post of dramatic critic of the paper, which he had so long filled with zeal and effect. Is the world becoming less squeamish in such discussions? Not long ago a dramatic critic in New York asserted, apropos of the "Kean" of the elder Dumas that a life out of all compass, as Falstaff phrased it, is the natural and necessary life of the artist, and that the lack of creative art in America is due to what Mrs. Atherton would call our bourgeois respectability. The most significant fact elicited by the present discussion in Paris is that French actresses receive smaller salaries than English, and in addition, are required to buy the costly gowns which custom requires them to wear on the stage. One such fact is worth a thousand theories as to morals and geography, or virtue and the artistic temperament.—N. Y. Times, August 25, '04.

Gentle reader, "see?"—N. Y. Lutheran.

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A Japanese professor, in a public lecture on the "Church of Rome in Rome," said: "As we visited some of the numerous (250) churches in this 'holy city,' we had to ask ourselves whether we had not been suddenly transported to Japan, because we found

ourselves at home, and not in a far-away country. The so-called 'Christian' churches in Rome look exactly like the Buddhist temples in our home country. As it is here, so there: statues without number, burning candles, smoking incense and fat richly-gowned priests. When I, several years ago, was in the United States as a delegate of the M. E. Church of Japan, I was surprised to hear speaking of the necessity of sending missionaries to Italy, for I took Italy, the pope's native country, to be a Christian land—but now I know that Italy is as much in need of Christianity as our Japan is."—Ex.

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"The Protestant church at Barcelona, the building of which caused the interchange of fanatical views between the archbishop of that city and the young king, was erected by the English colony there. It is an Anglican church, and is protected by treaty rights. Nevertheless, the popish papers still protest against the outrage. One of these sheets goes so far as to say, 'Deplorable as it is that our city harbors so many houses of ill fame, yet more deplorable is the existence of such an infamous heretical den within our walls.'"

Done in the year of our Lord, 1905. R.

✠ ✠ ✠

The British and Foreign Bible Society has received from Rev. Mr. Casalis, of the Paris Mission in Basutoland, South Africa, \$826 as an offering for its Century Fund from the Basuto churches. About \$40 of this amount is from a newly organized church under charge of a young native pastor, which has very few men on its list of members. The most of the money came from the sixty women of the church. These black women earned it a few cents at a time, and made it truly a thank offering.

Hearth and Home.

THE FOOL HATH SAID IN HIS HEART, THERE IS NO GOD

"The New York Herald" tells of the remarkable death of the wellknown atheist, Whytney, which excited horror in wide circles. Whytney was at Baltimore in a saloon with several boon companions. The conversation turned to religious matters, and the question was discussed whether there is a God. Whytney denied the existence of God, and added the following blasphemy: the proof for the fact that there is no God consists in this, that I now challenge the Almighty to kill me instantly. But He will not do that, simply because He does not exist." Scarcely had he spoken these words, when he dropped dead instantly. The efforts of his friends to restore him to life proved unavailing. This occurrence made a deep impression in the whole city.

ZEUGE UND ANZEIGER.

✠ ✠ ✠

UNCLE ABE'S QUESTION

Three young gentlemen were descending from the seventh story of one of Cincinnati's largest buildings in an elevator controlled by an old colored man. They were discussing the question of what the result would be if the elevator should fall, and one of them said, "I don't care for myself, but I am anxious for my old friend here," alluding to the colored man, and turning to him said: "Uncle, where do you think you would alight?" Old Uncle Abe re-

plied promptly: "I would 'light in the arms of Jesus, Massa! Where would *you* 'light?" The young man was silenced, and left the elevator without another word.

We hope he profited by Uncle Abe's question.



A HEAVENLY MESSAGE

During the early ministry of Charles H. Spurgeon, he was invited to preach in the vast Crystal Palace at Sydenham. He doubted whether his voice would fill the immense area, and resolving to test it, he went in the morning to the palace, and thinking for a passage of Scripture to repeat as he reached the stage, this came to his mind: "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Pronouncing the words, he felt sure that he would be heard, and then repeated the verse in a softer tone. More than a quarter of a century later, Mr. Spurgeon's brother and co-worker was called to the bedside of a man, an artisan, who was near his end.

"Are you ready?" asked the minister.

"Oh, yes!" answered the man with assurance.

"Can you tell me how you obtained the salvation of your soul?"

"It is very simple," said the artisan, his face radiant with joy. "I am a plumber by trade. Some years ago I was working under the dome of the Crystal Palace, and I thought myself entirely alone. I was without God and without hope.

"All at once I heard a voice coming from heaven which said, 'It is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' By the meaning of these words I was convinced of sin; Jesus Christ appeared to me as my Savior. I accepted Him in my heart as such at the same moment, and I have served Him ever since."

This voice was from heaven, though human lips uttered it; and God's Word shall not return to Him void, but shall prosper in the thing wherein He sends it.



THE LADDER ON THE CLIFF

One dark and stormy night a vessel was wrecked on a rocky island off the coast of Scotland. The crew had watched with terror the white waves as they dashed on the stately cliffs; and felt that to be driven on these rocks was to seal their doom. The cabin was filled with water, and the captain's wife was drowned. The sailors climbed into the riggings and prayed as they never had before, that God would have compassion upon them. That he would save them from temporal death seemed almost incredible.

But the waves drove the vessel on and on, till the very foot of the awful cliff was reached. Oh, if they could only reach its top! There would be safety, and, no doubt, friendly hands to help them. Just as they struck the rock, they espied on the face of the cliff a ladder. Then was their despair changed to joy. They sprang from the rigging and climbed the ropes as rapidly as their benumbed fingers would permit; but they were all rescued, and in a few moments more the vessel went to pieces. That ladder seemed almost a miracle. Yet its presence there was easily explained. It was used by the quarrymen as they climbed up and down to their work every day. Though usually drawn up when they left, the suddenness of the storm that night had caused the workmen to hurry to the shelter of their humble homes without taking time to remove the ladder. It was God who had ordered this seemingly trifling matter for the preservation of all their lives.

Some writer has well said, "However long the chain of second causes may be, the first link is always in God's hand." Learn to observe this loving Father's hand in all the events of your life, and it will save you from many dark hours.



A HOLY TALK

A missionary some years ago, returning from South Africa, gave a description of the work which had been accomplished there through the preaching of the Gospel. Among other things he pictured a little incident of which he had been an eye-witness.

He said that one morning he saw a converted African chieftain sitting under a palm tree, with his Bible open before him. Every now and then he cast his eyes on his book and read a passage. Then he paused and looked up a little while, and his lips were seen to be in motion. Thus he continued, alternately, to look down on the Scriptures and to turn his eyes upwards towards heaven.

The missionary passed by without disturbing the good man, but after a little while he mentioned to him what he had seen, and asked him why it was that sometimes he read and sometimes he looked up.

This was the African's reply: "I look down to the book and God speaks to me. Then I look up in prayer and I speak to the Lord. So we keep up this way, a holy talk with each other."

As I read the account of this touching little scene, the words of Psalm 27, 8, flashed over me. This picture is but a mirror to reflect the 8th verse of the 27th Psalm: "When Thou saidst, Seek ye my face; my heart said unto Thee, Thy face, Lord, will I seek."

First, God talking to us; and then, our talking to God.—The Bible Society Record.

Miscellaneous.

INSTALLATION

On the seventh Sunday after Trinity the Rev. S. S. Keisler was installed in Calvary congregation, Morgantown, and Trinity congregation, Glen Alpine, N. C., upon the order of the President of Synod, by the undersigned.

E. T. COYNER.



NOTICE!

The Mission Board holds its regular meetings on the first Tuesday of every month. Will those who have occasion to write to the Board please bear this in mind.

JOHN H. C. FRITZ, Chairman.



NOTICE!

Concordia College, Conover, N. C., is scheduled to open September 13th, with examinations on day preceding. For additional information apply to the undersigned.

GEO. A. ROMOSER, President.



NOTICE!

St. John's College, Winfield, Kansas, will, God willing, begin the new session, September 6th. Applicants for examination should report on the day preceding this date.

For further information address

A. W. MEYER, President.



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Bedford Park, New York City.



ACKNOWLEDGMENTS

SYNODICAL TREASURY.

| | |
|--|----------|
| Girard Wolff, Treasurer, from Mt. Calvary Congr., St. Louis, Mo., Mileage Fund | \$ 10.00 |
| Rev. W. P. Sachs, Treasurer, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa. | 29.25 |
| Rev. E. H. Paar, Treasurer, from Calvary Congr., Harrisburg, Pa. | 6.00 |
| Rev. O. C. Kreinheder, Treasurer, from Church of the Redeemer, St. Paul, Minn., for Colleges.... | 17.60 |
| Dr. D. Winter, Columbus, Kan. | 10.00 |
| J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Mo., etc. | 250.00 |
| F. C. Schlueeter, Treasurer, from the Ev. Luth. Church of Our Savior, Mileage Fund | 4.00 |
| Casper S. Coyner, Treasurer from Coyner's Congr., Quarterly Collection, Rev. Kuegele, Pastor, Waynesboro, Va. | 25.00 |
| A. F. Toepel, Treasurer, from St. Mark's Congr., Detroit, Mich. | 13.17 |
| Rev. J. B. Rodgers, Treasurer, from Zion Congr., Knoxville, Tenn., for Mileage Fund | 2.00 |
| Rev. G. E. Long, Conover, N. C., from Mt. Oliver Congr. | 6.30 |
| From Immanuel Congr. | 2.20 |
| Rev. Paul Bischoff, Conover, N. C., from St. John's Congr. | 10.00 |
| Rev. W. P. Sachs from St. Andrew's Ev. Luth. Church, Pittsburg, Pa., Mileage Fund | 34.50 |

MISSION TREASURY.

| | |
|--|---------|
| Louis Joh, Treasurer, from Bethany, Violetville Ladies' Society, Sal-esburg, N. C., Negro Mission .. | \$ 2 00 |
| Rev. John H. Fritz from Church of Our Savior, S. S., Brooklyn, N. Y. | 2.54 |
| Rev. John H. Fritz from Church of Our Savior, Brooklyn, N. Y. | 2.75 |

Rev. M. Winter from Eng. Luth.
Congr., of Creston, Neb., for
English Home Mission 21.20
Dr. D. Winter, Columbus, Kan. 6.00

CHURCH EXTENSION FUND.

Rev. W. P. Sachs from St. Andrew's
Ev. Luth. Church, Pittsburg, Pa. \$ 24.30
Dr. D. Winter, Columbus, Kan. 4.00
A. E. SUCCOP,
Treasurer.

* * *

Synodical Treasury.

Received of

Rev. J. Fred Wenchel, Bethlehem
Church, Boston, Synod's Debt..\$ 7 00
Mrs. Holl, Treasurer Ladies Aid
Society, Christ Church, Chicago,
Mileage Fund 5 00
A. E. Succop, former Treasurer,
Synodical Treasury 307 94
J. F. Schuricht, Treasurer German
Synod 250 00
H. E. Musselman, Mount Calvary
Congregation, Lancaster, Pa. 5 72
C. E. Strasburg, Treasurer Church
of Redeemer, Ft. Wayne 19 88
Widows and Orphans Fund from
A. E. Succop, former Treasurer 17 00

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Received of

C. S. Coyner, Coyner's Congrega-
tion, Waynesboro, Va. Parish
School Fund\$ 27 81
E. W. Schoof, Christ Church,
Chicago, Ill., Mission Treasury .. 50 00
Church Extension Fund 22 84
A. E. Succop, former Treasurer
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Church Extension Fund 64 30
Chas. Spilman, Baltimore English
Mission 56 50
S. Anderson Leigh, Neb., through
M. Winter 2 00
O. Wolski, Treasurer Church of
Our Savior, Brooklyn, N. Y. 97
Rev. E. M. Biegner, Rader, Mo.,
from Emanuel, Trinity and St.
Paul's Congregation\$ 14 25
Wm. Hess, Secretary of Sunday-
school, Church of Redeemer, Ft.
Wayne, Ind. 5 68

* * *

Statement of receipts up to date show fol-
lowing results:

Received from former Treasurer ..\$619 91
" for Mission Treasury 180 05
" for Synod Treasury 287 60

Total Receipts\$1,087 56
Balance due Treasurer 134 32

\$1,221 88

Disbursements:

Prof. Meyer, Mileage\$ 15 00
Winfield Salaries 250 00
Mission Board 469 34
Conover Salaries 487 54

\$1,221 88

There is also unpaid mileage to St. Louis,
which I am informed was advanced by Mr.
Bang, and which should be paid to him.
It behooves our people to do some collect-
ing for Synod's Treasury.

W. KEMMLER, JR.,
Treasurer.

The Reviewer.

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R.

* * *

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extended mission field of the Southern dis-
trict.
R.

* * *

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THE



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No. 18.

PITTSBURG, SEPTEMBER 7, 1905

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HOW LONG?

Some days when the sun is brightest,
And the wind is soft and sweet,
When the ripples feather the lightest
Over the ripened wheat;
When the world is fullest of music,
And life is thrilled with song,
The cry of my soul is lifted,
"How long, O Lord! how long?"

For against the rich blithe summer
The pain of the world is set;
I hear the moans of the shipwrecked,
And the groans of vain regret.
The wall of the heavy hearted,
The grief of the one gone wrong,
And the cry of my soul is lifted,
"How long, O Lord! how long?"

Then stilling my thoughts that struggle,
And bidding the tumult cease,
As sweet as an angel's whisper,
Comes a blessed word of peace,
And the Lord Himself says gently:
"Hush not thy thankful song,
I am yet the Father in heaven,
And I list to thy plaint, 'How Long?'"

"In the day of the years eternal,
Beginning and end I see,
The world is both glad and sorry,
And the world is safe with me.
The trouble and loss shall vanish;
Believe, and await the song,
Untouched by the minor of discord,
Where the ransomed legions throng"
Margaret E. Sangster.

Editorials.

"Eternal vigilance is the price of liberty," is a saying that is true not only in civil life, but also in the kingdom of Christ. If we would not lose the priceless treasure of liberty from sin and its consequences, we must be continually on our guard against the temptations of the archenemy of our salvation, "who goeth about as a roaring lion seeking whom he may devour."

If there are times at which greater vigilance is needed than at others, then such special watchfulness is necessary just at the time when we have overcome one temptation. For in the joy over the victory won we are inclined to imagine that the enemy has been discouraged and will not return to the attack for some time to come. And relying on this we are disposed to relax our watchfulness, to feel secure for the time being. But the enemy has not been discouraged by his discomfiture—he never does become discouraged. No sooner has he been beaten off, when he is back again, ready for

another attack, and to that man, whom he finds secure, trusting in the victory which he has just gained over temptation. It is more than likely that he will fall an easy victim to that very temptation which he has just resisted so effectually.

It is sad, but it is only too true, that "multitudes of Church members manifest not the slightest sense of obligation. They attend church when they feel like it, give when and as much as they choose, engage in specific Christian work very little, if at all. They take to their hearts the promises of our Lord which have to do with the future life, but ignore His commandments which concern the life that now is."

Examine yourself, dear reader, do you belong to this class of Church members!

At the "Central Conference of American Rabbis," recently held at Cleveland, a movement was inaugurated looking to the formulating of a creed for the Jewish people. As the Jews are divided into two large camps in our country, viz., the orthodox and liberal Jews, it may prove a difficult task to formulate a creed that will satisfy all demands. Meanwhile it may be interesting to our readers to see the creed which was drawn up for the Jews by a famous rabbi, Maimonides, during the eleventh century, and which is still in force and must be subscribed to by all Jews to this present day. It contains 13 articles and reads as follows:

"I. That there is one God, Creator of all things, the first principle of all beings, who is able to subsist and continue his perfections without any part of the Universe, but that nothing in the world can maintain existence without him.

"II. That God is an uncompounded, indivisible essence; but that his unity is different from all other unities.

"III. That God is an immaterial being, and that no corporeal quality, however refined, can possibly make part of his essence.

"IV. That God is eternal, a *parte*

ante as well as a *parte post*, and that everything except the Deity had a beginning in time.

"V. That God alone ought to be worshipped, and that we ought to adore no other beings either as mediators or intercessors.

"VI. That there have been prophets qualified to receive Divine inspiration, and that there may be such for the future.

"VII. That Moses was the greatest prophet that has hitherto appeared, and that the degrees of supernatural light communicated to him were altogether singular, and much above the communications and illapses vouchsafed to other prophets.

"VIII. That the law which Moses left them was, all of it, dictated by Almighty God; that there is not so much as a syllable in it not received by inspiration; and that by consequence the traditionary expositions of these precepts are entirely a divine revelation given to Moses.

"IX. That this law is immutable, and that it is lawful neither to add nor diminish.

"X. That God knows all our actions and governs them according to his pleasure.

"XI. That God rewards the observance and punishes the violation of his Law; that the best rewards for virtue are reserved for the other world, and that the damnation of the soul is the deepest punishment.

"XII. That a Messiah will appear, of much more merit and lustre than all the kings before him; that though his coming is delayed, we ought neither to doubt the certainty nor prescribe the time, and much less offer to foretell it from the Scripture.

"XIII. That God will raise the dead at the last period of time, and pass judgment upon all mankind." L.

At the late convention of Synod the desire was expressed for more news from our congregations in the news columns of "Witness." A moment's thought will convince anyone that this desire is legitimate and commendable. In order that it may be realized the suggestion was made that a reporter

be designated for each congregation to forward to "Witness" current items of interest from his congregation. Some congregations have already acted on this suggestion; we hope the efforts to have our congregations keep in touch with one another through the news columns of "Witness" will find cordial support from all quarters.

★
Dr. Felix Adler, the leader of the Society for Ethical Culture, of New York City, has contributed a volume in the discussion of the question of divorce. He holds that one can no more disown a spouse than he can disown a child; that the tie between husband and wife is one that differs from the parental and filial, the natural tie, only in the fact that while into one we are born, into the other we can freely enter, but we are as truly bound when we have entered; that the decision is irrevocable, the resolution cannot be rescinded and the man and the woman are permanently bound. This position he seeks to defend from an ethical standpoint, but in doing so ignores the best code of ethics given for the guidance of men, the revealed Word of God. Certainly, any government has the right, for reasons that may seem sufficient, to prohibit divorce entirely, since nowhere in the Word of God is it *commanded* that a spouse *must* be divorced from his unfaithful consort. But the fact is that God's Word does *allow* the procuring of a divorce on account of that crime by which the tie is broken—adultery—and no argumentation, no matter how specious, that runs counter to this ethical standard can serve any useful purpose. The divorce evil must be fought as one of the greatest evils in our national life, but not in such a way as to exclude the co-operation of a large part of the greatest moral force of our country—the Christians. If, under given circumstances, it is thought advisable to prohibit divorce entirely, well and good; let the statesmen adduce such reasons for their prohibition as will not impinge against the Word, and all Christians should rally to the support of such a statute. But as long as the State seeks counsel from professing Christians who themselves are not clear on the doctrine of God's Word, it need not be a matter of surprise that there will be found other Christians who must take issue with the State in the matter of divorce legislation. R.



To talk so as to give no offense is indeed no easy matter. Nevertheless we think we have reason to believe that there are a great many more people who talk well than there are who do well. Sometimes, moreover, the people who talk to please are very popular. The Christian, however, will always remember the word of the apos-

tle: "If I speak with the tongues of men and of angels, but have not *love*, I am become as sounding brass or a clanging cymbal." (R. V.)



The following from one of our exchanges we submit in the interest of our youth who may need cumulative testimony to assure and convince them of the sincerity and reasonableness of persistent warning in the matter. Dr. Brooks, Superintendent of the Public Schools of Philadelphia, says in a recent report:

"One of the most injurious habits found among many boys in our large cities is that of cigarette smoking. It weakens the heart, injures the digestion, stunts the growth, and, worst of all, vitally affects the morals of youth."

The exchange from which we clip remarks to this:

"This statement is proved by the testimony of physicians and by carefully prepared statistics. In the great universities all over the world it has been found that the students who do not use tobacco stand higher intellectually and morally than those who do. Both the military and naval authorities of the United States have given the question their closest attention, and no student at Annapolis or West Point is permitted to use tobacco in any form. The French Government, as the result of a prolonged inquiry, has prohibited the use of tobacco in all schools under its control."

Dr. Brooks continues:

"The question is exciting deep interest in Chicago at this time. The Chicago 'Journal,' in a recent editorial, says: 'There are anxious fathers and mothers who find their sons, boys from 10 to 15 years old, suddenly changing their natures for the worse. Children who were the soul of honor and diligence, who had the respect of their families and their teachers, suddenly and without apparent cause, begin to lie, to cheat, to play truant, to neglect their studies, to become impudent and disobedient—in a word, make themselves as great a source of sorrow as they had been a joy a few months before.' In nine cases out of ten it will be found that it comes from the desperately evil habit of smoking cigarettes and inhaling the smoke."

Of course there will always be those who will question the correctness of opinions in line with Dr. Brooks's. This will, moreover, be very natural for those who have an interest in defending their own desires and habits; but the truth is, the matter is a very serious one. The health of a lifetime is in the balance. May the parents prove guardian angels more and more also in respect of speaking a decisive word to their smoking, especially cigarette-smoking youth. H.

Contributions.

ASHEVILLE, N. C.

An Article in the "Lutheraner" by the Editor,
Prof. Fuerbringer.

We shall begin with a personal reminiscence. Several years ago, on a journey in the interests of the Negro Mission, the writer passed through the wonderfully beautiful regions of East Tennessee and Western North Carolina. The sainted Dr. Graebner, who some years before had travelled over these same mountains and these same valleys, had said to the writer, there had come to him at that time intimations of the beauty of Paradise and this impression is made on every one who passes through this garden of God. The heart of this region is Asheville, situated in the midst of the mountains and celebrated far and wide as a health resort especially for consumptives. There the writer was enabled to spend a few hours and viewed the principal beauties which God has so richly spread out over this section. All at once and entirely unexpected a well known face appeared to him in the bustling crowd of visitors and travellers. A pastor of our Synod was visiting his wife, who had been there for some time on account of ill health, and we were permitted to spend a half hour together before the writer's train left.

This unexpected meeting has always remained in the writer's memory. On the countenances of the sick there appeared stamped not only the seal of sickness, but also traces of homesickness. How could it be otherwise, far from home and family, weak and suffering, among entire strangers only, *without the fellowship of brethren in the faith, without church communion and pastoral comfort*, that is indeed not a pleasant lot.

That pastor's wife has been in her eternal home for several years. Not in all cases does the healthy air prevent death. Even in Nain, the beautiful vale, death paid his visits. But in many cases, residence at places like Asheville, prolongs life and in many other cases brings strength and recovery.

What Denver and Colorado Springs are to the West, that Asheville is and will remain to the South-east of our country. Year in, year out, some 2,000 consumptives stay here. When some depart others come. Consumptives from our circles also move thither and make the city their home. Several personal acquaintances of the writer have lived there for a longer or shorter time. And these are fortunately no longer unprovided for spiritually. In this respect it is different now from the time the writer had that unexpected meeting mentioned above. Already at that time our brethren, the professors at the English Lutheran

Concordia College, 90 miles distant at Conover, N. C., had their eyes on Asheville as an important mission station for our Church. There was no Lutheran Church in the entire place containing a population of 20,000 to 25,000 inhabitants, with many winter and summer visitors besides. And yet there were Lutherans there who were in danger of becoming unfaithful to their church, some of them having already left it and gone to the sectarian churches. Also sick Lutherans were there who come from our congregations and who in this condition were especially in need of instruction and consolation from the Word of God. So the professors from Conover began preaching in Asheville and kept it up faithfully in spite of many hindrances and difficulties. A small company of Lutherans assembled to hear the preaching of the divine word. Soon the time came when it was necessary to call a resident pastor and missionary, and for about a year Pastor E. T. Coyner has been there, and his work has been blessed. The work has gone forward and the mission really has good prospects, so that P. Coyner, who has hitherto served several affiliated congregations, will in future give his principal time and strength to the mission in Asheville. Several months ago a small congregation was organized and was received into our English Sister Synod at its late meeting, and it expects already in this year to raise \$200 towards the pastor's salary. The services are attended regularly by from 20 to 40 people. This is doing well when we take into consideration the short time, the local conditions and the very peculiar difficulties with which all Mission work of our church has to contend in the South-east.

But one thing is lacking in this English Lutheran Mission in Asheville and makes itself felt as a hindrance more and more. That is the need of its own church building, a small mission chapel. The services were first held in the Court House, which was unfavorably located and hard to warm in winter. Now the services are held in a third floor lodge hall. It goes without saying that such a meeting place is harmful to the proper development of any Mission, and especially in this case makes it difficult for the sick and suffering to attend the services and often makes it impossible for them to come. Likewise a regular parochial school such as is provided in the English Mission all over North Carolina is made possible when the Mission has its own building.

But whence shall the money come to build a Mission Chapel? The little congregation cannot raise more than a few hundred dollars, and in a city the size of Asheville, where a lot must be procured and with the present high prices

for building, not much can be done with such a small sum. The other English Lutheran congregations in North Carolina are all still small and have their hands full. Our English sister Synod is also not in a position to undertake this work alone. We are of the opinion that this is clearly a case where help should come from our German Synod. In the first place this Mission in Asheville was supported from the beginning until now by the Board for English Mission of our German Synod. This Board communicated this fact in its report to the Delegate Synod in Detroit, and there the writer as a member of the board wanted to say more about Asheville and its needs, but time would not permit. In the second place, Asheville is in a very peculiar sense the mission field of our entire church, since sick people come to Asheville from all parts of our Synod and even from beyond its borders and are often accompanied by well relatives who should especially be served by this Mission. And therefore, as several years ago the need of a chapel building in Colorado Springs, the western health resort, so now the altogether similar condition in the southeast resort, Asheville, is laid upon the hearts of our charitable Christians. May God make hearts and hands willing also for this cause!

Translated by E. T. COYNER.

*** MOSES

Three hundred and fifty years before Moses was born there had arrived in Egypt a band of immigrants from Palestine, who had been permitted to become permanent settlers. The prime minister of a great Egyptian king had received instructions from the monarch to invite into Egypt his father, his eleven brothers and their households. The name of this prime minister, or statesman, was Joseph, and the immigrants were his father, Jacob, his brethren and their household. "The best of the land" of Egypt, the land of Goshen, was given them for a habitation.

The length of the sojourn of these Hebrew settlers and their descendants in Egypt is placed by Rawlinson at about 430 years. During the first seventy years they enjoyed the powerful protection of Joseph. During the next 260 years, we learn that they were afflicted, though not very severely.

It was during the 260 years of the second period that "the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." Ex. i, 7. The population increased from 20,000 to (probably) above a million, and became thus so numerous as to alarm the native Egyptians who did not perhaps themselves

number more than six or seven millions.

With the advent of the third and last period, the last 70 years of Israel's sojourn in Egypt, "A king arose up over Egypt who knew not Joseph" (Ex. i, 8). Reflecting upon the danger of this foreign element within his borders and their constant increase in numbers and powers, this new monarch deemed it incumbent on himself to take such measures as should seriously weaken and depress his Israelite subjects, crush their aspirations, destroy their physical vigor, and by degrees diminish their numbers.

The first step was to deprive them of their freedom. This was attempted by reducing them to the condition of slaves. The king was a great builder of cities and needed for their construction a constant supply of hundreds of thousands of bricks. The Israelites were placed in the brick fields, where the labor was heavy, carried on under a hot sun, from morning to night, and performed under fear of the rod. The hoped for result, stopping any further increase in the numbers of the people, was not realized. "The more the Egyptians afflicted them, the more they multiplied and grew; and the Egyptians were grieved because of the people of Israel" (Ex. i, 12).

The king had recourse to violence. He issued orders to the two chief midwives of his realm and through them to others to destroy all the male Hebrew children and only allow the female children to live. But the midwives "feared God" (Ex. i, 17), more than the king and disobeyed his orders. The male children were spared by them, with the result that "the people multiplied" more than ever, and "waxed very mighty" (Ex. i, 20). The king now openly issued a proclamation to all of his subjects requiring them to put to death the male Hebrew children by drowning them in the Nile (v. 22). But the edict was not generally enforced or it must have gradually sunk into oblivion. At any rate the children of Israel continued to grow in numbers and power.

From this oppressed people Moses was a descendant. Under these circumstances was he born.

The father of Moses was "a man of the house of Levi" (Ex. ii, 1). His name was Amram. His mother's name was Jochebed, a member of the same tribe as her husband. The parents of Moses were persons in humble circumstances. The abode, occupied by the modest household, must have been in or near the capitol city of the time, where the kings lived. The capitol was most probably Memphis, or near the site where the great city of Cairo now stands.

Before the birth of Moses the family comprised four persons only, Amram,

the father; Jochebed, the mother; Miriam, a grown up girl of some 15 or 16 years, and Aaron, a boy not yet three years old. Moses was born after the edict had been issued to drown all the Hebrew male children. He is described in Scripture as "goodly" (Ex. 2, 2), "proper," (Heb. 11, 23), "Exceeding fair" (Acts 7, 20). Jochebed, his mother, could not bear the thought of having her tender, clinging, beautiful babe torn from her loving arms and breast, carried off by rude hands, to be plunged in the cold stream and suffocated by the cruel waves. What could she do? His father's house might shelter him for a while, but sooner or later he would be discovered. He had to be disposed of elsewhere.

A daughter of Pharaoh was accustomed to come down to the bank of the Nile to bathe herself in its waters.

Jochebed was aware of this. She planned to place her child in the princess' way, trusting that her compassion, once aroused, might lead her to protect the unfortunate babe. A little "ark," or boat "of bulrushes" was constructed and made waterproof. In it Moses was laid, carried to the water's edge and gently laid among the flags that grew along the edge of the stream. To keep the little vessel from floating down stream, Miriam was set to watch the ark until the princess should arrive.

The scheme was successfully carried out. Arriving at her accustomed bathing place, Pharaoh's daughter espied the ark among the flags and ordered her attendant to draw it out of the water. On opening it, the Bible tells us "she saw the child; and behold, the babe wept." She immediately divined the truth about the child and exclaimed: "This is one of the Hebrews' children." She was no doubt aware of her father's edict to destroy all the Hebrew male children, but this did not change her purpose to protect this unfortunate child. Miriam, in hiding, sprang forward at the right moment and cried out: "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" "Go," replied the princess. Miriam went and fetched the mother of the child to whom Pharaoh's daughter said: "Take this child away and nurse it for me, and I will give thee thy wages."

We do not know how long Moses remained with his parents. In Scripture we read: "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and she said, 'Because I drew him out of the water.'" Transferred from the humble abode of his father to the palace of the princess, Moses was brought up in the

Egyptian fashion. He received the attention of a child of royalty. His early childhood was spent in the royal palace.

Moses, however, still had intercourse with his family. The princess could not pretend that he was actually her son. His Hebrew origin was known both to himself and to the Egyptians. We must suppose that he was from time to time taken to see his parents and nearest kin. During his early childhood Moses was, therefore, partly under the influence of the court and partly under that of his parents.

Josephus tells a story that, while Moses was still a young child, he escaped another peril as great as that which had menaced him in his infancy. The princess, on one occasion, had taken her adopted son to her father's apartments, wishing to exhibit before him the boy's beauty and cleverness, with some hope of inducing him to designate the boy as his successor. Placing the child in the king's lap, with a little speech, she called attention to his more than human loveliness, and his high and generous spirit, at the same time revealing her ambitious hopes as to the child's future. The monarch wishing to gratify her by a show of willingness to entertain her request, took his crown off his own head and put it on the head of Moses whereupon Moses got down from his lap, took off the crown to examine it, and then placing it on the ground, tried to stand on it. A sacred scribe, standing nearby, who had prophesied that a Hebrew child was about to be born who would lay low the power of Egypt, when he saw what little Moses had done, cried with a loud voice: "This, O King, is the child, whom the Gods told us to kill for our own security. See the witness which he bears to the prophecy, he has put thy sovereignty beneath him, and is trampling thy crown under his feet. Slay him, then, and cause the Egyptians to cease from their fears, and the Hebrews from their hopes." The princess, on hearing this speech, sprang to the child, and snatching him up, bore him away. The king declined to follow the scribe's advice, and thus Moses escaped this second danger.

Secular history says that Moses was possessed of extreme beauty, not only as an infant, but also as a boy and youth. Philo says that his appearance was at once beautiful and noble, full of modesty and yet dignified. Josephus says that no one could but be astonished at his loveliness on first beholding him. As he passed along the streets, many of those whom he met would turn their heads to look after him, and laboring men would forget their occupation and stand to gaze. He is also said to have been remarkably tall for his age, full of spirit and able

to do hard work. His intelligence was, according to tradition, extraordinary.

On the point of Moses' education the Bible is silent. But from history we know that the Egyptian youth were trained both physically and mentally. They were very fond of athletics, such as wrestling, throwing and catching the ball and other games of a similar character.

Like other children Moses' education began by learning to read and write. In Egypt these accomplishments were not easy to acquire. To learn the Egyptian alphabet was nearly as difficult as to learn the Chinese, and must have occupied many months, if not years, says Rawlinson.

Moses must have received a good training in arithmetic, for the Egyptians were good arithmeticians. Our common multiplication table is thought to have been of Egyptian origin.

Philo says that among the early requirements of Moses was a knowledge of music, both vocal and instrumental.

The education of the boy Moses was most likely conducted at the court, under a pedagogue or tutor; but as he approached towards manhood, he was no doubt sent to one of the great universities, for we read Acts 7, 22, that he was "learned in all the wisdom of the Egyptians." The two great universities of the time were Heliopolis and Hermopolis. Tradition says he was sent to Heliopolis, about twenty miles north of Memphis. The course of study at this university included geometry, literature, poetry, astronomy, law and medicine. The main course of study, however, was religion, a full understanding of the sacred books of Egypt. There were two kinds of students, lay and priestly. Some say Moses was an actual priest. But Josephus denies this, for he says there was a constant antagonism between him and the priests, who feared him and laid plots against his life.

When Moses left the university he chose the career of a soldier. He was about 20 years old when he left his studies and entered the army. Tradition has it that he soon rose to the rank of commander in chief of Egypt's great army, which he led with great success against its many enemies. The only reference which we have in the Bible to the martial career of Moses are the words of St. Stephen, who said that he "was mighty in words and deeds." His later leadership of Israel's host also presupposes military knowledge and skill of an advanced kind.

From childhood to youth, from youth to manhood Moses had never forgotten that he was a Hebrew. The injustice which those of his flesh and blood had to suffer was only too apparent to him and aroused in him

sympathy. Scripture says: "He went out unto his brethren and looked on their burdens." What he saw stirred him to action. He asked himself what he could do to help them and to better their condition. But he was powerless to act. As an outsider in the courts of Pharaoh, his remonstrances and pleas would fall upon deaf ears. The alternative, open to his decision, was to cast in his lot with his people.

He left the palace, "refused to be called the son of Pharaoh's daughter," and "chose rather to suffer affliction with the people of God." He became one of the outcast, oppressed and downtrodden Hebrews.

From now on events followed rapidly in Moses' life. Stirred by righteous indignation at the treatment one of his brethren was being subjected to, he slew the Egyptian taskmaster. To escape detection he buried his victim in the sand. When Pharaoh heard of it he "sought to slay Moses." (Ex. 2, 15). Moses took in the situation and "fled from the face of Pharaoh" into the country of Midian. Having reached this faraway region, weary, thirsty and travel stained, Moses sat himself down upon the edge of a well, to rest and refresh himself. While seated here a band of seven maidens came up to water their fathers' flocks. Some Bedouin herdsmen came up at the same time and proceeded to drive the maidens away, in order to water their flocks first. Moses drove the Bedouin shepherds off. This brave action led the maidens' father to invite Moses into his tent to "eat bread" with him. Ex. 2:20. This acquaintance brought the wandering of Moses to an end for some years. He took service under the Medianitish, Sheik, Reuel by name, and according to St. Stephen, remained with him for "forty years." Acts 7, 30. Reuel gave Moses his daughter, Zipporah, as a wife. Two sons were born to them, Gershom and Eliezer.

During Moses' enforced absence in Midian the oppression of the children of Israel had become more and more severe. The historian, Philo, describes the taskmasters as "wild beasts in human shape, as cruel as poisonous snakes and carnivorous tigers, with hearts as hard as steel or adamant, utterly pitiless and unwilling to make allowance for any shortcoming, whatever its cause." But the day of liberty was not far distant.

While engaged in shepherding his flocks near Mt. Horeb, the attention of Moses was attracted to a fiery bush, which was not consumed by the flames. On approaching it a voice said to him: "Moses, Moses!" The story of this interview which Moses had with God, face to face, when God gave him his commission to lead Israel's host from the scene of their oppression into a

brighter land; how Moses so strongly objected to the plan of God; God's just anger at Moses for his obstinacy and His appointing Aaron port leader, is known to us.

Moses did, however, yield himself to the divine command. He went to his father-in-law, Jethro, and said: "Let me go, I pray thee, and return unto my brethren which are in Egypt and see whether they be yet alive." Jethro said: "Go in peace."

The picture of Moses' departure from the scene of his life for forty years is simple, but graphic. "And Moses took his wife and sons"—his wife whom he had won by his chivalrous attack on the Bedouin shepherds, and the sons born to him in exile—"and set them upon an ass," and staff in hand he manfully trudges at their side. On the way Moses became violently ill. Upon recovery he sent his wife and two sons back to the protection of his father-in-law and decided to make the journey alone. On the way he was met by Aaron, to whom he told what God had revealed unto him.

Moses was 80 years of age when he set himself to the work to which God had called him. The interesting career of Moses in his old age—how he first had to win the confidence of his own people; how he, by his great faith in God, overcame the power of Pharaoh; led the children of Israel out of Egypt in the darkness of the night, crossed the Red Sea on dry land; how he vanquished the pursuing Egyptian host with the same waters that had allowed him and his people to cross in safety; how he became God's lawgiver on Mt. Sinai; how he stayed the hand of God's offended justice as often as Israel sinned; how he led his people in successful wars against hostile tribes and nations and how he finally conducted his people up to the borders of Canaan, which he himself was not permitted to enter—these stories should be too well known for further mention.

As said, Moses himself saw those blessed shores from a distance, only it was not granted him to take part in that triumphal entry into Canaan. He died before his task was fully accomplished.

The actual manner of Moses' death must remain forever a mystery. No eye saw it. None knew the exact moment of it. In silence and solitude at the top of Pisgah, alone with God, the great lawgiver, prophet, leader, passed away. The Bible says, he "was not, for God took him" (Gen. 5, 24). His body was buried in some strange and mysterious way; how we know not, nor do we know where. "He buried him in a valley of the land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day" (Deut.

34, 6). There were no funeral rites, no obsequies, no monument to mark the spot. The grave on Mt. Nebo was, as is the grave of Golgotha, shrouded in thick darkness, to after ages an unknown locality.

R. P. OEHLSCHLAEGER.

*** IMPORTANT VIEW OF THE "SMALL COLLEGE"

A recent writer undertakes to show that there is not merely a relative but an absolute difference between an academic body of three hundred and one of five hundred students. With classes of one hundred and fifty or so the divisional system breaks down, and undergraduates, instead of all coming under the instruction of a few professors, are distributed to a multitude of subordinates. He takes the ground that "a compensating gain of larger numbers and broader activities does make up in some measure for the transformation of the peculiarly American institution, the small college;" but he is certain that "it is a sad thing that the survivors of the historic type should not be small by choice but rather by reason of poverty." He believes that there is a field for a group of colleges, small by preference. "aristocratic if you will, but aristocratic along intellectual lines. For "such a college twenty would be a sufficient faculty," "if they sought primarily character and ability in the class room." "It would teach science, but chiefly in its philosophical bearings." All the men would pursue the same course, but the contact between professor and pupil would be so close that the ambitious undergraduate might be carried in any subject far beyond the minimum requirement. He claims that if such a college were maintained people would be willing to pay for it; that plutocracy would hardly invade such a college, while "the enthusiasm and personality of its teachers would constitute them admirable mentors for the sons of the wealthy." He calls on benefactors to consider whether a college on this basis should not attract their attention; also on older colleges of three hundred or four hundred students, "to renounce the vain competition of the universities, and elect to remain small and concentrate their energies upon perfection in the department taught."

We have introduced an epitome of these views to stimulate reflection. If the universities and larger colleges were attacked we could easily find arguments to demonstrate the necessity of such institutions; but such a college as is here contemplated has a place and, whether denominational or undenominational, there is a call for such, and we believe they might be well supported.

We suppose the writer when he speaks of "vain competition of the uni-

versities" has in view competition in number of students, variety of subjects taught, and the great number of electives.

We think it probable that the graduates of such a college, where classics, mathematics, and philosophy are taught, with science ("but chiefly, in its philosophical bearings"), taking postgraduate courses for special professions in the best genuine universities, would equal, if not surpass, those taking an average university course. This is not *against* large colleges or universities; but is *for* small colleges, and is based upon a belief that they should be supported, not to develop into immense institutions, unless it is forced upon them, but to remain "small by choice."—Christian Advocate.



GOING OUT AND COMING IN

The one hundred and twenty-first Psalm might be denominated the traveler's hymn. It tells of a Safe-keeper who never slumbers nor sleeps, who will not suffer the foot of one of His people to be moved. The pilgrim may take this psalm for his protection as he journeys through a vale of tears and dangers. The conclusion of the song is rich indeed: "The Lord shall preserve thy going out and thy coming in." Go on then, pilgrim, without fearing or doubting, for thy Keeper shall not fail in anything or at any time.

We are forever going out and coming in. The laborer goes out from his house in the morning, not knowing what shall befall him before the sun goes down. How many times do we go forth from the abode where our kindred dwell? Sometimes once every day, and sometimes twice or thrice or many times. But our Keeper is with us every time we cross the threshold. He will not suffer us to be without a guard even though we are going but a few steps from home.

Here is one who has started out on a long journey. He will cross the continent or the ocean, and sojourn in many lands before he shall return. When one is out on the great deep he often feels lonely. But if he is in the hand of God his going out shall be noted and his soul shall be closely guarded.

It is a solemn moment when a young man goes out from his home to enter on life in a new sphere. He is going to college, or he is going to a distant city to take up some permanent employment, or he is going to a far country to try his fortune among strangers. He does not fully appreciate the gravity of the situation. His father appreciates it, and his mother feels a strange sensation as she bids him goodbye. But no one fully realizes what it all means. The future will disclose the full meaning of that important step. But if the

young man is a child of God and an obedient servant he is safe, for the Lord will preserve his going out.

The situation is no less grave when a young woman gives her hand to the man she loves and goes out with him, to a new home which they will build for themselves. It seems like a little journey. That new home may not be many miles away, but leagues of distance cannot measure the extent of the journey she is taking. It is a new world she is entering. The old is left behind forever. Then it is that the timid, innocent pilgrim needs some one to preserve her going out and coming in.

We do not escape going out and coming in when we refuse these grave steps in life. Go we must. We go out of childhood into youth. Here is a delicate situation. How many perils in that stage of youth! How many have met with ruin there! Their foot has slipped and they have gone over the precipice. As thou goest out of childhood commit thy way unto the Lord. He will preserve thy going out, and no one else can, not even a father or mother.

Still we must go on, for we are on pilgrimage. Out of youth into manhood, out of the vigor of manhood into the feebleness of old age. It may be that we shall go out of health into sickness, out of prosperity into adversity, out of comfort and luxury into hardship and want. But even in these rough lands there is no evil that can touch him whose hand is in the hand of God. He will preserve thy coming into these steep and thorny paths. Nothing shall by any means hurt thee. He will not suffer thy foot to be moved.

We shall all go out of this world and come into another. We shall cross one stream, the narrow stream of death. We are here today, rejoicing in the prospect of many years, but we shall soon go out of time into eternity. We know something about going out of childhood into youth, out of youth into manhood, for we have tried it. But what know we about going out of time into eternity? We have had some experience with time. But we have not tried eternity. How different everything will be then! To some it seems like a dark journey. There is no light on the pathway. But if we are the obedient servants of the heavenly Father we have nothing to fear. He is God of eternity as well as of time. He shall preserve thy going out and thy coming in, even from this time for evermore.—Christian Advocate.



A REMINDER: The treasurer of Synod has advanced a large sum of money (over \$400) from his own pocket to pay current expenses, mainly professors' salaries.—The Finance Committee.

Church News and Comment.

AT HOME

Redeemer, New York City.—Our pastor, the Rev. Wm. Dallmann, recently received a call from Trinity Lutheran Church of Zanesville, Ohio, of the German Synod. After earnest consideration our congregation decided that the interests of our church and the Lutheran Church at large would not permit us to grant our pastor a peaceful dismissal, and the call was returned to Zanesville.

R. T. M.



The General Synod of Wisconsin, Minnesota, and Michigan recently held its eighth convention at Milwaukee, Wis. For the doctrinal discussions Prof. J. Koehler presented a paper on "Church Music." The Nebraska Synod, formerly a district, was received into membership. All the business affairs of the Synod are in a thriving condition. While in convention, the Synod celebrated the twenty-fifth anniversary of two of its theological professors, A. Pieper and J. Koehler, both of the Wauwatosa Seminary. W.



"The Lutheran World" contained the following appreciative tribute to the Synodical Conference in a late issue: "The Synodical Conference is the largest body of Lutherans in America, running up well toward the half million and largely German. It has more parochial schools than all the rest of the Lutheran Synods in the land. Without endowments for its colleges and seminaries, it conducts a work of education second to none in either its quality or its extent, and intensely religious.

And still it has more missions than men to supply them.

When their committee met at St. Louis, at the Concordia Seminary, which by the way outnumbers in students that of any other seminary in America, it found 136 calls for ministers and only 67 graduates to fill the places.

Is there really a falling off in the number of young men studying for the ministry? Or are the mission fields of the church multiplying more rapidly than hitherto? And what is to be done about it?"



At last one Lutheran College (Wittenberg, of Springfield, O.), has been deemed worthy to come within the range of Mr. Carnegie's beneficence. Hitherto there seemed to be an embargo placed on his gifts, and while a number of other small colleges have been recipients of his bounty, Lutheran petitioners (and there have been such), have until now been turned well nigh empty away. Wittenburg College is the first, to our knowledge, to have gained a favorable audience with Mr. Carnegie, and it is promised \$30,000 for scientific equipment, provided another \$30,000 be raised by the college elsewhere. The reason why Lutheran institutions have hitherto been excluded is not far to seek. Mr. Carnegie is a believer in education first and religion afterwards. The further the college removes from its distinctive church moorings, the nearer it moves to his millions. He has imbibed the reigning prejudice among a large and wealthy class of public-spirited men against what they style sectarianism, and to him the college that has a distinctive religious faith and lives in the atmosphere of that faith is least worthy of help and encouragement. It is, therefore, all the more surprising and pleasing to learn that he seems to have changed his attitude toward the "sectarian" college and has offered a Lutheran institution a slice of his bounty. Perhaps he has previously reasoned somewhat thus: These church colleges, as a rule, have a large and well-to-do constituency to whom they appeal and whom they specially serve; let them therefore look for support to that constituency. Such reasoning is perfectly sound, and those Lutherans who have put many thousands of dollars into fine homes and into luxurious living, but have given very little to the needy schools of the church they profess to love, should not expect philanthropists like Mr. Carnegie to pay

their church bills for them,—and we have heard such Lutherans express surprise that Mr. Carnegie did nothing for Lutheran colleges.

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At the recent Christian Endeavor convention at Baltimore action was taken favoring the erection of a national headquarters building, which is to cost two million dollars. A good deal of discussion about this project is going on in the church papers, and much dissatisfaction is being expressed.

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The Church of Rome will not grant divorces, but she has no difficulty in annulling a marriage when it is to her interest to do so. The college of the Propaganda gave as its official judgment that an Italian Princess' first marriage to an American had been null and void because the divorced husband had never been baptized, and so had no religion. The Pope did reverse the finding in that special case. The reversal, however, was not a reversal of the principle announced as to what was necessary to constitute a true marriage, but distinctly announced that in this instance a proper dispensation had been granted by the church. The principle was accepted. Now a former Episcopal clergyman and his wife entered the Roman Church, and as he feels it his duty to enter the priesthood, that same complacent church is to dissolve the marriage, so as to make possible his taking of orders. The wife will enter a nunnery. They were not married by a priest, there was no sacrament involved, and Rome is free to do as she will. In the one case absence of religion annuls the marriage, unless the church grants its permission. In the other case the presence of religion works the same end, with the church's gracious assent. And still Rome "admits of no divorce!"—Lutheran Observer.

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This is a dry season for news. The papers are commenting on the announcement that the word "obey" has been taken out of the marriage ceremony of the Methodist Episcopal Church and speculating on the effect that will follow in the relations of wives to their husbands. It is true that the "obey" was left out in the revised order of the marriage service. It was done in the year 1864.—Ex.

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ABROAD

Mohammedans "Evangelizing" England.—A magnificent marble mosque for Mohammedans and a college for proselytes are being erected in London. The site is on the Thames, on the Lambeth side, almost opposite Westminster Abbey. A monastery will be established there to teach such Englishmen as will go out as missionaries, and to serve as a reception place for proselytes. The Shah of Persia, the Khedive of Egypt, the Amir of Afghanistan, the Nizam of Hyderabad, the Rajah of Rampur, and a number of opulent Indian princes and chieftains have subscribed toward this scheme and have expressed their intention of helping it in every way.—Christian Advocate.

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General Booth of the Salvation Army is so sure from results of his long tested methods of social redemption in England, America and South Africa that he is on the right road to economic betterment of the unfortunate members of society that he is prepared to accept from the English Government an opportunity to assume responsibility for all the poorhouses, prisons and asylums within a given district, intending to prove to the government that under the army methods humanity can be restored and money saved as cannot be done under the present system.—Ex.

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The Oxford Convocation of the Church of England voted down, with a large majority, the proposal to make it possible for the Higher Criticism men to become theological examiners for divinity degrees. The higher critics' leader, Prof. Cheyne, has delivered

no lectures in Oxford University for the last two years, for the reason that no students applied for his courses. All this shows a healthy condition of feeling in England. Dr. Emil Reich's vigorous articles, in the Contemporary Review, on "The Bankruptcy of Higher Criticism," and Prof. Cheyne's tame remonstrance, in the same magazine, (reproduced in "The Bible Student and Teacher," published by the American Bible League,) show that the faith has its strong and able defenders.—Ex.

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A movement has arisen and is spreading in the Church of England, which has for its object the abolition of the Athanasian creed in that church. A memorial has been drawn up and signed by over ninety of the resident members of the University of Cambridge, all communicants of the Established Church, asking the Archbishops to take as speedy steps as possible to relieve the church of the necessity of repeating it. What is objected to in the creed seems to be mainly this that it says in several clauses that only such can be saved as hold the pure faith concerning the Triune God.

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Denmark has been noted heretofore for its dominating Protestant sentiment and influence. A few years ago there were only three thousand Roman Catholics amongst its two million inhabitants. But it is witnessing a notable change. Romanism is gaining a foothold within its domain. This is due to the influx of monks and nuns who have been expelled from France. They seem to find a warmer welcome in Denmark and England. In other countries monasticism is better known and more dreaded, and encounters more protests and opposition. In Denmark there were only three Romish priests; now there are seventy, and as many as four hundred nuns. High society is beginning to feel the effects of a Papal propagandism through the zeal and activity of Princess Waldemar, a French Roman Catholic of the house of Orleans. Aristocratic circles in Denmark, as well as in England, more readily take to Romanism than do the common people. But Denmark would better be upon her guard and watch well the encroachments of Rome.—Ex.

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In the early days of June a great festival was celebrated by the Catholics of Germany at Fulda, commemorating the death of St. Boniface, "the apostle of Germany," who brought the Gospel to the heathen Germans during the 8th century. He died a martyr's death at the hands of the barbarous Frisians on the 5th of June 755.

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German Protestant foreign missions have made remarkable gains during the last twenty years. The number of male missionaries has increased from 520 to 1,010, besides an addition of 117 female missionaries. The annual contributions have grown from \$625,000 to \$1,400,000 and the native Christians in full communion from 200,000 to 500,000. The Basel Mission is first with 219 missionaries, while the Moravians have 212.

Hearth and Home.

ENVY

Envy is one of the most despicable of passions. There is scarcely a crime to which it will not lead its victims. It was envy that robbed Naboth of his vineyard, and added murder to the guilty Absalom to desire the throne of his father David. It destroys all that is best and noblest in character. So subtle is it in its workings that we learn on the highest testimony that "envy is rottenness of the bones;" it eats out all honor and manliness; gives sleepless nights and restless days. Moreover,

envy is utterly useless; it helps nobody, it effects no alteration, it wins no goal. As we read in Job, "it slayeth the silly one;" and all sensible people must feel that there is marvelous silliness in envy.

But if the indulgence of envy does us no good, it is calculated to do other people much harm. Every passion tends to incarnation in some way. Evil emotion turns to action, and becomes embodied in ignoble deeds! So deceitful is envy in its operation, and so successful in its harm, that the question is asked in Scripture, "Who can stand before envy?" It undermines the very ground you are standing upon; it breathes inuendoes against your character and reputation, which, light as air to utter, are strong as iron and sharp as steel, to do you damage. Yes; envy will depreciate the character it cannot publicly defame; it will explain virtues to be vices in disguise; it will sneer with the lip, and stab with the suggestion of an evil hint in your absence, whilst in your presence it will admire and applaud.

That the envious pay the penalty in their own misery does not mitigate the wrong they do to others. It does help, indeed, to vindicate the ways of God to man, as it shows us the divine hand dispensing, even in this world, to each man according to his sin! But the misery they feel does not atone for the misery they inflict. Envy is one of the basest of passions; it is the essence of devilism. By it men and women have, through the long centuries, signed and suffered in endless ways.—Selected.

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RESULT OF STUDY

In the middle of the eighteenth century Gilbert West and Lord Lyttleton, leaders among the learned infidels of that controversial age, came together to plan an assault upon Christianity. Each promised to prepare an elaborate and exhaustive attack on what he regarded as the most momentous and salient event of the Gospel record. West decided on the resurrection of Christ; Lord Lyttleton on the conversion of Saul of Tarsus. A year later they came together to compare notes. The former said, "My essay is finished; but I have arrived at a different conclusion from what I had anticipated. After a comprehensive survey of the evidence in the case, I am forced to believe that Jesus, who was buried in Joseph's garden, did come forth from the sepulchre, and thus proved himself to be the very Son of God." The latter said: "I am bound to admit that my researches have brought me to a similar conclusion. The evidence shows that Saul of Tarsus met with an extraordinary change in his way down to Damascus, that he saw the living Christ, and that this Christ was the very Son of God."—Ex.

A LIE AWFULLY VERIFIED

It is recorded of the saintly Archbishop Leighton, that traveling on one occasion from Glasgow to Dunblaine, he was overtaken by a tremendous storm of thunder and lightning. As the storm came on, he was seen, while still at a considerable distance by two men of bad character. Not having the courage openly to rob him, but wishing to hit upon some method of extorting money from him, one of them said, "I will lie down here by the wayside, as if I were dead; and you must tell the archbishop that I have been killed by the lightning, and beg money to bury me." When Dr. Leighton arrived at the spot, the wicked fellow told him this fabricated tale. The archbishop condoled with him and gave him money, and then proceeded on his way. But when the man returned to his companion, elated at his success, he found him *really lifeless*! Immediately he cried aloud! "Oh, sir, he is dead! oh, sir, he is dead!" On which the archbishop perceiving the fraud, left the man with this serious admonition: "See, it is a dangerous thing to trifle with the judgments of God!"—*Christian Herald*.

Miscellaneous.**ACKNOWLEDGMENTS**

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seasons of the Church year, the Litany and the Suffrages with accompanying harmonies for the organ. It is very neat.

H.

✠ ✠ ✠

39. Synodalbericht des Westlichen Districts der deutschen Ev. Luth. Synode von Missouri. Price 25 cents. Concordia Publishing House, St. Louis, Mo.

The doctrinal paper published in these proceedings is an exhaustive and edifying essay by Professor Mezger on the "Spiritual Life of the Christian."

R.

✠ ✠ ✠

Synodalbericht der Ev. Luth. Concordia Synode von Australien. Oscar Mueller, Hochkirch, Vict.

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R.

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PITTSBURG, SEPTEMBER 21, 1905.

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UNTO THE DESIRED HAVEN

What matter how the winds may blow,
Or blow they east or blow they west?
What reck I how the tides may flow,
Since ebb or flood alike is best?
No summer calm, nor winter gale,
Impedes or drives me from my way;
I steadfast toward the haven sail
That lies, perhaps, not far away.

I mind the weary days of old,
When motionless I seemed to lie;
The nights when fierce the billows rolled,
And changed my course, I knew not why,
I feared the calm, I feared the gale,
Foreboding danger and delay,
Forgetting I was thus to sail
To reach what seemed so far away.

I measured not the loss and fret
Which through those years of doubt I bore;
I keep the memory fresh, and yet
Would hold God's patient mercy more.
What wrecks have passed me in the gale,
What ships gone down on summer day;
While I, with furled or spreading sail,
Stood for the haven far away.

What matters how the winds may blow,
Since fair or foul alike is best;
God holds them in His hand, I know,
And I may leave to Him the rest,
Assured that neither calm nor gale
Can bring me danger or delay,
As still I toward the haven sail
That lies, I know, not far away.

A. D. F. RANDOLPH.

Editorials.

In what relation does our religion stand to our life? Are they two different things, and is life the main thing, with religion merely incidental? So it would appear to an outsider when he looks at many a Christian. But it ought not so to be. Our religion should be the real thing in our life, and nothing should give us greater concern than the question, whether we are leading pious lives or not.

*

Our Bible is the living Word of the living God, and as such it manifests its power daily in the hearts of men. But we do well to remember that to some it becomes a dead letter, to all those, namely, who will not receive it and fashion their lives according to it. The Word does not change. It retains its power. But if man wilfully resists its rebukes, comforts and promises, why, then, it cannot be otherwise. He has made the Word of none effect as far as its real purpose, namely, sal-

vation, is concerned. And yet that Word is not dead, for it has the power now to condemn man for his obstinate unbelief. Hence, when the Word comes to us; there is only one thing to do, and that is, to receive it as God's message to us. W.

* * *

Bees are held up as types of busy beings. But, they are busy making honey. Their zeal and their apparent gladness are in evident relation to the fruit of their labors. The man to whom the object of his labors has become delightful, who in other words, has to him a sweet purpose in life, never needs a goal to drive him on to earnest efforts. Likewise the Christian, to whom God's Word has become "sweeter than honey and the honey comb," to whom righteousness and purity have become a delight, to whom heaven and the Lamb for sinners slain are his one and all, will be about his heavenly Father's business.

*

How much happier a man can be when he makes it his purpose in whatever position he holds to serve rather than to be served. The man that would do something rather than be esteemed something, may ever find a task that will satisfy him, that will keep him busy and make him feel at home; but the man who is ever thinking of himself, the homage others ought to pay to him, the good things that others have but he has not, that man will be ever miserable. Really happy Christians are they who have adopted the spirit of the Savior when He said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Mark 10:45. And even though an hour of gloom does come to such a man, he shall never be discomfited, for in his need angels shall come and minister unto him as they did to his Savior. H.

* * *

Undoubtedly pastors can do a great deal to win boys for our colleges, who will devote themselves to the Gospel ministry. But the most potent influ-

ences in that direction are to be sought for in the home. The "Watchman" truly says: "If we would have more of the young men from Christian families devoting themselves to the ministry of the Gospel of the Son of God, the inclination to choice must be begun by the fathers and mothers in Christian homes. The biographies of many great and useful preachers of the Word show that their thoughts were turned toward the ministry from their earliest recollections. They knew that above all things, if it was the Lord's will, their parents would be rejoiced to have them become the messengers of the salvation of the Lord. Some of them were dedicated to this service at birth, and even before birth. They grew up in an atmosphere of love and reverence for the Word of God, and they became deeply and permanently impressed that the devotion of life to the proclamation of this Word was the most blessed privilege which could be granted to them."

Christian parents, what are you doing to induce your sons to study for the ministry?

*

A New Yorker relates the following personal experiences in a late number of the "Independent":

"Last summer a minister of wide reputation was preaching at one of the prominent churches in New York City and, as my regular place of worship was closed, I naturally went to this church. I was ordered about by the ushers from one part of the house to another and made to feel that it was a special favor on their part to permit me to occupy a seat, although there was plenty of room and most of the pew holders were out of the city. The same experience was repeated for three Sundays, after which I went no more.

"Recently I attended the same church again, with my wife, to hear the pastor, whom I greatly admire. To avoid unpleasant waiting at the door we purposely went a little late and were very promptly shown by the usher into a vacant pew near the door. About two minutes later another usher came and requested us to vacate the pew as the owner wished it, and we would be

shown into some other seat. A lady, who was the only occupant of a pew immediately forward of us, said that we could sit with her, and, crowding past her, we found seats for the service. No apology was offered for the discourtesy shown us by the ushers or by the people who claimed and occupied the pew. In fact, there was a business air about the whole transaction that seemed to imply that it was the regular and proper treatment of strangers who had been given a seat by an usher.

"There has been much discussion of late as to how the churches are to reach the non-churched masses. Special evangelistic services have been held and earnest, but not very successful, efforts have been made to reach the unconverted. Suppose one of these non-church goers had been in my place on this recent Sunday morning; what would be his chance of repeating his visit to this church? Or suppose this church desires to increase its membership and attendance? Where are the accessions to be secured if not from those who first come as strangers? In a club no one has any rights except members and guests who are specially introduced by a member; is there not danger that some of our Christian churches are unconsciously working toward the same code of ethics?"

Need we point the moral?

The Rev. F. B. Meyer, of London, a noted English preacher, observed a few things in American churchlife while visiting this country, and his remarks on what he saw show that he generally observed correctly. He says:

"It cannot be denied that in many cases there is much to deplore. Some of the churches seem to be drifting into mere humanitarianism, as if to say, Be good and kind all around, were the sum of religion. And in many cases it seems as if the Sunday newspaper, which has such a dominant influence in American life, dominates the pulpits; sermons deal with current events, popular topics, or sensational themes, which the Sunday newspaper can handle more effectively, instead of drawing from the deep wells of Scripture and giving people what they can get nowhere else. Titles and announcements are made more of than they are in England; it is an indication of the prevalent tendency when even a serious preacher announces a sermon on 'The First Runaway Couple'—Adam and Eve. Then, in many churches there is an inclination to overdo the social side of Church organization; there are socials and clubs and entertainments almost innumerable, and the card-playing social seems almost as important as the Sunday service. And I fear that the custom of engaging professional singers—sometimes at really enormous fees—to lead the Church singing

is robbing the churches of the power of sacred song. A disused organ atrophies. I confess to you that the one thing which exhausted my patience everywhere was the 'quartet' in religious services; it was a perfect nuisance. As you know, I love music and believe in its helpfulness in the Church as much as any man does, but to sit and listen while professional artists do all your hymn-singing is just as bad as paying your professionals to play football for you while you get cold feet watching them. At one place the Sunday morning service began with a ten-minute organ voluntary; then the choir occupied another ten minutes. There was just enough time to say the Lord's Prayer, and then the quartet started. I told some of the people that a good revival—which is sure to be a revival of sacred song—would sweep their professional quartets away and set the congregations singing."

Rev. Meyer here points out a few of the foibles that have beset our Church life to a large extent, and we will do well to take heed to his words.

L.

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The St. Louis "Globe-Democrat," in a recent issue, commenting on a "pioneer preacher," whose death at an advanced age it records, gave the ministry a credit richly deserved, but not always accorded them:

"Among many, perhaps most, of these preachers of an earlier day the evangelistic spirit was always high. Burning with zeal which must always command the admiration of those who have seen it displayed in self-sacrificing singleness of purpose toward the salvation of their fellow creatures, earnest and devoted men have, by hundreds and thousands, in this country turned their backs upon the sweet felicities of a calm and well-settled home life toward which all of their natural inclinations prompted them, to travel everywhere on their mission of love. We have, of late years, been giving too much credit to others for the work done by Churchmen in working the marvelous transformations wrought in the United States. Captains of industry have done much, but preceding and going along with them, not only in the work of development, but in laying the broad and deep foundations of organized society to make development safe and sure, have been the men with scrip and staff."

If the wordlings would only be just and fair they would find that they owe very much to the preachers and to the Churches which they deride.

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At the Christian Endeavor Convention in Baltimore, Dr. Washington Gladden is reported in the daily press to have said:

"There is a tremendous amount of uneducated or miseducated conscience in this country today. People in good society—people who are members of our churches—people who are known as our leading citizens—are doing things which are horribly wrong; and neither do their own consciences protest, nor is there any moral sense in the community which adequately disapproves their wrong-doing. The things which have been going on of late can only be explained upon the theory of a general slump of conscience in financial circles, and in political circles, and in society, and most deplorable of all, in the Church itself.

"The one thing that this country wants today is not better laws or better methods of administration, but a clearing up and toning up of the consciences of its citizens; and while the young people of our Churches are considering what culture could do for them, and what they are going to do with their culture, I hope that they will give heed, first of all, to this primary need of the training of their consciences, so that they shall speak promptly and decisively upon the practical moral questions with which they will have to deal."

In connection with this testimony we would call attention to what is said in the news column on the same line. The Ten Commandments are not obsolete and, there is as much need as ever that the moral Law of God be preached in all its uncompromising rigor, so as to convict men of sin—all men, also those who may have on the garb of the Pharisee.

R.

Contributions.

FOLLOW JESUS AS A MAN FIGHTING TEMPTATION

I. Right after His baptism, at the very beginning of His public ministry Jesus was led into the wilderness to be tempted of the devil. When Jesus had fasted forty days and forty nights, He was afterward a hungered. And when the tempter came to Him, he said, "If Thou be the Son of God, command that these stones be made bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

At the baptism shortly before God Himself had plainly said, "This is my beloved Son." Only a few days after Satan said, "If thou be the Son of God." Satan wanted Jesus to doubt the clear word of God. As Satan got Eve to doubt God's word and brought her to fall, so Satan would get Jesus to doubt God's clear word and fell Him. But Christ fought the temptation. He did not argue with Satan but fought him with the word of God, "It

is written." Jesus was hungry, seemingly forsaken by God. Satan wanted Jesus to help himself, without God and against God. Jesus said, as it were, "Bread is not the main thing. I can die without bread, but I cannot live without God. I would rather starve than disobey God."

What happened then is always happening. It is just when a man makes up his mind by the grace of God to lead a Christian life that Satan "goeth about as a roaring lion, seeking whom he may devour." "Him resist steadfast in the faith," as Christ did. When we are hungry, or otherwise in trouble, we are tempted to doubt God's word, tempted to doubt whether we are the sons of God, tempted to doubt the care and love of God. At such times we dare not argue with Satan, we dare not look at ourselves and at our condition, the only safe thing to do is to look at God's word and say, "It is written." At such times Satan wants us to turn stones into bread, to say, "I must make a living; if I cannot live honestly, well, I'll live anyhow. Others do it, why not I?" Then we must come down to rock bottom and ask, Is it better to live a little while now and die everlastingly, or, is it better to die now and live everlastingly? Rather fast with Christ than feast with Satan, yea, rather die with Christ than live with Satan.

When Satan could not get Jesus to doubt God, he tried to get Him to tempt God; from one extreme to the other. He said, as it were, "You have such a beautiful, strong faith in God; very well, show how strong it is by casting yourself down from the pinnacle of the temple."

But Jesus replied with the word of God, "Thou shalt not tempt the Lord thy God." I have no call from God to do so, and hence no word of God to put my trust in; I should be courting danger and probably perish in the peril."

When Satan cannot sink us in the dark depths of doubt, He will try to raise us to the dizzy heights of presumption, or vain confidence. The one temptation is as strong as the other. When we are in the way of duty and have a word of God to rely on, then we show faith or trust in God; God leads us, and God keeps us. When we are not in the way of duty and have no word of God to rely on and still do a thing, then we do not show trust in God, but a *vain*, a *hollow* confidence; that is presumption, that is tempting God; that is not courage, that is recklessness, foolhardiness, a wild, adventurous spirit; not faith, but superstition. And the proverb has it, "He that ventures into peril, will perish therein," and, "Fools rush in where angels fear to tread."

3. When Satan could get Jesus neither to doubt God nor to tempt God,

he tried to get Him to forsake God by promising Him all the kingdoms of the world, and all the glory of them, all for only worshiping Satan.

The bait was so large, the hook was so small, yet Jesus promptly and peremptorily repelled the tempter and said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Satan often tempts us with glowing promises of golden mountains. Yet if a man should gain the whole world, and lose his soul, what would it profit him? But, after all, the promise is a piece of insufferable impertinence. Satan does not even keep his promises. Satan promised the Presidency to Daniel Webster in return for forsaking the right. Webster weakly fell into the trap, but Satan finally failed to deliver the prize, and Whittier sternly wrote over the dome-like brow, "Ichabod, the glory has departed." The true man says, "I would rather be right than be President,"—wrongly, that is.

If we begin looking at the temptation, we shall go on longing for the delectation, and we shall end with losing our salvation. We must promptly repel the first suggestion of evil, and we must do it with the word of God; then we shall learn the truth of the promise, "Resist the devil, and he will flee from you;" and, behold, in some way, angels shall come and minister unto us also, as they did to our Master.

This temptation of Jesus in the wilderness was not the only one; His whole life was one long temptation.

"The scribes and the Pharisees began to urge Him vehemently, and to provoke Him to speak of many things; laying wait for Him, and seeking to catch something out of His mouth, that they might accuse Him." Luke 11:53, 54. "And they send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words." They covered their evil purpose with words of deceitful praise. "Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or not?" But Jesus was not deceived by their flattery. "Knowing their hypocrisy, He said unto them, why tempt ye me?"

Then come unto Him the Saducees to tempt Him, and then one of the scribes came to tempt Him. Christ successfully withstood all their temptations and as a result "No man after that durst ask Him any question." Mark 12:13-34.

Jesus was tempted not only by Satan and His enemies. He was tempted by His friends also. When He had fed the five thousand with the five barley loaves and two small fishes, the people were so well pleased with Him that

they wanted to take Him by force and make Him their king. But when Jesus perceived their intentions, "He departed again into a mountain Himself alone." John 6:15. Even a kingly crown, pressed on Him by His adoring people, could not swerve Christ from His path of duty, and He withstood the temptation with firm resolution. When the multitudes crowded Christ with their troubles so that He had no time even to eat bread, His friends and relatives thought they had to do something about it, "they went out to lay hold on him," "for they said, He is beside himself," Mark 3:20, 21. But Christ went about His business, not minding the well-meant but impertinent interference of His friends. He had a duty to perform, and He performed His duty, and permitted no one to interfere with His duty.

When Jesus began "to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day, then Peter took Him, and began to rebuke Him, saying. "Be it far from thee Lord; this shall not be unto thee."

But He turned and said unto Peter, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." Matth. 16:21-23.

Peter meant well, he really said, "Take pity on yourself, do not go to Jerusalem where you will be killed."

Had Christ taken pity on Himself, He could not have taken pity on us, then He would have wrecked His whole mission as our Savior. He thrust aside the temptation and resolutely went to Jerusalem to His death; but also to His resurrection!

As Christ, so the Christian.

How often does it happen that a pastor wants to preach and act according to the Bible and his conscience, and the members beg him not to injure himself and make the Church unpopular? How often does a man want to do his duty, give up his paying sinful business or leave the Christless lodge, and his wife and children cry and beg him not to do so? How often does not a young minister want to accept a call to a distant and poor and dangerous place, and his mother and friends beg him to stay near home and not be a fool and throw himself away? How often does not a boy want to prepare for the holy ministry and his relatives and friends try to keep him back? How often does not a person want to do church work in one form or another and others try to talk him out of it? How often does not a person want to devote a sum of money for the gospel and relatives raise an objection?

As Christ was tempted by His enemies and also by His friends, so are

Christians tempted by their enemies and also by their friends. As Christ withstood the temptation of His enemies and also of His friends, so must Christians withstand the temptations of their enemies and also of their friends.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; praying always with all prayer and supplication in the Spirit. Eph. 6:10-18.

WILLIAM DALLMANN.



THE LIFE TO COME

Man's desires and efforts are bent on being happy, but natural tendencies are not toward eternal blessings, or the felicity of heaven. If man, such as we find him, does give a passing thought to the heavenly bliss, it is but a *passing thought*, he being willing to regard with indifference the conditions, even the blissful ones, of the life beyond, provided only temporal enjoyment be secured. And in fact this is easy of explanation. For with that first most deplorable fall into sin, the knowledge of God was sadly obscured, and the relish for things holy and divine diminished in proportion to the growth of improper desires.

A taste for things divine, it would follow, must be *cultivated*—and should be; for when acknowledging God to be the embodiment of the highest good, the attainment of that good must be our chief concern. And since our *natural* knowledge of things divine is so sadly obscured, it follows that, only when guided by the revealed Scriptures, can we come to a fuller knowledge, estimation and enjoyment of life eternal, or of that presence with God which is identical with eternal bliss. Then we shall see God, perfectly understand His will and be in closest connection with this fount of our life.

This seeing of God implies the intimate knowledge of Him which you have of any object in plain view and daily contact. And it is called a blessed or beatific vision, for it bestows bless-

edness and happiness. "Blessed are the pure in heart," our Lord says, "for they shall see God." The sainted Gerhardt comments on this as follows: "These words are very generally accepted to indicate the beatific vision in life eternal. 'They shall see God,' means 'they shall live with God in life eternal and come to a full knowledge of him.'" Let us compare Scripture on this: (1 John 3:2), "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him: *for we shall see Him as He is.*" (Hebrews 12:14), "Follow peace with all men and holiness, without which no man *shall see the Lord.*" (1 Cor. 13:12). "For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as I am known."

We are not to imagine eternal happiness to consist merely and simply in the contemplation of God *without corresponding emotions of love and enjoyment in us*. In fact, the phrase *seeing God*, is to signify the closest intercourse of our soul with its maker and Savior. Such a very close communion between the head and members, between the vine and its branches is necessary, when wishing to secure *perfect* happiness.

For a fuller comprehension of the glory to come, it is necessary to institute a comparison between the extent of our knowledge of God in *this* world and in the *future* world. Our knowledge of God and things divine as we possess it in the flesh is confessedly incomplete. You remember the words of the Apostle, "Now we see through a glass darkly." "Now we know in part." Again, "It doth not yet appear what we shall be." The main reason why our ideas of things celestial are defective is because we look through a dark glass, i. e., we can conceive of heavenly things only by means of illustrations taken from *this life and world*. We are apt to picture God to us as having a body similar to ours, of using the senses, say of seeing and hearing, as we do, of occupying a certain space as we do. We imagine our heavenly surroundings to be perhaps a duplicate of conditions here below with heavenly brilliancy and splendor added. Such are apt to be our conceptions of heavenly bliss. And the revealed Word speaks in terms similar, or we would not understand what was spoken. Right here let us mark the silliness of rejecting the doctrine of a life of eternal bliss beyond, on the ground that such bliss surpasses our intelligence. The fish in the waters knows only of a life in his element. He can have no conception of the eagle's flight in the giddy heights. Suppose him saying: "Nonsense! That story you tell me

about a bird having wings instead of fins, and feathers for scales, breathing the air instead of the water, uttering shrill cries in the place of being dumb, having warm blood instead of cold—nonsense, that cannot be!" And here comes the infidel arguing on the same line with the fish, saying: "You are speaking of a heavenly bliss, that is *not* to consist in eating and drinking, in dances and theaters, in gratifying all the desires of the senses. Pray, what does it consist in?" You reply in the terminology of Scripture, "We shall see God face to face, we shall see him as he is." You refer to the saints as described in the book of Revelation praising God and the Lamb with a loud voice. "Pshaw," says the scoffer in his fish logic, "how can there be happiness in simply seeing and praising God? This would soon prove monotonous."

The mistake lies in our very imperfect conception of spiritual life. Heavenly bliss is not simply looking at God as we would contemplate an object here on earth, and not simply praising God as we sing hymns of praise to Him on earth, but such a conjunction of God with us as to make us participants in God's own bliss and happiness. We can understand that the nearer we get to sin and the devil, the unhappier we shall be, for we know that to be the very embodiment of unhappiness and torment. The closer, however, you get to the fountain of life, of bliss, of happiness and purity, the happier you of necessity must be. You find this position borne out by experience in this life—why not in the life to come? Even Ingersoll could not deny that, in this life, guilt means unhappiness, innocence means happiness—why should he laugh at its holding true in the life to come?

Our faculties, let it be observed, for perceiving what is good and understanding God, shall be strengthened. The light of glory shall illumine our intellect, enabling us, more so by far than at present, to behold and understand the essence of God, His perfections. We speak of the "light of glory" illumining us, for it is a light belonging to the state of glory, to the future life, hence a glory distinct from that of this world, according to 1 Cor. 15:40. "There are also celestial bodies and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another."

The saved shall never be willing or able to cease in this blissful contemplation of God. They shall never be willing to turn their attention from things holy, pure and good to things the opposite, for their will has no evil inclinations, hence no evil desires. In fact, the sainted being *cannot help* living in a blissful state, and continuing in it, being established in it.

So we understand heavenly bliss to be the closest intercourse with God, the seeing of Him. This shall form the essence and secret of our happiness. However, we shall be able also to behold other objects. For instance, we shall have a *very close and friendly communion with the rest of the saved*. While friendships in this world often leave many things to be desired, even among Christians and Christian congregations, the friendships and alliances of the spirit world shall be without the slightest defect. The Scriptures give us abundant proof for the statement that we shall be able to recognize friends and acquaintances, also those we had not *personally* known in this life. In the transfiguration of Christ on the Mount, Peter, James and John saw and recognized Moses and Elias, whom they had never before seen. Because the apostles were still in the flesh, we may well assume that their recognition of the saints and communion with them was not as perfect and full as later on when they themselves entered into glory. The point we make here is that they, by an intuition belonging to yonder world, *recognized* Moses and Elias, and that this was a source of joy to them. God said to Abraham, "Thou shalt go to thy fathers in peace," and to Moses, "Die in the mount whither thou goest up, and be gathered unto thy people." David said upon the death of his infant child, "I shall go to him." In view of these and many other such instances from Scripture, we certainly may look forward to a happy reunion beyond with those one with us in faith, a union lasting and most intimate in its character.

The question seems in place here: Shall the blessed be able to behold the damned in torment? The parable of the rich man and Lazarus would seem to indicate an affirmative answer. This much, however, is true: if the saints are able to see the wicked in torment, this *will not detract from their bliss*, nor shall they be moved with pity or a desire to deliver them or render aid. See the conduct of Abraham on the occasion referred to.

In fine, we are ever to bear in mind, many things *now* mysterious and problematical to us, shall *then* be quite plain and self-evident. We shall then, more fully and perfectly be able to comprehend how God can be single in essence, triune in person; how the Son was conceived of the Father from eternity; how the Holy Spirit proceeds from the Father and the Son; why the Son and not the Father or the Spirit assumed human nature; why it was necessary for our Mediator to be both God and man; how the divine and human nature are personally united in Christ; how God created all things out of nothing; on which day of the creation week he

created the angels, etc., etc. Then, too, we shall be more fully able to grasp causes and reasons for our creation, redemption, sanctification. We shall, as Augustine says, then learn, why the one was elected, the other not; why the one is a king the other a servant; why the one died in infancy, the other in youth, the next in ripe old age; why the one was rich, the other poor; why the one entering upon a pious life, fell from grace; why the other, a person of great wickedness, was snatched as a brand from the burning.

These and many other things we shall know more fully in the happy life to come, provided we see to it that we are going there. One thing we must know for certain in *this* life and that is the fact of our present state of grace.

Let the short and imperfect insight into the blessed world beyond be unto us a spur for the attaining of it, through Christ our Lord. Amen.

A. W. MEYER.



UNLOAD YOUR CARES

A very beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is unloading (*dechargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to life? Have you ever seen a coal cart unload? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavors to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"

Unload the cares you carry on your shoulders. Unload the cares you carry on your head. Unload the cares you carry on your heart. God has no children without sorrow, and in many cases the load seems too heavy to be borne; but His own invitation is, "Cast thy burden upon the Lord, and He shall sustain thee."

But the thing that can most surely unload the heart is to come into consciousness of the fact so plainly stated, "He careth for you." That means that He loves us and sympathizes with us and will exercise His strength in our behalf. Whatever the burden that

bears down upon us, to know that God has not left us out of mind or out of sight, but that He is "keeping watch over His own", and "will make all things work together for our good," cannot fail to lighten the weight and give a sense of security and a glad hope of final good. Unload your cares! —(G. B. F. Hallock, D. D.)

Missionary Column.

A FEW FACTS AND AN URGENT REQUEST

Synod now has eighteen mission stations which are in need of support. The support given by the Mission Board varies from \$600.00 to \$120.00 per year. Our obligations for the coming year, October 1, 1905, till October 1, 1906, will be about \$3,500.00 and if one mission, which is now supported by the English Board of the German Synod to the extent of \$400.00 per year is put on our shoulders, then our obligations will be about \$3,900.00. Remember these are our obligations now. We have promised and we must keep our promises. The new Board has assumed no new obligations except one at \$180.00 and another at \$84.00 per year, both of an urgent nature. We have promises of only about \$400 or \$500. So we must raise at the very least \$3,000, rather more than less. And at present there is a deficit in the mission treasury, which must be added to this year's expenses. Soon the October salaries will be due and our missionaries, who get little enough as it is, must have their money.

Aside from all this the question of a Field Secretary was discussed on the floor of the last and the previous meetings of Synod. Some were in favor of calling a Field Secretary, others thought the time had not yet come. But at our last session in St. Louis, Synod resolved that the Mission Board should do work, which a Field Secretary would be called upon to do, such as visiting established missions and prospective fields, and for this purpose allowed the Mission Board \$500.00 traveling expenses per year. Adding this amount to our present obligations we can safely say that our expenses for the year would not fall far short of \$4,000.00.

But last year's offerings for missions from all sources amounted to \$2,600.94 only.

In view of these facts, can the Mission Board feel encouraged to open new fields or even to grant a subsidy to those who cry to us to help them? One brother writes us that he expects to have another new field soon, which will need a subsidy. Another writes, "Would it be possible to get from your Board a further subsidy of about \$300 or \$400 a year for our field?"

Now, the Mission Board is doing the work of Synod. Who is Synod? All our English Lutheran congregations which have joined the synodical organization. Also such churches which have not joined Synod—perhaps there are a few of them—are in duty bound to contribute to Christian missions. The Mission Board's hands are tied, if it has not the means to work with.

Some of our congregations have not yet held their mission festivals this year. Will not these on those occasions make a special effort to fill our mission treasury? And will not others who have had their mission festivals lift a special collection for the mission treasury? A quarter, fifty cents, a dollar or two, will go a great way if there are many who bring this offering. Are we many? According to last statistics—and since we have grown—we numbered over 10,000 communicants.

Will not our Sunday-Schools at the Children's Reformation Day Service, on October 29th, make a special effort to raise an extra large collection this year for missions? We have over 7,000 Sunday-School scholars.

Will not our Ladies' Societies and our Young People's Societies just at this time, when our mission treasury is empty, send a five or ten dollar bill to the treasurer of Synod and write him that it is for the Mission Treasury?

If our Christians will not support the work, the work must suffer. Dare we be guilty of letting immortal souls starve for want of the Bread of Life? "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." James 5:20. "God laid down His life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:16, 17.

"By the mercies of God" and "by the meekness and gentleness of Christ" we beseech you to help.

JOHN H. C. FRITZ,
Chairman of the Mission Board.

Church News and Comment.

AT HOME

Conover, N. C.—The twenty-sixth session of Concordia College opened auspiciously September 13. Almost all the old students were found back in their places and there were accessions from Michigan, New York and Pennsylvania, as well as from the local territory. The college building has been changed somewhat so as to make more room available for class-room purposes. These improvements were made possible through a small legacy left for the purpose, and the donations of friends. This additional room is needed also because the enrollment is expected to exceed that of the past year. Just now our most pressing need in the way of equipment is a small organ for chapel service and we hope that some kind

friend will see his way clear to come to our aid.

May God bless Synod's college at Conover also during this school year. R.

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Conover, N. C.—On the ninth Sunday after Trinity, August 20, the delegate whom Concordia, St. John's and Christ Churches had sent to St. Louis to the meeting of Synod, Mr. J. P. Yount made his report at St. John's and Concordia. Large congregations were out at both churches. The sermon for that day treated of Synodical work and pointed out to the people the nature of that work and our duty of doing it faithfully. After the sermon all the people remained to hear the report of the delegate, who mentioned only the most important things, in view of the fact that every family will receive a copy of the printed proceedings. It is hoped that the printed minutes will help to awaken a still greater interest among our people for Synod's work. August 31st was the closing day for the summer parochial school at St. John's church, three miles from Conover. The school lasted two months and was taught by Concordia congregation's parochial teacher, Mrs. M. A. Koch. The last two weeks were taught by the pastor. Thirty-six children attended. On Monday, September 11, Concordia parochial school began another session with 40 children. The attendance is steadily increasing, for which much credit is due to the efficient work of our teacher. On the fourth Sunday in September our newly organized Christ's congregation at Hickory will celebrate its second communion. The congregation still worships in a lodge hall on the second floor of a store building. The attendance is very encouraging and the congregation intends to begin a Sunday School in the near future. Our parish will try to work for Synod and its cause and wishes the Finance Committee Godspeed. P. B.

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St. Peter's Church, Catawba Co., N. C.—Augustana Conference was held at St. Peter's, Prof. Hemmeyer, pastor, on Friday, Saturday and Sunday, September 8-10. This conference is at present composed of 18 ministers from North Carolina and Western Tennessee. Of these the following were present: J. M. Smith, J. S. Koimer, G. E. Long, A. L. Crouse, G. A. Romoser, G. Luecke, H. B. Hemmeyer, C. A. Weiss, P. Bischoff, all from Catawba Co.; J. C. Schmidt from Greensboro; J. Ph. Schmidt from Concord; C. O. Smith from Taylorsville; E. T. Coyner from Asheville; S. S. Keissler from Glen Alpine, N. C.; J. B. Rodgers and Ed. Koehler from Knoxville, Tenn., and F. G. Heckel from Chattanooga, Tenn. The following fourteen congregations belong to the conference, namely, St. Peter's, delegate, A. Q. Isenhower; Bethel, delegate, C. C. Hollar; St. John's, delegate, M. L. Cline; Concordia, delegate, J. C. Yount; Mt. Olive, delegate, J. McRee; Immanuel, delegate, J. F. Beard; St. Paul's, delegate, L. M. Hollar; St. Stephens, delegate, E. Bolick; Christ's, delegate, Alb. Deal; these nine from Catawba County; St. Paul of Alexander County, delegate, D. T. Burgess; Calvary of Morgantown, delegate, F. R. Mull; Trinity of Glen Alpine, Salem of Alexander County, Immanuel of Asheville. Sessions were held from nine till four o'clock, with an intermission of an hour and a half for dinner. On Friday Prof. Romoser led in the discussion. The subject was the Conclusion of the Ten Commandments and good works. For Saturday's sessions Rev. E. T. Coyner submitted theses and an essay on the subject of Conversion. At eleven o'clock on Saturday a service was held in which Prof. C. A. Weiss preached the pastoral sermon. He spoke of the admonition, "Hold fast the form of sound words," and showed why such admonition is needed and how it should be heeded.

The sessions of conference were well attended by the people of St. Peter's and the neighboring congregations. All seemed to take a lively interest in the doctrinal discussions and the sermons. On Sunday morning Prof. Hemmeyer delivered the confessional address and the Rev. J. Ph. Schmidt preached a sermon on the Gospel lesson.

Members of the conference and a large number of people took communion. The offering taken during the morning service was for Synod's treasury and amounted to about nineteen dollars. In the afternoon the Rev. Koehler preached a mission sermon and the Rev. J. C. Schmidt made a short address on Negro Mission Work. Two offerings were gathered in this service, about fifteen dollars for the Mission Treasury and about fourteen for Immanuel College at Greensboro. Encouraged by the pleasant weather, a very large crowd gathered at the church on Sunday, and everybody seemed to be glad to see everybody else there too. There was no end of buggies of all kinds and descriptions, and the church grove literally swarmed with people. The large church was filled both in the morning and afternoon and many of the people that had come could not get into the church. On Sunday as well as on the other days an excellent dinner was served by the good people of St. Peter's in the church grove. All in all this meeting was an occasion which greatly cheered and encouraged all lovers of true Lutheranism in this section of the country.

Conference will meet with Mt. Olive congregation, Rev. Long, pastor, next year. Prof. Hemmeyer was elected chairman, J. Ph. Schmidt, vice chairman, and the undersigned secretary.

On Wednesday and Thursday preceding the meeting at St. Peter's a private pastoral conference was held in the college library. Prof. Hemmeyer read a paper on the duties of bishops, pastors and preachers, the Rev. J. Ph. Schmidt submitted an exegesis of 1 Cor. 14:32, and Prof. Luecke read a history of the word "Sacrament." The papers were interesting and instructive and the time was therefore very profitably spent.

Paul Bischoff, Secretary.

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Growth of the United Presbyterian Church—The "Narrative" of the United Presbyterian General Assembly, represents that there are twenty more ministers in the denomination this year than last, and twenty-nine more pastorates, but only two hundred seven more members in America; while 4,325 more are noted in the whole church, including Egypt and India. In total offerings the church has passed the \$2,000,000 mark; but contributions to the four larger boards have fallen off, while the other boards show a gain of \$7,390. The contributions of the Sunday schools have increased more than \$29,000.—Christian Advocate.

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The Roman Catholic theory of infallibility is a very adjustable sort of theory. Pope Pius X. certainly took a shrewd way of dodging the appearance of the inconsistency when he reversed the policy of his infallible predecessors, Pius IX. and Leo XIII., and directed Italian Catholics to participate in the national politics of their country, from which the two former Popes had commanded them to abstain. The encyclical in which these new instructions are given leads up to the subject through a rambling essay on the changes in methods which are required by changing conditions of society. This is rather a queer procedure by which one infallible pope proceeds to upset the infallible judgment of two of his infallible predecessors, and all of it in an organization which has for its motto "Always the same." We are reminded of the way a contemporary puts it: "Satan is nowhere else lashed around the immemorial stump so artistically as in Rome."—Lutheran World.

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In an exchange we read: "The Right Rev. William H. O'Connell, Bishop of the Diocese of Maine, has received from Pope Pius X. a special mission relating to the peace negotiations. He has been commissioned to visit Japan and deliver to the Emperor the Pope's congratulations on the termination of the war, to thank the Mikado for his kindly interest in Catholic subjects in Japan and for the humane treatment of Russian prisoners." More politics! H.

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"Public Opinion" gives the following data concerning the Salvation Army: "The Sal-

vation Army as a whole, scattered the world over, has been estimated to be composed of '15,000 separate workers entirely supported from its funds; 40,000 unpaid local officers, who support themselves and give their spare time; 16,000 brass bandmen (unpaid), and at least 50,000 other musicians, who compose thousands of new hymns and hundreds of new tunes annually.' And of the results of the combined efforts of those forces it is computed that '250,000 penitents profess salvation publicly in the course of a year; that at 6,000 centers there are 84,000 meetings weekly, indoor and outdoor; that the average daily attendance at each meeting is 120, or 10,000,000 listeners in the course of every seven days and 250,000,000 annually.'" L.

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In a press telegram of recent date, is given the following testimony concerning the nature and working of Christian Science, by one who has renounced connection with that church, by Dr. C. G. Pease, of New York City:

Dr. Charles G. Pease has resigned as a member of the First Church of Christ, Scientist, and also from the mother church in Boston. He renounces the belief as "a fabric of deceit, falsehood and dishonesty," and as a "grave danger to the community." In a book of one hundred and thirty pages he decants upon abuses he alleges exist in the practice of so-called healing, and brings up battery after battery against the ramparts of the system established by Mrs. Mary Baker G. Eddy.

"Christian Science is nothing more nor less than self-hypnotism," says Dr. Pease in his book. "Its whole secret lies in the repetition of certain formula until the subject has brought himself into a state in which he can be affected by other minds."

"In Christian Science there is just enough Scriptural truth to float the deceptive, hypocritical, hypnotic, human philosophy of teaching which is a poisonous narcotic to the spiritual perceptive power of the mind. Self-complacency and self-love pass for Christianity; and dishonesty, falsehood, deception, trespass and oppression in the individual pass as virtue."

Dr. Pease declares that by Christian Science the conscience is blunted, and that he has reason to believe that with this new thought leavening the world, there is more perjury in the courts than ever before.—Ex.

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In an exchange we read: "About 12,000 children are said to attend infidel Sunday-schools in Chicago. The following is a specimen of what these children are taught: God is only a term denoting a supernatural being which has been invented to suit the fancy of men. God has never revealed Himself; there is no God. Man has no soul; the soul is simply a figment of the Church. Prayer is not necessary and only a waste of time." One cannot help pitying these poor children. Here indeed is work for zealous missionaries. Gather them on the high-ways. H.

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In the daily press we read the following: "Pittsburg, Pa., September 9.—A table of the births and deaths in Pittsburg during the past fourteen years, prepared by City Physician Dr. B. A. Booth, for the bureau of health, shows a startling decrease in the number of births, notwithstanding a large increase in the population."

"In 1891 there were 7,067 births, the rate per thousand being 28.61. In the same year there were 5,832 deaths. The rate per thousand being 25.61. The table is complete to the end of 1904, which shows a decrease in the birth rate to 21.74, more than 7 per cent. The death rate is decreased from 23.61 to 19.70 from 1891 to 1904."

"The figures for the first three months of this year are surprising. In 1891 the excess of births over deaths was 1,235. The figures for this year indicate that the excess of births has been wiped out and the conditions are reversed, there being a decrease of twenty-three births over the death rate."

"In commenting upon the report, Dr. Booth said:

"The figures show that race suicide is a fact, and I think more so in Pittsburg than

any of the larger cities of the country. There is also another feature. At the present advanced age the physicians save 50 per cent. more babies than they did ten years ago. The advance made in science has reduced the loss of cases to the minimum. Taking this into consideration, together with the increase in population and such a decided decrease in the birth rate, it shows something is radically wrong. It again proves that President Roosevelt is right in his theories on race suicide."

Comment unnecessary.

H.

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Chicago, September 14.—Among its numerous other religious bodies Chicago probably will have a Japanese Buddhist mission in the near future. Kentok Hori, superintendent of the missions on the Pacific coast, arrived here yesterday for the purpose of looking over the field. He will stay here three days. Then he will visit Eastern cities.

"The increasing Japanese population of the United States will soon require places of worship, just as Christians do in foreign countries," said Mr. Hori. "We have met with great success in our work among the Japanese on the Pacific coast, and I am now looking over the field in Chicago and Eastern cities with a view to establishing missions for the benefit of the Japanese here."

Mr. Hori, who is a Buddhist priest, is a graduate of the University of Tokio. He has been in charge of the Buddhist missions in this country for more than three years.

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The Subway Tavern, opened by Bishop Potter with an address and the singing of the Doxology has closed its doors. Insufficient income tells the tale.

H.

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The following testimony concerning the spirit of the times comes from a noteworthy source, an official report recently made by the insurance commissioner for Massachusetts, Mr. F. L. Cutting. Speaking of those who conduct the great insurance companies of this day, the report says:—

"The dominating spirit of the times in which we live was there also, and blurred the moral vision of the officers. They were in a position to see men of highest power and station in the financial and commercial world joining in the mad and utterly selfish race for wealth. They saw all kinds of dubious schemes carried through to the enrichment of their promoters; they saw a Morgan rise from obscurity to a high position in the financial world by manipulations of great corporate interests, without personally earning a dollar; they saw a high official of another insurance company one of his partners; they saw the Amalgamated stock floated, and knew of the fabulous profits for its manipulators; they knew of the sugar trust and its rewards of millions to its promoters; the Standard Oil combination with its forty-five per cent. dividends; the beef trust, controlling prices both to producer and consumer; they were cognizant of the rotten canned beef supplies furnished the government, and nobody punished; they knew of railroad rebates in disregard of law and court decrees, and that some of the law breakers were promoted to high positions; they saw 'graft' by city officials, state officials, national officials, petty legislators, congressmen, United States senators, and courts subservient to the great Moloch, money; they saw 'tainted' money eagerly sought for by the college and pulpit, as well as by institutions with less pretensions of virtue."

"They not only saw these things, and hundreds of others of which these are but types, but lived and moved and had their being in an atmosphere saturated with this spirit of commercialism—a spirit that has so permeated the whole commercial, financial and social world that it is impossible to escape its influence. We can well understand how they might have said to themselves or among themselves: 'Is it any worse for us to make use of our opportunities for profit than for our neighbor to sell "gold bricks" to the public? Do we do a

greater wrong to so manipulate the stock of a trust company in which we have shares, that it will show a handsome profit to our credit, than does the steel trust, or any other trust, when it hoodwinks the public into buying its watered shares?' That their moral fiber weakened, that the ethical standard was lowered amid such conditions and surroundings, is an indictment not merely of the accused, who it is true and proper must bear the consequences of their acts, but also the indictment of business and commercial practices which have developed in the last quarter of a century."

And the remedy for a radical cure lies not in aesthetics or in ethical culture, but solely and alone in the Gospel by which new life is begotten and true altruism is produced. That men who profess to believe and love the Gospel of the forgiveness of sin practice a code of business ethics from which the seventh commandment has been eliminated proves only that still today, as in the time of the Apostle, there are those through whom the name of God is blasphemed among the Gentiles.

R.

ABROAD

The latest resume of German Protestant missions shows that upon the foreign field the number of ordained men has about doubled in the last twenty years. In 1885 German male missionaries numbered 520; today they are returned as 1,010, with 117 unmarried lady missionaries to be added. The Germans for some reason employ fewer women in their missions than do other Protestant churches. The support of these missions has increased from an annual contribution of \$625,000 in 1885 to \$1,400,000 in 1905. The native Christians in full communion stand at 500,000 as against 200,000 twenty years ago. Just now the conflict between the German colonists and the native races in South Africa has excited a pronounced feeling against the work of the missionaries, as every outburst of barbarism has done in every age. The secular press of Germany is full of bitterness toward the natives of Africa and also toward all who have befriended them. Dr. Grundeman enumerates twenty-four societies, ten of which work exclusively in German colonies. The largest is the Basel Mission, with 219 missionaries, and the next that of the Moravian Church with 212.—Ex.

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The Leipzig Missionary Society makes known that the large deficit hampering its movements abroad has been wiped out. The Berlin Society, whose deficit was larger yet on account of its tremendous losses by the Boer War, could not say that it was no more, is very much encouraged by the efforts to get it out of the way made by pastors and people. Worthy of our imitation is the part taken by the children of the friends of the Society. One-fifth of the annual income is made up by these children. The German and British Societies are not content with having a "children's page" in their monthly papers, but published separate children's missionary papers with gratifying results. Missionary mass meetings always include services for the children for obvious reasons.

Lutheran.

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When on Easter the edict of tolerance was issued by the Czar, the Lutheran congregations in the Baltic provinces met again in their churches to sing, "Now thank we all our God," many weeping for joy. Since then hundreds have come back to their Lutheran mother church, from whom they had been snatched away by the Orthodox priests and police.—Ex.

Miscellaneous.

INSTALLATIONS

By request and authority of the President of Synod, and assisted by Prof. C. A. Weiss, the Rev. Carroll Smith was installed on Sunday, September 3, 1905, as pastor of Bethel Congregation, Catawba County, N. C., by

H. B. HEMMETER.

By authority of the President of the Synod, with the assistance of Pastors Holthusen and Wischmeyer, the Rev. Frederick Jesse, formerly of Detroit, Mich., was installed at the Church of Our Redeemer, Oakmont, Allegheny Co., Pa., on Sunday, September 17, by

W. P. SACHS.

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NOTICE!

In view of the fact that there is a large stock of good Children's Day programs of some years back, which will well serve the purpose, we urge our Sunday Schools to use these, especially numbers 1 and 3, and thus save unnecessary expense.

THE MISSION BOARD.

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A FEW REQUESTS

The Mission Board kindly requests that all reports be sent to the Secretary; that answers to letters sent by the Board or one of its members shall be addressed to the writer of that particular communication; that all acknowledgements of moneys shall be promptly made to the Treasurer of the Board, and that all having occasion to write to the Board, especially if the matter be of an urgent nature, shall remember that the Board's regular meetings are held on the first Tuesday of the month.

JOHN H. C. FRITZ,
Chairman of the Board.

✠ ✠ ✠
CHANGE OF ADDRESS

Rev. F. W. C. Jesse
Allegheny Co., Oakmont, Pa.

Rev. A. F. Lutz,
265 Oliver Street,
North Tonawanda, N. Y.

✠ ✠ ✠
ACKNOWLEDGMENTS

Receipts for Synodical Treasury:—

| | |
|--|-----------------|
| J. F. Schuricht, Treasurer German Synod | \$250.00 |
| Ed. A. Wigman, Financial Secretary Trinity Church, Pittsburg | 50.00 |
| Dr. D. Winter, Columbus, Kans. | 10.00 |
| H. E. Sieker, Chicago. | 5.00 |
| Total | \$315.00 |

Receipts for Mission Treasury:—

| | |
|--|-----------------|
| H. F. Schroeder, Treasurer English Church Redeemer, St. Paul, Minn. \$ | 25.00 |
| R. A. Horst, Treasurer Mission Festival at St. Louis, Mo., During Meeting of Synod:— | |
| Grace Church of St. Louis, Mo. | 166.26 |
| Redeemer Church of St. Louis, Mo. | 166.26 |
| Mt. Calvary Church of St. Louis, Mo. | 166.25 |
| Trinity Church, E. St. Louis, Ill. | 166.25 |
| Wm. Hess, Treasurer Sunday School, Church of Redeemer, Ft. Wayne, Ind. | 5.47 |
| H. E. Sieker, Chicago | 5.00 |
| Carl Ruppel, Treasurer Canada District | 18.00 |
| Total | \$718.49 |

Total Receipts Since Last Statement:—

| | |
|--------------------------|-------------------|
| Synodical Treasury | \$ 315.00 |
| Mission Treasury | 718.49 |
| | \$1,033.49 |

Disbursements:—

| | |
|---|-----------------|
| Professors' Salaries, St. John's College for August | \$250.00 |
| Balance due on Mileage | 11.40 |
| Mission Board | 500.00 |
| American Lutheran Pub. Board— | |
| Postage on Sending Envelopes .. | 3.63 |
| | \$765.03 |
| Balance in Bank | \$ 70.40 |

W. KEMMLER, Jr.
Treasurer.

The Reviewer.

WHAT DO PARENTS OF THE CONGREGATION OWE TO THE SUNDAY SCHOOL? By O. S. Oglesby, Pittsburg, Pa. 45c per dozen, \$3.00 per hundred, both postpaid. To be had from the author.

The author aims to increase the usefulness of the Sunday-school by soliciting the aid of the parents in its conduct and work. H.

✠ ✠ ✠
ABHANDLUNG UEBER DEN ANTI-CHRIST. E. Zapf. Published by the Rev. F. P. Merbitz, 3931 Dearborn Street, Chicago, Ill. Price, 10 cents.

The author treats the subject 1, on the basis of 2 Thess. 2:1-12; 2, historically; 3, apologetically. H.

✠ ✠ ✠
SUPPLEMENTARY EXAMPLES TO BOOKS II AND III, STANDARD AMERICAN ARITHMETIC. Compiled by G. H. Runge. Concordia Publishing House, St. Louis, Mo. Price, 5 cents each.

An experienced parochial school teacher once said: "It is good for children to work a hundred examples of one kind, but it is still better for them to work a thousand." We agree with this opinion and recommend these booklets to teachers. L.

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The Rev. Geo. A. Romoser, President,
The Rev. C. A. Weiss,
The Rev. George Luecke,
The Rev. H. B. Hemminger.

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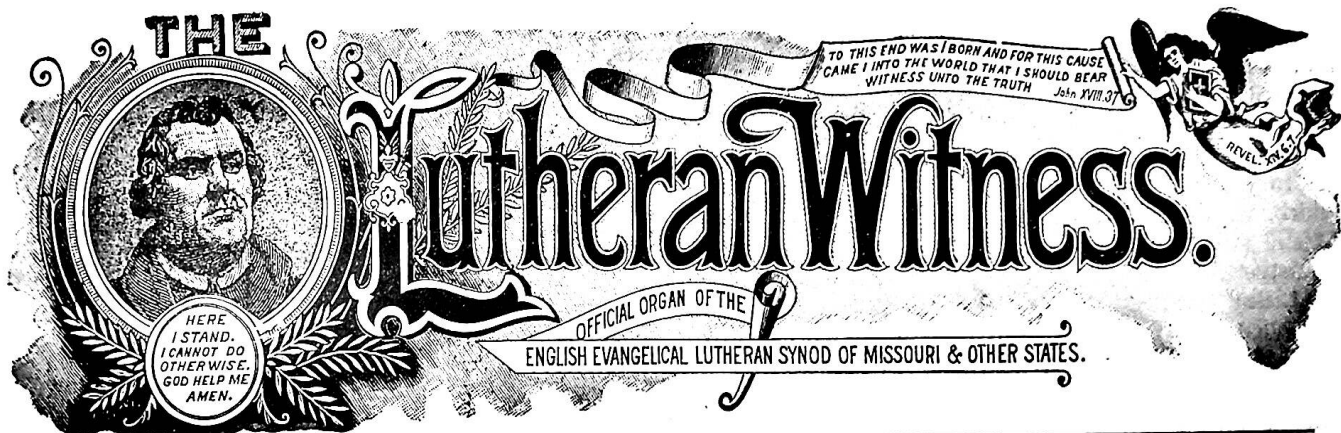
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Vol. XXIV.
No. 20.

PITTSBURG, OCTOBER 5, 1905.

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IN ADVANCE.

NEARER, O CHRIST, TO THEE

Nearer, O Christ, to Thee,
Nearer to Thee!

O Sun of righteousness,
Shine Thou on me!
Bid dark distress depart;
Say to my stricken heart,
Stung by sin's poisoned dart,
"Come, rest in Me!"

Nearer, O Christ, to Thee,
Nearer to Thee!
Jesus, the sinner's Friend,
O, hear my plea!
Take ev'ry doubt and fear,
Take ev'ry heart-wrung tear,
Of them an altar rear,
Nearer to Thee!

Nearer, O Christ, to Thee,
Nearer to Thee!
With Thy dear pierced hands
Lift me to Thee.
Close to Thy wounded side,
Whence flowed the crimson tide,
O, let me e'er abide,
Nearer to Thee!

Yea, Lord, I come to Thee,
Nearer to Thee!
Sweetly Thy Spirit brings
Solace to me!
Jesus, Redeemer, King,
Take Thou the praise I bring!
Loud let hosannas ring,
Great One in Three!

—Mrs. Joanna Rusling Brown.

Editorials.

The temptation to try "to make" a few dollars extra, we believe, is a very frequent one with an underpaid and often debt-bewildered minister. As a word of caution in such extremity, we indorse the following which we take from a recent number of "The Lutheran":

"When a minister of the Gospel lends his name and influence to the furtherance of some financial 'development' scheme, whether it be in gold, silver, copper or lead ventures, he not only assumes a grave responsibility but also brings reproach upon his calling. There is not a single new, undeveloped mining industry in the country where the element of speculation is not present to a more or less unwholesome degree, and the fact, that about one in every ten, who have invested in distant mines and have had visions of large dividends dancing before their eyes, has learned by experience that all is not gold that glitters, should be a warning to others to steer clear of such ventures. Of course, ministers are human and

hence not always impervious to such seductions; but even if the element of speculation is not great, no minister of the Gospel who has any high regard for his sacred office will ally himself with promoters of mining syndicates which promise large dividends before they have seen them and earned them. Business men of keen insight and wide experience will pity the credulity of ministers who cast their hard-earned bread on the speculative waters in the hope that huge loaves will some day come to the surface. We have enough of the mercenary spirit of the world that insists on getting something for nothing without having God's messengers give it encouragement. It is to be regretted that four Lutheran ministers, happily not of the General Council, are giving a certain mining syndicate their public endorsement. Even on the supposition that investment in it might be safe, the effect is not good. Paul would say: "Thou man of God, flee these things." *

It is reported that Pope Pius X. has had enquiry made with the Italian government, whether it is inclined to pay the papal guaranty fund of \$645,000 per year, amounting since 1871 to \$22,000,000, in case of a reversion of the papal opposition to the Italian government. Rome needs money; it needs lots of money. If the sum is large enough, there are more things than the selling of indulgences, that she is willing to do, to get it. *

Roman Catholic propagandists would from time to time persuade us of Roman Catholic fealty to the flag. The value of such asseverations may well be gauged by expressions such as the following taken from a recent number of a leading Roman Catholic journal, published in New York City.

The Roman Catholic Archbishop Healy had said of the Irishmen of his diocese: "We, in the West of Ireland, are more loyal than the orangemen of Belfast." This did not suit the journal to which we refer. It at once printed along side of this statement a diverging opinion of another Irish

churchman. And now in a later issue, it publishes with evident gusto a contradiction of the statement of Archbishop Healy, by Michael Davitt, spoken in the Archbishop's own diocese, to wit:

"We here today—yes, 'we in the West'—in the true racial and popular meaning of the words, are loyal to Ireland and not to England or its King, or to the king of any other land, and the churchman who says otherwise is speaking for himself, but not for you or me."

See? Roman Catholic Irishmen are loyal to the "powers that be" not in the "popular meaning" of the word, but only in some other way, which evidently is in the way in which it is forced upon them. Such fealty this American Catholic journal justifies and advocates.

This fact explains also the spirit of the following from the same number:

"Cardinal Merry del Val was treated to a little surprise the other day by a minion of the Italian law. Just as he was leaving his carriage to enter the Monastery of the Carissimi, near Castel Gandolfo, an amiable looking gentleman presented to him a folded paper, explaining that it was a claim for the trifling sum of \$3,000,000 against the Holy See. The gentleman was not a lunatic. A case is actually to be tried in Rome early next month, in which that amount is involved."

This American (!) Roman Catholic journal calls the officer of the Italian government, "a minion of the Italian law." To the notions of this journal of the proprieties of the law over against the Romish Church, the act of this officer of the law suggests a condition of lunacy.

It is well for Protestants to take note of Roman Catholic journals in this country, which indulge in such sentiments, respecting the other "powers that be." Whatever be their momentary protestations of patriotism and devotion to our government, their true spirit is manifest in their behavior, whenever it suits their purpose to be otherwise. And the spirit of such journals is the spirit of the

church which they represent. Rome always is the enemy of an independent civil state.

★

Here is another testimony in a matter to which we referred lately and which, we think, deserves our most careful attention. The editor of the *Christian Advocate* (N. Y.), in a recent issue, says:

"Whatever any physicians have been paid to say, or whatever any who have not been paid are willing to say, the cigarette is the most pernicious method of smoking tobacco. The number of nervous wrecks from cigarette smoking is constantly increasing. The eyes of boys of twelve and fifteen years of age take on an expression which if it came without known cause would be considered symptomatic of a coming, if not an already come, case of adolescent insanity. In men insanity with no other assignable cause is not unknown."

The very fact that so many of our best and most wide awake journals, religious and secular, are giving so much space to this matter, is proof sufficient of the propriety for a sound of alarm. And verily our boys, at school, in business, and at home, are entitled to all the concern and protection, physical and moral, that we can give them. Let every teacher, every pastor, every parent keep an open eye and a word of caution and advice for our boys.

★

Sometime ago we adverted to the movement, endorsed by leading men and organizations in this country, for more uniform laws regarding marriage, respectively, divorce. The following extract from the "*Christian Work and Evangelist*," will throw additional light for some of our readers, on the necessity or desirability of a better uniformity. We read:

"There is no question that the marriage and divorce laws of the United States are in a state of deplorable diversity. The result is that a relationship which constitutes a legal marriage in one State is deemed illegal in another; children born before wedlock in one State, where the parents afterwards intermarry, are deemed legitimate, while children born under the same conditions in another State are adjudged illegitimate and without the rights of inheritance. Then, too, the age of consent varies in the different States from 21 years to 14 years in males, and from 21 to 12 years in females, according to locality. But there are many other points of diversity in this matter of marriage and divorce. Minnesota, besides Connecticut, forbids the marriages of epileptics. The marriage of lunatics is void in Kentucky, Maine, Massachusetts and Nebraska, of persons having cer-

tain constitutional diseases, in Michigan. In all the States except New Jersey, New York, New Mexico and South Carolina marriage licenses are required. Generally in the Southern States, and also in California, Colorado, Idaho, Indiana, Nebraska, Oregon and Utah, marriages between whites and persons of negro descent are prohibited; in North Carolina, Oregon and South Carolina, between whites and Indians; in California, Mississippi, Oregon and Utah, between whites and Chinese. Marriage between first cousins is forbidden in fifteen States, and marriage with step-relatives in all the States except Florida, Iowa, Kentucky, Minnesota, New York, Tennessee and Wisconsin."

H.

* * *

"The permanent things are the stars and the sun, not the clouds or the dust." Heaven with its glory and bliss is eternal, earth with its troubles and sorrows passes away. Oh, if we could only keep our thoughts fixed upon eternal things, when earthly things obscure their view!

★

We commend the following from the "*Watchman*" to the prayerful consideration of all our readers, both old and young. We felt that we could not say any better what is said here, and so we simply quote:

"In the close relation of members of the same household and the constant contact through long association, there is apt to be a lack of the friendly greetings and delicate attentions which are given to visitors and strangers in the household. Children are commonly not trained to sweet courtesies in their treatment of parents and one another. Husband and wife do not preserve their first gracious care of each other. But thoughtful and loving little services sweeten home life and pour the oil of joy over daily experiences. When a husband or son is prompt and helpful in placing her chair for her at table what woman does not feel happier? An act of courtesy cultivates in its performer more appreciation and attachment. The spirit which prompts little attentions and the habit which preserves them will banish hard feelings, sharp words and alienations that naturally and easily come in times of difference of judgment or conflict of interest."

★

We called attention some time ago to the dangers threatening the Church from over-organization, or rather from over-multiplication of organizations in the Church. Others, too, see the dangers and are calling attention to them. The "*Lutheran World*" says:

"The wise, hardworking pastor and his watchful and helpful official counselors, are confronted today with a practical problem which at times overshadows every other. It is the question, what to do with the manifold organizations which have grown more or less directly out of the congregation, and which threaten either to get away from the divine institution, the Church, or to take an attitude of more or less direct hostility to it."

Organizations inside of the Church may be a good thing and may do a good work, but they must be content to retain their proper place and guard against assuming any functions that belong to the congregation alone as such by divine right.

★

Not infrequently men of note, who have traveled extensively in heathen countries, make it a point to speak of the influence of Christian missions in these countries as dangerous and pernicious. As a rule, this opinion is based on superficial and insufficient observation, if it does not flow from a blind malicious hatred of Christianity. Generally such men as have had opportunity to make prolonged and careful observation come to the contrary conclusion, and it may be well enough to offset what the former class have to say—and they usually make plenty of noise about it!—by the utterances of the latter class, wherever an opportunity offers. Major Conger, now United States ambassador to Mexico, and formerly minister to China for a number of years, who certainly ought to be admitted as a competent witness, once said the following on the subject of missions and their influence in China:

"For the last seven years I have been intimately associated with your colleagues in the missionary work in China, a body of men and women who, measured by the sacrifices they make, the trials they endure and the risks they take, are veritable heroes. They are the pioneers in all that country. They are invariably the forerunners of Western civilization. It is they who, armed with the Bible and school books, and sustained by a faith which gives them unflinching courage, have penetrated the darkest interior of that great empire, hitherto unvisited by foreigners, and blazed the way for the oncoming commerce, which everywhere quickly follows them. It was they who first planted the banner of the Prince of Peace in every place where now floats the flag of commerce and trade. The dim pathways which they traced, sometimes marking them with their life's blood, are rapidly being transformed into great highways of travel and trade, and are fast becoming lined with

schoolhouses and railway stations, where heretofore were found only idolatrous shrines and lodging houses for wheelbarrow men and pack mules. Hundreds of splendid schools have been founded, and are now being most successfully taught by these good men and women, and it is a fact in which we may all take great pride, that 95 per cent. of the Protestant Schools in China have been established by Americans." L.



We learn that the printed proceedings of Synodical Convention at St. Louis will soon be ready for distribution and the expressed purpose is to make this distribution a thorough-going one. By resolution of Synod every family or independent member of our congregations is to get a copy of these minutes. This is as it should be. The work of Synod is becoming more diversified, therefore, more complicated and weighted with greater responsibility every year. No one can have an intelligent conception of what Synod is doing and is expected to do without keeping in touch with the conventions, where these matters are discussed and the plans outlined for future operations. An interested reading of these minutes should make more enthusiastic and active supporters of the work that we have undertaken, and Synod expects to profit in many ways by this informing policy. And the "Witness" hopes to be able to record from time to time in the interim between now and the next convention, that the hands of those charged with the carrying out of what Synod has resolved to be the best, are being upheld by a constituency aware of the responsibilities resting on them and of the blessed privilege of doing the Master's work. R.

Contributions.

THE EDUCATIONAL PROBLEM AND ITS SOLUTION

I.

The Problem

Much has been said and written within the past years concerning the educational problem and its solution. It is one of the burning questions of the day. It has received no small amount of attention on the part of the church and leading educators of our country. With the majority the question has not yet been solved and is as yet to them a perplexing problem. Some have approached the ideal, others have shot wide of the mark.

The fact, as it presents itself, is that the children of our country are being sadly neglected with regard to their religious training. As a consequence an ungodly race is growing up. Sin is exhibiting itself in its worst form. And "sin is a reproach to any people."

Our growing generation is sorely lacking in good, sound morals. Immorality is a prevailing evil. Race suicide—a topic much discussed—is ruining our nation. Adultery and fornication follow in the wake of an immoral mind. Divorce cases are growing alarmingly frequent. The sanctity of marriage is disregarded. The drinking evil and gambling are ruining many a home. Children do not respect their parents. Parents and teachers are losing control over the young. Politics are corrupt. An honest ballot at the polls is largely a thing of the past. We must rather expect that public officers are unfaithful in exercising their duties. "Boodlers" are to a large extent running the political machinery in cities and states. Selfishness and pride are being fostered. The relation between master and servant and between employer and employee, is a vexing question and matters in this respect are rather growing worse than better. The "lynch-law" is bringing disgrace to our country. The significance of the oath is largely disregarded and perjury is barring justice. Cursing is a common and widespread evil. The business methods of many are not in keeping with honesty. The Church is looked upon as a superfluous institution. The Bible is not considered to be the Word of God. The Name of God is not hallowed. Christ is not believed to be the Savior, but a mere example of a virtuous life, and, at that, this example is not followed, as under circumstances, it can not be.

Idolatry in its finer form is practiced here as gross idolatry is in the darkest regions of Asia and Africa. Money is the god whom many worship and in whom they trust. The true God—Father, Son and Holy Ghost—is not feared and not loved.

There are, of course, notable and laudable exceptions. There are many good and noble Christians and law-abiding citizens in our country. A large number of churches and universities and colleges and charitable institutions of various kinds, the large amount of self-sacrifice, and the large number of happy homes point to a better state of affairs.

But the very state of affairs outlined above, has caused serious alarm on the part of the Church and leading educators of our country. These have arrived at the conclusion *that the lack of religious training of the children of our country is the cause of much evil.* They have concluded that something must be done.

The public school—in itself a laudable institution of the State—is devoid of all religious training. The Sunday-school—which was originally planned for spiritual paupers and not for the children of the Church—is

now put to a task, to which it is not equal. It is impossible that within the short space of thirty minutes or an hour, once a week, children can receive enough spiritual food for their soul. One might just as well send his child once a week, for one hour only, to school to study arithmetic and algebra and geometry, and within the course of a few years expect to see it master the subject. What is to be done? This is the problem.

II.

Some Suggestions Offered

There has been a growing demand for the introducing of the Bible in the public school. The demand has been made on the part of those who belong to the Church. But those who made it were certainly guided by an erring conscience. The public school is an institution of the State. The State has no business whatever to impart any religious knowledge. And the church has no right to demand it. The Bible forbids it. Christ said, "My kingdom is not of this world." And, "Render unto Caesar the things which are Caesar's and unto God the things that are God's." Our Constitution forbids it. The First Amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." To use the Bible in the schools of the State would be a violation of our Constitution, both as to letter and spirit. The State has no right to urge religion of any kind upon its subjects—of whatever nationality or faith its citizens may be, the State must treat them all alike.

The suggestion has been made to improve the Sunday-school. And a good suggestion it is. There is room for improvement. Some have suggested a change of system in the work of the school, others have suggested a more thorough instruction of teachers, and others have even gone as far as to suggest that only such teachers be employed, as have had a course of normal training, and who are to be paid for their services. But even *at its best* the Sunday School would not be equal to the task of giving a due amount of religious training to its children. The reason for this assertion is obvious. If we consider it necessary that our children attend school five days in a week to learn reading and writing and arithmetic and geography, then it is certainly not even in keeping with good logical reasoning to hold that one day a week will give a child a sufficient amount of religious knowledge.

Others have suggested that the Church make it her duty to instruct her children every day after public school hours in the Bible and the Catechism. This would be a vast improvement over the other method.

But even this way of solving the difficulty has its objectionable features. After spending the day at school the youthful mind is tired and needs rest. But this idea of solving the difficulty would also not conform with the idea of an education, which is not only to enlighten the understanding, but which is also to correct the temper, cultivate the taste, and form the manners and habits. To accomplish this the *whole* course of such education must have this end in view. To send children during a small portion of the day to a school, where Christian principles are inculcated and the greater part of the day to a school where these principles are offset by a bad example, by such as have not received any or very little moral and religious training, or where a proper uniformity of principles is lacking, will certainly not be productive of the *best* results. What, then, is the actual solution of the problem?

III.

The Solution

It is the parents' duty to give to their children an education. *Education is originally a family matter.* But since, because of various circumstances, not all children receive their education altogether at home, parents have agreed to act in concert with one another, by establishing schools and employing teachers to instruct their children. The teacher, during school hours, is the parents' substitute.

Christian parents are in duty bound to give to their children a Christian education, to "bring them up in the nurture and admonition of the Lord." Let, therefore, Christian parents act in concert in a similar way, by establishing Christian schools and employing Christian teachers of their faith to instruct their children.

This is not at all a new idea. Nor, is it an idea which has never been put into practice. Denominational schools are now in existence in our country and have been operated many years with great success. The Lutherans of the German Missouri Synod are supporting a very large number of parochial schools, and next to God they owe their remarkable growth, in spite of many difficulties and obstacles, to their system of caring for the Christian training of their young. The Lutheran Church has always paid considerable attention to the younger members of the flock, following in the footsteps of the great Reformer. The Lutheran Church has turned out good citizens. A country in which there are no prisons, not even any police, such a country is Lutheran Iceland. It has been said that for hundreds of years only two thefts have occurred there. The proper care for the young on the part of the Church will have

its good results, both for Church and State.

"Man," it has been said, "is incurably religious." So he is. Man is naturally a religious being. But, as man is by nature, his religious thoughts are directed into wrong channels and make not for righteousness. It is, therefore, of importance, that the mind and heart of man be trained by the Spirit of God, to do that which pleases the Lord and which is conducive to the largest possible welfare of mankind. But such training can be received only through the Bible, which is the means whereby God changes the heart of man and leads it to walk in the paths of righteousness. To impart a knowledge of the things of the Spirit of God, though, is a duty, which is incumbent upon Christian people and the Church as a whole.

Not a few churches are putting up costly buildings or apartments for Sunday-school purposes. Why not utilize these buildings and apartments six days in the week instead of on the first day of the week only?

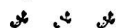
Of course, it is to be understood that the State shall not be called upon to support church schools. Let the churches take care of their work of training their children, both by establishing and supporting schools. The State has no right to appropriate any moneys for church purposes. Nor would the State under such a system be relieved of its duty, to look to the proper educational training of its coming citizens. As not all citizens are connected with a church and as not all who are connected, would, perhaps, learn their duty, the State would have to make provision for the proper secular instruction of the children of such parents.

If the Church will not take care of its young, the educational problem in our country will not be solved. But as soon as it does, then we shall notice a vast improvement throughout the country. We shall, then, have in every respect, a better class of citizens and consequently also a better government—not in form, but in the exercise of its duties. Then such things as immorality, divorces, race-suicide, drunkenness, lynching, gambling, dishonesty, theft, blasphemy, cursing, perjury, and the like, will not be such prevalent and prominent features of our nation's life, as they now are. Solomon of old uttered divine wisdom, when he said, "Righteousness exalteth a nation, but sin is a reproach to any people."—Prov. 14: 34.

In conclusion, to call the public schools of our country vicious and our present public educational system defective is arguing the case from an altogether wrong view-point and is

not relieving the situation, nor solving the educational problem. If the Bible ought to have a place in our public schools, then we might justly say that our present system has a defect. But as it is and ought to be, the Bible has no place in the public school and consequently, inasmuch as our present public school system is without religious instruction, it is certainly not defective, nor can we then justly speak of it as being vicious. Our public schools are what they ought to be: *non-religious institutions of the State.* Let the Church no longer find any fault with our public school system; but let it rather recognize that by sending its children to the schools of the State and not providing for them Christian schools, it is neglecting a plain duty and is helping to rear an ungodly race and is directly responsible for much of the evil which is perpetrated in our country. Dare the Church any longer bear this reproach? Are we also guilty?

JOHN H. C. FRITZ.



THE FAMILY

The childless family, in connection with "race suicide," is written about a great deal. Not long ago the New York Independent, a weekly magazine of large circulation and wide influence, published a number of letters, mostly from married women, on this question. The letters that came to the notice of the undersigned for the most part condemned the idea of the childless family, and yet even they, arguing their case from the view-point that a family without children lacks an essential factor of happiness, treat the matter merely on the basis of human opinions. A child is a source of joy rather than trouble, the writers contend, and a link of mutual affection between husband and wife—all of which may be true, and yet the family, as an institution, must moor on Biblical bottom or be tossed to and fro by conflicting views.

We must in the first place be sure we have the true Biblical idea of what the family is. It is *not* a human institution, which might be entered into thoughtlessly, be dissolved at will, and whose end or purpose would be the gratification of human passions, or at least the advancement of temporal happiness and contentment.

In the history of creation, after God had set the great clockwork of the universe in motion, He established the law of marriage to govern man whom he had created a social and moral being. One man and one woman were to be and remain one in holy wedlock. We could give many other sections of Scripture, showing that God established the family relation, but the first chapters of Genesis referred to will do.

We must ask, What end or purpose does God want the family put to? If a house does not belong to me, but to another man, I have no right to enter that house at will and put it to whatever purpose I please. As to the first family we read, "And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it."

Here we have one purpose of the family. A man and woman entering holy wedlock have not in the sight of God the choice to remain childless. If God designs to bless them with children, *they have not the right to refuse that blessing.* Think for a moment of the responsibility! Are we going to tell God on the final day that though we understood the purpose of marriage, finding it plainly stated in the Bible, we thought children were "so much trouble," or "prevent us from going into society," or that we might not have wherewithal to feed and clothe them—I say, are we going to tell God things of that kind as an excuse for *perverting the purpose of his institution, holy wedlock?*

Another purpose of marriage is that children are to be brought up in the nurture and admonition of the Lord. Christian parents not blessed with children of their own, should seriously consider the advisability of adopting an orphan or two. It is the Christian's duty to let their light shine, to make their influence felt, and this is done first and foremost by raising children in the fear of God. Giving money to charities is good enough, but we must not stop there. The training of the young must not be left to the world, not even to non-sectarian institutions. Childless families, having adopted children, can serve God very acceptably by having these given to God in Holy Baptism, by teaching them their prayers and leading them in the way they should go. What a satisfaction and source of thanks to God to have your children swell the number at Sunday-school or parish school, to have them sit at your table at home and at your side in God's house, to have them confirmed and attend the Lord's table with you!

To sum up: Marriage is a holy, divinely instituted state, and the raising of children in the fear of God the greatest and foremost privilege of parents. Even if childless, such parents are not, for that reason, excused in God's sight from raising children in his fear.

Would that *all parents* in this country too that view! We, *Christian parents*, in the temptations of these latter days, must continually keep these thoughts before us.

A. W. MEYER.

Church News and Comment.

AT HOME

Winfield, Kansas.—On the second Sunday in September, St. John's E. L. Congregation (A. W. Meyer, pastor) of Nashville, Kans., celebrated their first mission festival. The Rev. R. Krenke, of Cheney, Kans., preached in German and the pastor in English. The collection for missions was \$22.00, after deducting travelling expenses. The congregation numbers but 12 families.

The number of ministerial students at St. John's has increased, now numbering twenty-four and three more are expected. May God's blessing rest upon our institutions! A. W. M.

Sunday, September 17, was a glad day for the friends of the mission work among the freedmen in the South. On that day the cornerstone of Immanuel Lutheran College, which is in course of building at Greensboro, N. C., was laid with appropriate ceremonies. At 3 P. M. divine service was begun on the college site. After hymns and prayers of praise a detailed history of the college work was read by the undersigned. Then this history was deposited in the cornerstone together with the following articles: a Bible, a Synodical Catechism, twenty-four copies of the "Missionstaube" containing references to Immanuel College, copies of the "Lutheran Pioneer," the "Lutheran Witness," the "Church Record," "Zeuge und Anzeiger," "Lutheraner," the last four minutes of the Synodical Conference—from which a history of the college can be traced—copies of secular papers, photographs of the professors of the college, picture of Dr. Martin Luther, Church statistics, clippings, coins, and the roll of former students.

The cornerstone is a beautiful dark granite block, polished on the exposed sides and bearing the inscription on the front: Immanuel Lutheran College 1905; and on the side: Ebenezer, Hitherto hath the Lord helped us.

After the ceremony of setting the stone, Professor N. J. Bakke spoke on the differences between Church schools and Public schools. A large concourse of people, white and colored, was present.

A brief history of the college work is as follows: In 1898 the undersigned begged the Synodical Conference at its convention in Cincinnati to establish such a school and offered twenty-five acres of land in Meherrin, Va. On account of the deficit of \$3,700 in the mission treasury the matter was deferred. On February 5, 1900 Immanuel Conference of the missionaries among the negroes in North Carolina, unanimously petitioned the Board for negro missions to start such a school. On July 29, 1902, the Synodical Conference, in convention assembled at Milwaukee resolved to take up the college work. March 2, 1903, the school opened in Concord, N. C., with five colored boys. In August 1904 the Synodical Conference at Winona, Minn., resolved to appropriate \$10,000 to \$15,000 for a college building in North Carolina and to admit girl students besides providing courses for teachers. A site of eight acres just outside of Greensboro, N. C., was bought and four acres additional were donated where the building is being put up with A. L. Schlosser, architect. J. C. Schmidt.

"Luther Day" was recently celebrated at the Portland exposition in a fitting manner, with addresses in English, Swedish, Norwegian, German and Finnish. L.

The Lutheran Hospice for young men in Philadelphia is an established fact. It is the first institution of the kind in America, but it is one that is needed in all cities of any size. The object of the hospice is to provide a home-life hostelry for young men reared in Lutheran homes in various parts of the country, who go to the city for study or to engage in mercantile and other pursuits and who feel the need of a place where they will be welcomed, not as boarders, but as members of the same household.—Ex.

The Danish Lutheran Church in America will immediately erect a \$16,000 Orphan Home building on a desirable lot in Chicago. The funds for the purchase of the ground and for the erection of the building were raised through the Hans Christian Andersen Centennial Anniversaries held throughout the country, supplemented by a \$2,000 gift from the widow of the late Carl Fenger, M. D., a Dane, who was surgeon at the Passavant Hospital, and in many respects one of the greatest surgeons in the world at the time of his death, three years ago.—Ex.

The Rev. A. L. Ramer, Ph. D., reports the following in "The Lutheran" concerning the Pennsylvania Ministerium's work among the Slovaks:

"As a result of our personal appeal to the Church in Hungary, the Rev. Samuel Schultz has come to America recommended by the newly-elected Bishop, the Rev. Daniel Bachat, of Budapest. Pastor Schultz arrived on July 4th. After a short stay in Scranton, he assumed the pastorate of the congregations at Lansford and Mt. Carmel. He is able to officiate in three languages, Slovak, German, and Magyar. At Mt. Carmel were living a number of Magyar Lutherans whom he now serves in addition to the Slovak congregation there."

"One of our students who was induced last January to leave the Academy, Paul Puntra, of Lansford, and another young man, Mr. Jacobs, of the same place, have made application through the Rev. Chas. G. Gable, of Lansford, to be again received by the Board and supported in their studies at the Academy at Allentown."

"On August 28th the Slovak Mission Board held a meeting at Hazelton. Every member was present. Far-reaching and important issues claimed our consideration and demanded action. We disposed of them in faith, relying upon the support of the Church at large. The following are some of the items adopted: In view of the request of the two students for entrance into the Academy at Allentown, Pa., preparing for the ministry, the Board pledges to provide for their support."

"In answer to the petition from the congregation at Freeland, Pa., our missionary, the Rev. Albert D. Dianiska, of Peckville, Pa., is to supply for the present also this congregation."

"To meet the urgent demands of the field, services are to be begun at Palmerton and South Bethlehem as early as possible."

"In order to provide for the regular ministry of the Gospel of those who look to us for pastors, an urgent appeal is to be sent at once to Hungary asking for three additional ministers to come at once to America."

"A supply of Church literature, catechisms, hymn books, Bibles, and missionary tracts is to be ordered from Hungary."

"It is the sense of the Board that the work of exploration should be continued. In this enterprise the pastors on our territory can materially assist in the work, if they will communicate with the undersigned or any member of the Board, relative to these people who may be living within the confines of their parishes." H.

The Rev. Holmes Dysinger, D. D., of Vandergrift, Pa., has been elected professor of practical theology at the western seminary, General Synod, Atchison, Kansas. H.

The Gustavus Adolphus congregation of St. Paul, Minn., has had a parochial school during the summer months which was attended by 187 children. Only about one-half of these children belong to parents who are members of the congregation. Most of the Swedish parochial schools are held in the summer months, so as not to interfere with the public schools and are attended by the smaller children and such as are preparing for confirmation in the Swedish language. Among the Norwegians very much the same practice is observed. By means of these summer parochial schools many of the students from the Norwegian and Swedish institutions find employment during the sum-

mer vacation and are enabled to earn almost enough to take them through school another year.—Ex.

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The Lithuanians are found in large numbers in the United States and Canada. We have many of them in Pennsylvania, Shenandoah, Schuylkill County, now a town of more than 20,000 inhabitants, includes so many Lithuanians that they begin to outnumber the native Americans, Germans and Irishmen combined. Their church is seen from a distance, an imposing structure. Most of them are Roman Catholics. This accounts for the fact that they have no complete Bible in their tongue. The one in existence is printed in Gothic characters which only the priests can read. The British and Foreign Bible Society intends to print the Lithuanian Bible in Roman type. The priests did not ask for it, but the people need it.—Ex.

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Northern Minnesota is to have a large Finnish colony. Efforts have been made for some time to secure a tract of land where these people might live together in a community so that they might be served more conveniently in educational and spiritual matters according to their customs and language. Two carloads of these immigrants passed through the Twin Cities recently enroute to their new home in the northern parts of this great Lutheran State. Others are coming in the near future and the colony is to have over 400 souls.—Ex.

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The neatly printed Minutes of the Chicago Synod shows a roll of 38 ministers. The President, the Rev. Dr. H. Peters, reports nine installations during the year, and five cornerstone layings. One of the congregations, at South Bend, Ind., has acted on the advice of the General Council to establish a weekly Christian Kindergarten. "Last summer, after the common schools had closed, the pastor with his wife began, and continued for three months such a school in the church at South Bend. Two days in the week, and two hours in the day, from 9 to 11 o'clock were utilized for this purpose. Bible reading responsively by the whole school was the work of the first hour. Then a short recess after which the older part of the school underwent a review and examination on the previous lesson by the pastor, while the smaller children in a separate room were taught by means of charts, by the pastor's wife." An earnest appeal is made for more young men to take up the work of the ministry. The treasurer's report shows that nearly \$4,000 were spent and dispersed during the year, of which \$2,539 went to Synodical Home Missions; \$300 to Beneficiary Education; \$145 to the Chicago Seminary, and \$236 to Foreign Missions. The Synod numbers 52 congregations, and Dr. W. L. Hunton has reported a grand total of 24 missions under its care. The Synod sends four clerical and four lay delegates to the General Council.—Ex.

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The President of the German Evangelical Synod of North America, at the sessions in Rochester, N. Y., just closed, reported 952 pastors, 1,202 congregations and 212,379 communicants. H.

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It seems that the Episcopalians of Canada, just like their brethren over here in the United States, are also agitated over a change of name. It is reported that the General Synod of the "Church of England in Canada," which is about to meet in Quebec, is to consider this question. They desire to be known as the "Church of Canada," but fear that the name would not be sanctioned by the parliament, which must confirm any such change. Evidently the Canadian Episcopalians are even worse off in this respect than their brethren in this country. L.

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The Western Conference of German Presbyterian Pastors, which met recently at Hastings, Neb., includes nearly every German Presbyterian pastor from Indiana to California, and is intended to take up the various

phases of the German work that cannot well be considered at the Presbytery meetings. Among the questions considered at this meeting were those of the Theological Seminary at Dubuque, Ia., which has received considerable gifts and is about to erect a new building; the newspaper organ for the conference; and the promotion of self-support, in which considerable advance has been made, and which it is hoped will be helped by the institution of separate Presbyteries. The conference approved the Forward Movement, and made plans to support its own worker in the foreign mission field.—Ex.

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The Catholic Knights of St. John, 20,000, and the Catholic Knights of America, 10,000, have just formed a federation at Chicago. Why? Political influence? Who will deny it? H.

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The use of Federations such as the foregoing is illustrated by the following from an exchange:

"The resolutions of the National Federation of Catholic Societies, passed at its recent annual convention in Scranton, Pa., pledge support to all proper efforts to induce such legislation as will tend to remedy the evils of divorce; oppose Protestant effort among immigrants and foreign visitors of the Roman Catholic faith; commend political purity, and recommend to public officials the conscientious pursuit of the public welfare; maintain the traditional Roman Catholic position respecting education; urge Catholics to take an interest in public libraries, while insisting that Roman Catholic literature be so represented in them as to do justice to the dignity and importance of the Church; declare prison visitation a duty resting in the Catholic community, and commend the societies engaged in it; commend the agencies working to guard and preserve social purity in urban communities; and emphasize the importance of promoting Roman Catholic effort among the Negroes and the Indians." H.

ABROAD

The copper slate mine near Gotha wherein Hans Luther, Dr. Martin's father, worked for some years, was lately put in order again after lying idle for centuries. The slate contains a high percentage of copper and also cobalt. The Thuringian Copper Mining Company has leased the "Hans Luther Mine," which now will be another Luther site in Thuringia.—Ex.

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In the report of the Committee on Foreign Correspondence of the Lutheran General Synod, one society among several organizations in Germany working for temperance or total abstinence is especially noticed, because its work is conducted on an outspoken Christian basis. It is the Association of the Blue Cross, which lays emphasis on the personal spiritual care and development of every individual who begins to be extricated from the snares of intemperance. This society began its work fifteen years ago, and has grown steadily from year to year. The 17,393 members of its 365 local societies constitute about one third of the members of all the temperance organizations in Germany. Its work, at first treated with contempt by the world, and even by Christians, who regarded the movement as not evangelical, has at last won for itself the recognition of the nation, and has exerted a great influence on public opinion. Even officers of the government recognize it, and direct those to it whom they find needing its help.—Christian Advocate.

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Ex-premier Emile Combes was one of the foremost figures in the movement to abolish the concordat between France and the Vatican and to separate Church and State in France. He speaks with authority in an article in "The World To-Day" on this relation between his country and Rome and says:

"The moment the state decided to enter into negotiations with the Catholic Church, it implicitly recognized the latter as a power relatively independent of itself, and therefore deemed co-operation necessary for its labors

in the field of social progress. A monarchical government could submit to such a conception without acting in opposition to its principles. . . . A republican government, however, could not do so without denying the fundamental principles of its constitution. The republic remains merely a word, void of meaning, unless it stands for the sovereignty of the nation. But when we speak of the nation's sovereignty, we must necessarily put aside all suppositions in regard to any authority whatever dealing with it on a footing of equality, dictating terms to it and accepting them by contract only in the guise of compensations.

"Not one law submitted to our legislative bodies during the last thirty years has, during the parliamentary debates, escaped the assault of the entire clerical clique, and failed to be represented to the faithful as being the work of the evil one. . . . It really seems as if the clergy had passed the word to free itself from all its legal obligations, for it eagerly seized every opportunity for disavowing them, adding to these disavowals the most insulting language directed at the republic. . . . They had so thoroughly acquired a taste for deriding and insulting the domestic policy of the republic that they unhappily soon came to treat the foreign policy of the country with the same license. The whole civilized world has been in a position to appreciate the highly appropriate manner in which the journey of the president of the republic through Italy was managed. The visit of the chief of the French government to the Italian ruler was called for by the most elementary principles of courtesy as well as by the reciprocal interests of both nations. Yet the pope has pretended to regard it as an infraction of his dignity. Asserting his fictitious rights to sovereignty, he has denounced the president of the French republic to the Catholic powers of Europe as a criminal guilty of lese-majeste.

"That the Church, while united to the State by a covenant conferring on its representatives a legal authority, as well as all the advantages of public functionaries, should attempt to destroy, in the name of its own teachings, the doctrines of the State, vilifying them and ruining them in the minds of those who listen to its organs, constitutes one of those stupefying anomalies which it is the duty of the republican party at once to bring to an end. Still, this is the part played by the Catholic clergy for thirty years past."

Such testimony needs to be heard in our land where Rome is insistently working to establish diplomatic relation between our government and the Vatican. R.

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Berlin, September 16.—In a leading article which is attracting considerable attention here the *Vossische Zeitung* dwells on the continuous spread of Buddhism in Germany, not as a definite or organized creed or church, but as a potent influence, beginning to permeate large sections of the population. The leading liberal journal draws attention to the decay of interest throughout the country in missionary and Bible societies and to the decrease of the incomes of these societies as one of the surest evidence of this. Men nowadays, says the article, are more than ever interested in the religious problems, more than ever religious, but it is religion no longer militant, but marked by that toleration which is more characteristic of Buddhism than of Christianity.

The *Vossische Zeitung* reminds its readers that not long ago the Grand Duke of Hesse-Darmstadt gave a commission to the eminent sculptor, Professor Habich, to erect a huge statue of the Buddha in Syrenite under the trees of his garden at Wolfgarten. This act was not a mere satisfaction of some aesthetic impulse, but significant of the profound alteration of public sentiment in matters of faith and dogma.

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"The Pope Renounces Politics." Under this heading the "Independent" reports:

"The Pope has issued an official communication declaring that he has no intention of seeing the nuncios and apostolic delegates for the purpose of conferring with them on foreign politics. The reason for this communication is that too often the purpose has been attributed to the Sovereign Pontiff of

meddling with the affairs of foreign states. Within the last few days it has been asserted that the Pope would intervene in the Austro-Hungarian conflict, and also that he was about to establish diplomatic relations with China and Japan, and that he would treat with some Powers for the protection of Christians in the East. The Pope has wished to make it clear by this official communication that he has no intention to occupy himself with foreign politics, that he is a purely religious Pope, with no relation to diplomatic intrigues, and that it is no part of his plan to effect changes in what is called the protectorate of Christians."

Pius seems to be developing into a veritable "reformer." First he told the Italian Catholics that they should participate in politics again; next he was willing to resume friendly relations with the Italian government for the consideration of some \$20,000,000; and now he even promises not to attempt to meddle in foreign politics any more. Perhaps after a while he will even offer to live on friendly terms with Protestants, provided they offer to acknowledge him as their spiritual father and to contribute liberally towards his papal exchequer! L.

Hearth and Home.

BLESSING IN DISGUISE

How the Lord overrules apparent calamities and disasters, even rebellion and war, for the advancement of His kingdom and the cause of the Gospel, is illustrated by late developments in mission fields in China. Dr. Griffith John, who has just finished the fiftieth year of his service as a missionary in China writes: "There are many things in China at present to inspire hope. The work in Hupah and Hunan is making wonderful progress. I have never felt more sure of ultimate triumph than I do now. Every door is open, and the hearts of the people are prepared to receive our message as they never were before. The year 1900 will always be remembered as the most terrible year in the history of the Christian Church in China; it will also be remembered as the most fruitful in blessings. But for the trials of 1900, those great changes which so much encourage us now could not have taken place. It is wonderful how God has overruled all for good to His Church and to the Chinese also."—Ex.

THE TARIFF OF TORTURE

Among the monuments of this vast superstition which exist to this day, the traveler sees the "witch towers," the torture chambers, and the collections of instruments of torture in various towns on the Continent: notably at Nuremberg, Ratisbon, Munich, and The Hague; but perhaps nothing brings the system more vividly before us than the executioner's tariffs still preserved. Four of these may be seen in the library of Cornell University, and, among them, especially that issued by the Archbishop Elector of Cologne in 1757. On four printed folio pages it enumerates in fifty-five paragraphs every sort of hideous cruelty which an executioner could

commit upon a prisoner, with the sum allowed him for each, and for the instruments therein required. Typical examples from this tariff are the following:

| | Thalers | Ulb |
|--|---------|-----|
| 1. For tearing asunder with four horses | 5 | 26 |
| 2. For quartering | 4 | |
| 5. For beheading and burning | 5 | 26 |
| 7. For strangling and burning | 4 | |
| 8. For heaping the pile of wood and kindling | 12 | |
| 9. For burning alive | 4 | |
| 11. For breaking a man alive on the wheel | 4 | |
| 13. For setting up the wheel with the body twisted in it | 2 | 52 |
| 19. For cutting off a hand or sundry fingers, and for beheading—altogether | 3 | 26 |
| 20. For burning with a hot iron | 1 | 26 |
| 22. For beheading and placing the head upon a pike | 3 | 26 |
| 24. For beheading, twisting the body in the wheel, and placing the head upon a pike—altogether | 5 | |
| 28. For tearing a criminal before his execution with red-hot pin-cers—each tearing of the flesh .. | 26 | |
| 31. For nailing a tongue or hand to the gallows | 1 | 26 |
| 42. For the first grade of torture ... | 1 | 26 |
| 44. For the second grade of torture, including setting the limbs afterward, with salve for same .. | 2 | 26 |

and so on through fifty-five items and specifications.—(Andrew D. White, in the May Atlantic.)

GOOD SOLDIERS

That the brave little Japanese make "good soldiers" no one will deny. But a man cannot enlist in the Japanese army simply because he is strong and well. Three things are required in any new recruit:

(1) His character must be good. A black mark against a man's character shuts him out. And parents weep now because their sons are not allowed to go to the "front."

(2) He must be obedient. Each soldier is given a soldier's pocket-book which contains excellent advice written by the Emperor himself. Courage and devotion are not enough (says the pocket-book). For true obedience the heart must be right. This book each man reads every morning.

(3) He must set a good example. One sergeant in the army said, "We dare not shrink or falter when the shells fly. All my men are watching me and act as I do; and we sergeants watch the captains; and they the colonel; and he the general on the hill-top commanding; and he—he looks up to heaven and the Emperor."

Even the heathen Japanese see the need of written advice. They have no Bible and therefore the Emperor provides them with a book. The soldiers read it daily. We are Christian—we have a far better book than they—do we read it every morning? And are we careful to set a good example?

A BEAUTIFUL INCIDENT.

Many good things have been reported of our noble President, but none more beautiful than this:

On the day of the funeral of Secretary Hay, the President's train left Cleveland shortly after noon. In the hurry there was no time for lunch. At Wheelock's switch the train had to lie over for a little and the President asked that the lunch be spread on a beautiful plot of grass close by the train. When all were seated around the cloth, the President rose to his knees and asked the blessing of God on the simple repast thus prepared. In this quiet, out-of-the-way place, the President of the United States, leading his cabinet ministers in asking the blessing of God upon their food as they were seated on the grass by the wayside, is a scene worthy of the painter, and brings him nearer to the hearts of the people than many of the scenes heralded and applauded the world over.

LESSON ON CHARITY

Archbishop Magee would often tell the following story, and say it was the best lesson on charity he ever had in his life:

"It was when my father was Vicar of St. Peter's, Drogheda, Ireland. One day I met a ragged, miserable child who was begging for help. Touched by his wretchedness, I made my way to my father's study, and told him about the boy, and asked him to give me something for him. Looking up from his books and papers, he said: 'Indeed, I really cannot do anything for the lad.'

"However, as I turned crestfallen to the door, he called after me, 'Willie, if you like to go without your own dinner, and to give it to the boy, you may; and go and ask your mother to find some old things to clothe him in.'

"Off I went, delighted, and gave the lad my dinner. And now, when I hear of large sums given in so-called charity, I think of my father's words: 'Willie, if you like to go without your own dinner, you may give it to the lad.'"

Miscellaneous.

NOTICE I

CHILDREN'S DAY PROGRAMS.

In view of the fact that there is a large stock of good Children's Day Programs of some years back, which will well serve the purpose, we urge our Sunday Schools to use these, especially numbers 1 and 3, and thus save unnecessary expense.

THE MISSION BOARD.

A CARD OF THANKS

The congregation of the Lutheran Tabernacle at Albany, N. Y., has received from the various congregations of both the English and German Mo. Synods, and from various friends at various times from Nov. 23, 1903 to Dec. 11, 1904 various sums amounting to a total of \$920.76. We have been greatly aided by these donations.

The congregation of the Lutheran Tabernacle extends very hearty thanks to each and all the benevolent givers.

And may the rich Lord whose are the gold and the silver of the world and the cattle upon a thousand hills abundantly reward all the givers.

In the name of the congregation,

JACOB HEWIG, Sec.,

EDW. E. STUCKERT, Pastor.

NOTICE OF INSTALLATION

By authority and request of the venerable President of the Missouri Synod, the Rev. H. P. Eckhardt, I installed, September 24, 1905, the Rev. C. O. Smith as pastor of the St. Paul's and Salem congregations, Alexander County, N. C. Address, Taylorsville, N. C.

A. L. CROUSE.

ACKNOWLEDGEMENT

Received with hearty thanks for the congregation of the Lutheran Tabernacle at Albany, N. Y., from Prof. J. S. Simon, Treas. of the Ill. District, \$25.27; and from Mr. Chas. Spilman, Treas. of the Eastern District \$12.45.

May the rich Lord bless the kind givers.

EDW. E. STUCKERT.

ACKNOWLEDGMENTS

Received with earnest thanks for needy students at St. John's College:—

From N. N. \$20.00

From Treasurer H. Oelschlaeger 5.00

From Ladies' Aid, Grace Church, Pastor Sommer, St. Louis 10.00

From Ladies' Aid, Winfield, 300 quarts fruit for boarding club.

From Treasurer H. Oelschlaeger for designated students 9.62

God's blessing to the kind givers.

A. W. MEYER.

REPORT OF TREASURER OF SYNOD.

Received for Mission Board:—

Louis Joh, Secretary Bethany Ev. Luth. Church, Violetville, Md. \$ 5.00

H. A. Stang, Treasurer Church of Redeemer, N. Y., from Mrs. H. Boschen for Church Ext. fund 5.00

Olga Wolski, Treasurer Mission Collection, Sunday School, Church of our Savior, Brooklyn 1.78

J. Emory Seitz, Treasurer St. Andrew's Sunday School, Pittsburg, for Stockdale & Elben Mission 40.36

A. D. Helfrich, Treasurer Grace Ev. Luth. Church, Cleveland, Ohio ... 89.47

Chas C. Coll, Treasurer Ev. Luth. Church of Redeemer, Cleveland, Ohio, for Mission 50.00

Parochial school fund to be devoted to the Parochial School of Church of Redeemer, Cleveland, Ohio. 35.73

Total \$227.34

Receipts for Synodical Treasury:—

Henry A. Stang, Treasurer Church of Redeemer, N. Y. \$ 19.75

From Miss Heim 3.00

Prof. Chas. Scaer, Winfield, Kansas, Tuition of St. John's College 225.97

Total \$248.72

Receipts Since Last Report:—

For Mission Board \$227.34

For Synodical Treasury 248.72

Total \$476.06

Disbursements:—

President Eckhardt's Expenses \$ 14.15

Rev. Ruesskamp's Expenses 2.90

Mission Board 473.51

Total \$490.56

Balance in Bank \$ 56.92

Salaries for Professors at Winfield and Conover for September unpaid.

W. KEMMLER, Jr.

Treasurer.

719 Grant Street, Pittsburg, Pa.

The Reviewer.

THE 16. CENTURY REFORMATION AND THE LODGE. By the Rev. H. J. Schuh. 5 cents, 40 cents per dozen, \$3.00 per hundred. Order of the author, 725 Avery Street, Allegheny, Pa.

A lucid and sober presentation of the fact that the lodge violates the two principles of the Reformation: that the revealed Word is the only source and rule of faith and morals, and that sinful man is justified before God by grace for Christ's sake through faith. Suitable for general distribution. R.

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The Rev. C. A. Weiss,

The Rev. George Luecke,

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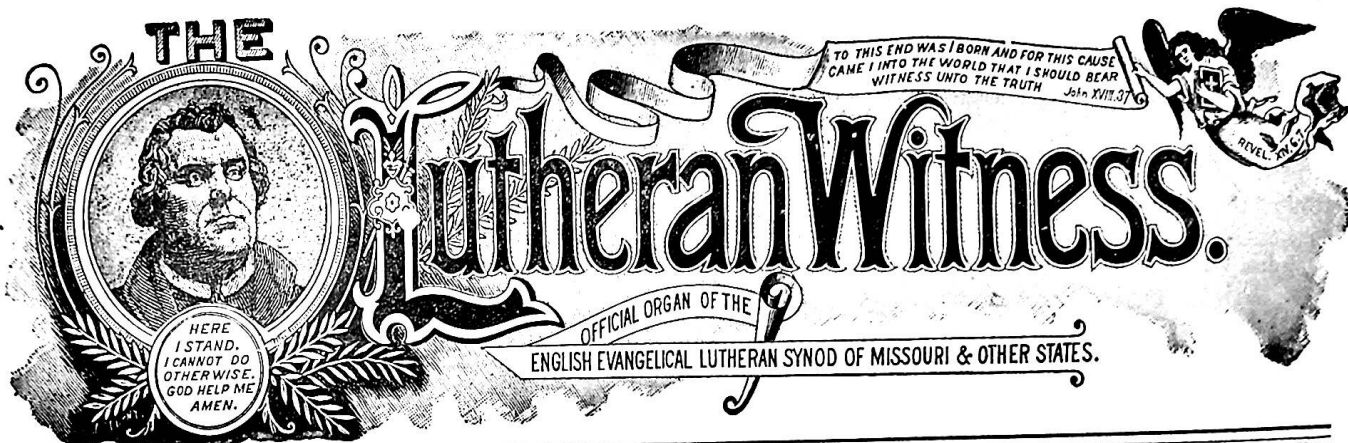
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No. 21.

PITTSBURG, OCTOBER 19, 1905.

PRICE, \$1.00 PER YEAR
IN ADVANCE.

AUTUMN

Oh rare sweet autumn days that linger still,
And softly pass with slow regretful tread:
The while my wakened vision heavenward
turns!

Such uttermost content breathes in the air,
As though the golden gates had flown ajar,
And blessedness and light and love come
through!

As though once more the earth her Sabbath
kept.
And God who saw, called all things "very
good!"

Each tree and wild green thing, where'er it
grew,
Hath lived its own best life, all graciously,
Whether for beauty, or for lowly use,—
Content to do God's work, or great, or small;
And trustfully to leave the end with Him;
And now each life stands crowned and per-
fected;
That eager work and striving, all are done;
The storms all past—rest and fruition come!

Once more the year puts on her robe of
praise,
And chants her fullest Benedicite,
Laying her offering at His throne, whose
feet

Once made the whole wide earth His holy
ground.

Upon her brow she wears the seal of peace.
Like some saint-life awaiting its translation;
While strange revealings from the bright
beyond

Shine out upon her calm, still countenance!

When the near autumn of my days comes,
Bringing my soul her latest harvest-home,
O Lord, be thou Thyself my rest and crown!

—Mary Kent Adams Stone.

Editorials.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." These words of the Savior contain an admonition and a promise. Would that we could learn always to do our share and heed the admonition. The Lord can be depended upon to do His share and to keep His promise.

★

The admonition comes first, and it is one that we all need: "Seek the kingdom of God and His righteousness." Seek, i. e., let it be your earnest care that you be and remain in the kingdom of God, in the kingdom of grace here on earth, so that you may enter the kingdom of glory in the next and become partakers of its endless and unbounded bliss. And do not forget that for this you need the righteous-

ness of God, i. e., the righteousness by which you can stand before Him, the righteousness of Christ's perfect merit, which becomes yours by faith.

★

But the real point of emphasis in this admonition is: "Seek ye first the kingdom of God and His righteousness." First, before all else, we must concern ourselves with spiritual things. First in our hearts and minds should come the care for the welfare of our soul. Why does the Savior emphasize this "first" so much? Because we are all so prone to relegate this care for our soul to the second place and to let the care for our body occupy our attention first and foremost. What a foolish proceeding, to wear ourselves out with the care for temporal, short-lived things, and to forget over these the care for eternal, ever-enduring blessings! But such is the foolishness of our corrupt nature that we are prone to chase after the fleeting phantoms of this life even though we should lose on account of them the real and lasting blessings of the world to come.

★

The promise of the Savior made in this connection should certainly suffice to induce us to reverse the order that we are only too prone to adopt. Here it is: "And all these things shall be added unto you." All these things, all that we need for the support and maintenance of our body, "our daily bread" of the Fourth Petition shall not fail us, if only we make the welfare of our soul our first care. The Lord certainly can provide for our wants, for "the earth is the Lord's and the fullness thereof, the sea and they that dwell therein."

Why should not such a rich Lord be able to supply the few paltry wants of our body and life? And why should we doubt His willingness to do so? Has He not done, and is He not still doing much greater things for us? Has He not given us His Son to redeem us and does He not still send us His Spirit to regenerate and sanctify us? He that so bountifully provides for our spiritual wants, should He fail to

provide for the less, for our temporal wants? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

★

Now Christ does not expect us to give up entirely our care for earthly things. He does not say: "Seek only the kingdom of God and His righteousness," but He only says: "Seek it first." The care for our soul must be our first, our primary care; but after it, in the second place, should also follow the care for the body. We should not imagine that it is the duty of the Christian to pray and read his Bible all day and to meditate on and talk of religious matters all the time, and to leave the provision for his temporal wants entirely in the hands of God. No, "he that will not work, neither shall he eat." It is God's will that we supply our needs by the labor of our own hands or brain. But having done our duty in this respect we should not worry and fret over the possibility of supporting ourselves and our family by the result of our work, nor wear ourselves out with plotting and planning how to lay by money and to become rich. Food and raiment God will and must provide, as long as we work for it; to that He has pledged Himself. And "having food and raiment, let us be therewith content. For they that will be rich, fall into temptation and a snare."

L.

What intense personal experience accompanied the words of Job (34: 29): "When He giveth quietness, who then can make trouble?" Nothing, indeed, can disturb the equilibrium of the child of God that maintains a child-like trust in the heavenly Father. All opposition leaves him unmoved as do the rolling waves the mighty rock at whose base they break and dissolve. Tribulation can accomplish nothing with the Spirit that says: "Though He slay me, yet will I trust in Him." Even death cannot unnerve Him who boasts: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me. Thy rod and Thy staff, they comfort

me." Verily, "when He giveth quietness, who then can make trouble?"

*

It is the expression and the demonstration of love that gives it its real value. The affection that is deaf and dumb has very little influence on anybody. It is the declaration of it that makes happy the brother or sister concerned, and the acting of it, that really benefits them. So is it also most like the love of Him, who "gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

*

Solomon long ago said: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22:6. Experience corroborates this. Of this "The Presbyterian" in a recent number bears testimony when it says:

"Some tell us that child-piety is not reliable; that churches make a great mistake in receiving children at an early age into full communion; and that we must wait until there is a more mature judgment and assured Christian life. However plausible this position may appear, facts are on the side of the staying quality of youthful piety. A more careful, intelligent and observant witness on this subject could hardly be found than the late Charles Spurgeon, who, in his life-time, gave this remarkable testimony: 'Out of a church of 2,700 members, I have never had to exclude a single one who was received while yet a child.'"

We Lutherans who have brought and are continually bringing sacrifices in behalf of our parish schools cannot help being pleased by expressions like this, especially when they come from such outside sources. Difficulties will sometimes momentarily impede even the most consecrated Christian worker and conditions may sometimes seriously non-plus and even discourage; but he that cleaves to the line will not fail to experience also those poising satisfactions which are found in the words of approval that break forth from time to time out of the camp of those who do not see with us eye to eye.

*

Bishop Cyrus D. Foss (Methodist), in "Jottings from the Life of Phillips Brooks," among other hints to young preachers includes the following:

"Preach on great themes. Do not waste the precious and too few half hours in the pulpit with pretty little essays on side lights of truth."

We approve heartily. The fundamental doctrines cannot be presented too incessantly. Nor does this mean that the "side lights of truth" shall be neglected. Teach the fundamentals,

the principles and the "side lights" will take care of themselves.

*

The same Bishop in speaking recently of a visit made by himself to India, seven years ago, is reported to have said:

"I went to Bombay, where I met Bishop Thoburn and 15 of the missionary bishops. I found many results of the worship practiced in that country and the need of Christianity. I found hospitals for sick cats, cobras and elephants, which had been established long before there was ever a similar institution for human beings, because of the belief in transmigration of souls. The natives thought that in caring for some of the creatures named they might be accidentally caring for their grandmothers.

"I saw the places where the corpses are left to have the flesh eaten by vultures and the bones to drop down through a grate to be eaten away by quicklime.

"The condition of the women in India staggers the imagination. Girls are contracted in marriage between the ages of five and twelve. If by the time they are twelve years of age they are not married, they are considered quite passe. In all cases the arrangement is made in a businesslike way, and the couple become acquainted with each other only after the knot is tied.

"If the husband dies, even though the ceremony has just been performed, she becomes a widow. There are 21,000,000 such in India today. They can never go home; they become the bond slaves of their husbands' parents. What do you think of religious ideals that make such conditions possible?"

Also our Church is making an effort to bring the light of the Gospel to these spiritually poor heathen. The German Synod of Missouri has several missionaries in active service in India, and recruits are in preparation. Let us not forget to contribute as much as we can also to this grand and worthy cause. Let us remember that our ancestors too were once heathen, and that the Gospel that has called and enlightened our ancestors and us is powerful to do the same for the heathen of today.

*

The editor of "Lutherische Kirchenzeitung" (Ohio Synod) is fuming worse than ever. Two things have aroused his characteristic ire well nigh beyond his ever abnormal powers of poisonous expression. The one is Dr. Pieper's characterization of the "stage play" protest at the Ft. Wayne Free Conference. The other is the "Witness" exposure of the "Ohio" editor's self-contradictions, and the "Witness" characterization of the "Ohio" editor's reptilism over against Mis-

souri. These, of course, were strong doses for the grandiloquent, fire-spitting editor of "Kirchenzeitung" repute, especially in view of the unfortunate fate of his recent theological efforts in the matter of the objective justification of the world in Christ, "who was delivered for our offences and was raised again for our justification," which in his haste he denied and at his leisure is now seemingly trying to adjust. As a result the "Kirchenzeitung" editor frantically essays to defend himself, partly by trying disingenuously to shift the point and to juggle with words, and partly by pouring out an increased volume of his perennial bile on which he attempts to float a retort or two.

It is consequently very clear to us that the "bull's eye" has been hit, and hit hard, by the rejoinders that so stagger and enrage the "Kirchenzeitung" editor. If now there is any possibility at all (there seems to be reason to doubt it), of his ever getting rid entirely of the bad stuff which he has been spitting at us since he made his editorial debut, then this present retching may yet not have been in vain. It may then "contribute in a certain sense" toward the editor's own ethical salvation, and besides, "in view of it," he may get the gift to see himself as others see him, to know Missourians as they really are, and last but not least, to recognize Lutheran theology—when it is persistently presented to him.

H.

* * *

"Mr. Basil Tozer, who says that circumstances necessitate his reading a great number of modern novels in the course of the year, asserts that "during the past five or six years the English novel of average merit has been steadily undergoing a change." This change, which he alleges and deplores, is an "increasing tendency to deal with unsavory topics with quite unnecessary freedom." He says it seems only a short time ago that a large proportion of the ordinary reading public (meaning more particularly the circulating library public) "professed to consider" popular writers of the "Ouida" type as "improper" for young people; that they were not admitted into houses where there were young girls of "an inquisitive turn of mind," and that it was the business of parent and guardians to keep such books out of their reach. He welcomes the death of the "problem" novel, which came upon us in such floods a few years ago, but thinks that the present trend in fiction of "average merit" materially lessens our grounds for gratulation. He writes (in *The Monthly Review*, London):

"Today there may be said to be comparatively few school girls well

in their teens—and I don't make this assertion without having first of all gone carefully into the subject and made strict inquiries—who would not smile at the thought of exception being taken to their reading anything that 'Ouida' ever wrote. Nor is this to be wondered at if you come to look into the class of fiction that the school girl has been battenning upon, either with or without the consent of her guardians for the past few years. For, out of eighty-seven selected novels that I have by me this moment, and that have been published within the last three years and a half, books that have had a considerable vogue, and have all, at one time or other, been obtainable at the circulating libraries, seventeen adopt the attitude of sneering at matrimony as a thing 'played out'; eleven raise upon a pinnacle imaginary correspondents in imaginary divorce cases; twenty-two practically advocate that married men shall be allowed to keep mistresses openly; seven hold up to ridicule the woman who is faithful to her husband; and twenty-three describe seduction as openly as it can be described in a book that is not to be ostracized by the book stalls."

"Of the evils attendant upon the conditions he describes, Mr. Tozer writes:

"Apart from the false impression of life that is conveyed in works of fiction whose sole 'merit' is that because they deal more unreservedly with themes and topics not usually spoken about quite so bluntly in every-day conversation they are able to command a good sale, there is the probability that the taste such books will leave will whet the mental appetite for something stronger still. And as the mental appetite becomes so whetted, the desire to read books that possess literary merit of any kind almost invariably grows feebler. It is no unusual thing today to hear women of a certain set asking one another what books they have read and can recommend that are 'really haut-gout,' a phrase meaning, when used by them with reference to novels, books that verge as closely as possible upon the immoral. Only recently, indeed, a woman of this stamp remarked to me in the most ingenious way imaginable that when she 'got hold of a book' she had been told contained 'equivocal passages,' she at once tried to find the passages referred to, 'and then, when I have read those parts, my interest in the book is at an end.' Could anything be much more pitiable? Place before such a reader a masterpiece by de Maupassant, by Zola, by Pierre Loti, or even a finished work by one of our modern English novelists known to be a little unconventional in his treatment of certain situations, and the

only portion that will in the least interest her—and she is typical of a class of readers that is steadily increasing—will be a page or two here and there that deal with unsavory subjects and are intended to be introduced only incidentally. All the true merits of the book—the dramatic power possessed by its author, his charm of style, the strength of his writing, his vigorous handling of the chief characters—will be passed over unrecognized. Yet such readers constitute the class that probably is directly to blame for the descriptive writing that year by year comes closer to the boundary line at which the censor will lift up his hand, and it will be interesting to see how close to that line the writers will be allowed to approach before the censor thinks it time to interfere."

"In looking over the novels by modern writers of moderate repute, Mr. Tozer says he is struck by the fact that by far the most "daring—I should like to call them the most prurient—books among them have been written by women." His investigations show, he claims, that a man able to write clever fiction generally deems it more artistic to veil, to some extent, certain scenes, whereas the woman novelist of the same caliber will, in her description of similar situations, "tear off every stitch of veiling that can possibly be spared." This he explains by the theory that it is woman's nature to endeavor to outshine all other members of her sex who may be following the vocation she herself is engaged in. So he says: "When it comes to writing 'boldly' Mrs. A. will, in her new novel, sail just a little closer to the wind than Mrs. B did in her last successful work; and then when Mrs. B's turn comes again, Mrs. B. will place Mrs. A's audacious story quite in the background by promulgating some preposterous theory on the advantages of free love, or some such subject, that will set a considerable section of the lending-library public whispering and surreptitiously tittering, and will at the same time gratify her vanity and perceptibly increase her royalties."

"Mr. Tozer disclaims any implication that all women writers "have recourse to these rather despicable tactics," but thinks "that many, especially of the second and third ranks of novelists, are unable to resist the temptation to outstrip their rivals if they can, and that they attempt to do so by bordering more and more upon the indecent." He puts before us half a dozen novels which have sold well, and notices that the second book of each writer is far more "daring" than his first, and in each case his third comes very near to describing in plain English "certain acts that

a limited number of medical works alone are supposed to deal with."

We have ventured to give so much space to these long quotations because we believe the importance of the subject justifies this course. There are comparatively few homes in which the pernicious influence of present day literature is not felt. Since the advent of public libraries the passion for reading has grown and that, too, largely in the direction of fiction. And the common experience of those who have paid any attention to this matter is in keeping with the competent testimony of the reviewer quoted above; namely, that the erotic novel has been becoming increasingly popular and is, today, absorbing a great part, or perhaps the greater part, of the interest of the reading public, while the reaction on the general morality is markedly noticeable. In the face of such conditions the course of Christians is plain, in keeping with their daily "Lead us not into temptation" to denounce and eschew such contagion, to guard by example and training in the fear and admonition of the Lord, those who look up to them as parents and counsellors, and to provide such reading matter as will conduce to edification.

R.

Contributions.

LUTHER AS A HYMNOLOGIST

One of the great results of the Reformation of the sixteenth century was the use of the language of the common people in church worship. Prior to that time services were conducted in a language foreign to the masses; only the monks, friars and deacons were permitted to join in the singing. Luther insisted upon congregational singing, and feeling the want of German psalms and hymns, to fill the place of Latin hymns and sequences, he at once set to work to supply it. "It is my intention," he writes to his friend Spalatin, "after the example of the prophets, and the ancient fathers to make German psalms for the people; that is, spiritual songs, whereby the word of God may be kept alive among them by singing."

The great reformer was intensely fond of both music and poetry. Long before Shakespeare he had said, "He who despises music, as all fanatics do, will never be my friend." He calls it the fairest and most glorious gift of God, to which Satan is a bitter enemy. He said that music makes people more meek-minded. He advocated the introduction of music into the public schools, and next to theology, he gives the divine art the highest honors. He would have all children taught to sing; "For I would fain see

all arts, specially music, in the service of Him who has given and created them."

And throughout life he remained an active reformer of church music and hymnology, enlisting in the same work the large circle of friends whom he gathered around him. At Wittenberg he kept open house—he was given to hospitality—and many who came from a distance to see and consult with the Doctor, or poor students who came to attend his lectures, found a place at his table. After dinner, whether he dined at home or abroad, it was his custom to take his lute and sing and play for half an hour or more with his friends.

With this "house-choir," as he calls it, he studied the old stores of church music with which he had already a considerable acquaintance from his own education as a chorister, and selected those tunes which lent themselves best to their new purpose.

Luther can justly be called the first hymn writer of the German church, enriching its worship with no less than thirty-seven hymns. More are frequently ascribed to him, but with doubtful accuracy. His hymns are largely paraphrases of Scripture in verse, composed while his mind was occupied with his translation of the Bible and his heart was aglow with the fire enkindled by his ever new discoveries of the riches of Revelation. They have all the vigor, movement and freedom of his speech. He throws into them all his own fervent faith and deep devotion. In addition to his own production, he also translated those Latin hymns which were free from error. These he counted among the many good things that God's power and wonderful working had kept alive amid so much corruption of the Roman Church.

By the common people his hymns were received with delight, and were most instrumental in spreading the work of the Reformation. Roman Catholic writers of those days said that the people fairly sang themselves into Luther's doctrines, and a certain Jesuit added that more souls went to destruction through Luther's hymns and tunes than through his doctrines. Thus hymnology scattered the seed of the Gospel and spread the spirit of the Reformation.

The best known and most popular of Luther's hymns is the battle hymn, "Ein feste Burg ist unser Gott," founded on the forty-sixth psalm. The wonderfully powerful and spirit-stirring melody was also composed by him. This heroic hymn is supposed to have been written on his way to the Diet of Worms, 1521, from the coincidence of the third stanza with Luther's answer to Spalatin, who

tried to dissuade him from the journey: "If there were as many devils in Worms as there are tiles on the roofs, I would go and would not be afraid."

His Christmas carol, "Vom Himmel hoch da komm ich her," the freshest, most joyful and child-like hymn that children sing on Christmas, he composed as he sat by the cradle of his infant child with Bible before him, meditating upon the Christmas message he was going to present to his parish at Wittenberg on Christmas morning. When Christmas eve came, he gathered his family around the Christmas tree and they all joined in this new hymn, singing and praising God for His wonderful gift, the Christ-child.

Luther's hymns have been translated into many languages, and have been to the whole body of Protestant Christians a legacy second only to the noble and vigorous text of his translation of the Bible. To borrow the words of a recent writer, "When we look at the influence which has gone out from his manuals of religious instruction, and from the hymns which have been sung in churches and households and by armies on the march to battle, now for four centuries, the measure of his power is felt to be indeed incalculable."

While they spring from the simplest melody, they have been set to music by such composers as Bach, and indeed, the names of some of the greatest of the German music writers are associated with these wonderful hymns.

It is to be deplored, however, that some of our English Lutheran friends do not like to sing the old German hymns and their melodies. If they do not admire them, sectarian churches and sensible musicians do.

JOHN SCHILLER.



FOLLOW JESUS IN DOING YOUR DUTY

Through reading the Bible you learn your duty, through prayer you get power to do your duty; through the example of Jesus you will be inspired to do your duty. Jesus came to save sinners; that was His duty. With a clear eye He saw what was before Him. He said to His disciples, "Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock and to scourge, and to crucify Him; and the third day He shall rise again."—Matth. 20:18, 19.

By a close study of the Bible, by urgent and fervent prayer, by the example of Jesus Christ did Luther, that mighty man of God, strengthen his

faith to do his duty unflinchingly and go to Worms and should he find as many devils there as tiles on the roofs, to keep on in his work and if for seven days there should rain such bitter enemies as Duke George, to keep on, and if he, the humble miner's son, had to treat the Archbishop of Mainz as a naughty boy, and the Duke of Brunswick as a clown, King Henry VIII. of England as an arrogant intruder, and the Pope of Rome as the anti-christ—and all this not in the twentieth century, but in the beginning of the sixteenth century!

This was not swashbuckling braggadocio, but calm confidence in God who would surely prosper the right; calm confidence in the justice of his cause, and readiness to die in defense of it.

Jesus saw the betrayal; the bloody sweat in Gethsemane; the scourging in Pilate's judgment hall; the three crosses on Calvary; His own in the middle, yet He did not flinch. He resolutely set His face and feet toward Jerusalem and did not falter in His purpose nor palter with His conscience. Having seen his God-given duty the Christian must, like Christ, do his duty, no matter if it takes him also to shame and death.

Paul did. This greatest servant of Jesus said, "I am set for the defense of the Gospel," and "woe is me, if I preach not the Gospel." He was the Apostle to the Gentiles, and the example of His master supported Paul in his perilous but glorious work. Read 2 Cor. 11:23-28 for a partial list of his sufferings in doing his duty—see how he hungered and thirsted, suffered cold, nakedness, weariness and painfulness, was scourged, stoned, beaten with rods, shipwrecked, and hounded from place to place until at length he rounded out his perilous but glorious life with a violent but glorious death. Looking back upon his long life as an old man, did he count it a failure? Did he at last turn on his Captain and bitterly reproach Him for the long hardships and the final disgraceful defeat? Listen to the battle-scarred veteran's shout of victory and triumph—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing!" 2 Tim. 4:7, 8.

William Tyndale clearly saw the great need of giving the English people the Bible in their own language, and in order to do this he went into "poverty, mine exile out of mine natural country, and bitter absence from

my friends, the hunger, the thirst, the cold, the great danger wherewith I was everywhere compassed, the innumerable other hard and sharp fightings which I had to endure," and at last to a fiery death.

England's grand old man Gladstone lived laborious days to serve his fellows. One day he felt like giving up, complaining that he was leading a dog's life. "Yes, a St. Bernard dog's life," a friend quickly rejoined. This thought that he was wearing away his life for the good of mankind cheered him up and kept him at his post of duty.

Bismarck was deeply hated and bitterly assailed for his political deeds. Why did he not avoid all that and live in peace on his estate? In a speech in the Reichstag he said, "Were I not a Christian, I should not serve the king one hour longer, . . . I should pack up and run off to Varzin and raise oats."

In the terrible winter at Valley Forge, Washington was found on his knees praying God for help, and thus remained strong to do his duty when most men were without hope.

As Christ did His duty, though the cross loomed up before Him, and as many Christians have done their duty, however rough the road, so let us take up our cross daily and follow Him in the path of duty that leads to the cross, but also to the crown.

WILLIAM DALLMANN.

A SAFE COUNSELOR

That man is to be pitied who thinks he is wise enough to manage all his own affairs without advice. A sensible man will take no important step without taking counsel of his wife, and a prudent wife will always ask advice of her husband before entering upon any important enterprise. Some take counsel of their father. We often find it necessary to seek the advice of a physician, or a lawyer, or an experienced business man concerning our own business. One who has made one department of life a special study will usually know more about it than others. Each one should be able to give good counsel in his specialty.

After all the pains we take to get the best advice, we are often misled. The wisest counselors may be mistaken. No man is infallible. Men often sustain serious loss by taking the advice of their best friends. If there were one whose knowledge is perfect, whose wisdom is infinite, whose heart is right, to whom we could go for counsel every day in everything, how safe we should feel!

We may have such a counselor. "If any man lack wisdom, let him ask of

God, who giveth to all men liberally, and upbraideth not, and it shall be given him." We have found it so. We have seen times when our way was hedged up and we did not know where to turn. And in the darkest hour we have asked counsel of God, and the clouds have been dispersed, the barriers have been broken down, the way has been made plain before our eyes. "As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel." But no ointment was ever so refreshing as the counsel of the Friend who sticketh closer than a brother. We may take counsel of Him in prayer. We may find His counsel in the Holy Scriptures. He may send us His message by the mouth of a neighbor. He will not leave us in darkness. We shall have the light of life.

We may take counsel of Him in all things. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "In everything." Little things as well as spiritual things, domestic things as well as ecclesiastical things, the things of private life as well as the things of public life, may be made subjects of prayer, and the promise is that the Lord will show us the right way.

How foolish we are! How often we worry and fret on account of trouble and disappointment! We try to study out the problem alone. We become discouraged and go to a friend for counsel. We struggle on, sinking deeper into the mire at every step. And all this time there is an all-wise Counselor at hand, but we have not said one word to Him about our need. At last, in sheer desperation, we have ventured to offer a little prayer for help, but going away from the mercy seat we have fretted and doubted as much as before. We asked Him, but did not trust Him. Had we trusted Him we should have left the throne of grace with a light heart and shining face. The peace of God would have filled our hearts. So foolish are we and ignorant.

"O, what peace we often forfeit,
O, what needless pain we bear;
All because we do not carry
Everything to God in prayer."

It is perfectly safe to trust Him fully at all times. No one ever fell into an emergency so dire that this Counselor could not manage it. Put the case into His hand and leave it there, singing with the psalmist: "Thou shalt guide me with Thy counsel, and afterward receive me to glory."—Ex.

Church News and Comment.

AT HOME

Winfield, Kan.—The total number enrolled at St. John's College is seventy-five. Of these twenty-five are ministerial students and twenty-two are young ladies.—Our new church is progressing nicely, and will be equipped with all modern conveniences. A. W. M.

Lancaster, Pa.—Mt. Calvary Church of this city celebrated its first anniversary on the thirteenth Sunday after Trinity, September 17th. The pastor, the Rev. H. C. Muhly, preached an eloquent sermon at the morning service, on Luke 10: 25, in which he dwelt especially on the blessings bestowed by our Heavenly Father during the past year on this congregation. In spite of the many obstacles, and opposition from all sides, the membership has nearly doubled in the past year. So that what was predicted by our adversaries to come to failure, has been crowned with God's blessing.

The evening service was attended by a number of visitors from the Columbia, York and Harrisburg Churches. The Rev. H. Walker, of York, conducted the altar service, and the Rev. E. H. Paar, of Harrisburg, preached the sermon taking as his text, Ps. 115, 12, 15 and 18. Both services were well attended, in fact at the evening service the church was crowded to the goors, in spite of the rain.

Mt. Calvary certainly has many reasons to be thankful to our Heavenly Father, for the many blessings of the past year.

J. S.

Bedford Park, New York City.—Responding to a wish recently expressed in the columns of "The Witness," to hear more about the different congregations in our English Synod, it will, we hope, not be considered a breach of modesty, if one of our youngest congregations raises its little voice and gives evidence of vitality.

December, 1904, was the birth-month of this child. During that month Pastor Schiller, of the Bronx, New York City, engaged a hall in the beautiful and rapidly increasing section of Bedford Park, to do mission work in the interest of Synod. In the face of many difficulties he manfully persevered in his labors the winter through, up to spring, when he saw his way clear to organize a small congregation. Services were held in the afternoon at an hour selected, not by choice, but perforce, since the time that the pastor could devote to this field, was quite limited. Nevertheless the Lord's blessings rested upon his efforts. So much so, that in the month of June, 1905, he felt in duty bound to urge the calling of a permanent pastor, who could devote all his time and strength to this field. Such a one has been secured and is now at work.

All work in the Lord's vineyard being naturally laborious and slow in showing results, it would indeed be strange if our work were an exception to this rule. But nevertheless, we have great cause for rejoicing and the present pastor is being more and more convinced of the necessity of English Lutheran mission work in this growing part of America's metropolis. It was certainly a very wise step to begin a mission in Bedford Park. In a few years to come, it will be one of the best populated parts of New York City. Even now the population is by no means sparse and the Lutherans need not be hunted with a microscope or Diogenes' lantern. There are plenty of them. And if all, or even half of them, would respond favorably to our repeated, urgent invitations we would already have a fair-sized congregation.

But even thus far we have every reason to feel encouraged, because the Lord is blessing our work and will also continue to bless it. Our numbers are still small, but that does not discourage us, since we know that the Lord of Hosts is with us, and surely there are hosts of His children here, whom He will make us the humble means of gathering into the fold of His Church.

A. K.

Brooklyn, N. Y.—On Wednesday evening, at 8.15 o'clock, September 20th, a general meeting of the communicant members was held, at which the delegates of the congregation to the Synodical Convention at St. Louis, Mr. Chas. H. Schmidling and the Pastor, rendered a report. Mr. Schmidling rendered his report in writing. It was well written, well read and well received. This meeting, no doubt, helped to awaken greater interest on the part of the members in the work of Synod, in Synod's Colleges, Missions, Publication Board, etc., and impressed the fact upon them, that Synod's work is their work.

The Saturday School of the congregation, taught by the Pastor, begins on the first Saturday of October. The school meets from 9.30 to 11.00 o'clock in the morning.

The Mission Festival will be held on October 15th and the Children's Reformation Day service on the evening of October 29th.

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New York, N. Y.—A joint celebration is to be held by our English Churches on Reformation Day, October 31st, at the Church of the Redeemer, West Forty-Fourth Street, the Rev. W. Dallmann, Pastor. Three fifteen-minute addresses are to be delivered on the following subjects:

The Dawn of the Reformation.

Luther in the Cloister (400th anniversary.)

The Religious Peace at Augsburg. (350th anniversary.)

A communion service is to be held on the evening of Wednesday, November 15th, at the Church of Our Savior, Brooklyn, at which the local pastors of our Synod will commune.

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Bethany—Redeemer Pastorate, Baltimore, Md.—“Our annual mission festival was held together with English Immanuel congregation, on Sunday, September 10th. The morning services were conducted in the respective churches. In the afternoon a joint service was held at Wiskow's Park, Pastor Morhart preaching the sermon on the text: Luke 19, 12 ff., entering upon the words ‘occupy till I come.’

“This was the second annual joint English Mission Festival, held by our churches and proved to be a success in every respect. The mild weather and clear sky brought out a large number of Mission friends of our own and many of the sister churches of the city, so that the seating accommodations were taxed to their utmost during the services. The Mission offering lifted in this open air service amounted to \$26.00. This added to the offerings lifted in the morning service will be quite an acceptable sum. May the Lord bless our Mission offerings and make us willing to do still more in the future for the extension of his kingdom here below for missionary work.”—Ex

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The “Baltimore Lutheran” contains the following description of the newly renovated Martini Church in Baltimore, Pastor D. H. Steffens. We hope to have an account of the rededication ceremonies in next issue:

“Entering the church through the massive oak doors we notice the ceramic tiling of the porch or vestibule. Both are a gift of our active Ladies' Society. The color of the walls is sage green and severely simple in decorative treatment. The predominant color of the nave is a rich golden yellow, shading into a cream effect in the ceiling. A deep golden brown carpet (also donated by our Ladies' Society), with the rich mahogany and cherry treatment of the wood work, which now corresponds with the organ front, is relieved by the greens and reds of the wainscote frieze and the green which borders the windows. The columns with their capitals and the beams and corbels of the ceiling give an air of strength and solidity to the nave. In the spandrels of the arches we notice as a feature of the decorative treatment, the coats of arms of the princes and free cities, which in 1530

signed the Augsburg Confession, the banner confession of the Lutheran Church, and acknowledged themselves before the world as being adherents of the faith preached by Martin Luther.

“They are, reading from the front on the Henrietta Street side: John, Duke of Saxony; George, Margrave of Brandenburg; Ernest, Duke of Luneberg; Philip, Landgrave of Hesse and the City of Nuremberg. On the opposite side, reading from the front: John Frederick, Duke of Saxony; Francis, Duke of Luneburg; Wolfgang, Prince of Anhalt; Dr. Martin Luther and the City of Reuthlingen. The plates for these coats of arms were procured with some difficulty, through the Society for Ecclesiastical Art, Berlin, Germany, and as they have been approved by the Imperial College of Heralds of the Emperor of Germany, they are absolutely correct in design and color. Christian emblems such as the cross and crown, the letters I. H. S., for Jesus the Savior of Men; A and O, for the first and the last in allusion to Rev. 1: 8, have also been freely used. Indeed, it has been the committee's aim to have every ornament suggest some doctrinal or historical religious truth.

“The chancel ceiling has life size paintings of the four Evangelists, with their emblems, the face of a man for Matthew, a lion for Mark, an ox for Luke, and an eagle for John. (See Rev. 4:7, and Ezekiel 1:10.) In the reredos of the altar, there is an oil painting of the transfiguration. And the altar is completely furnished with an ivory crucifix, massive brass candlesticks, vases, an altar desk and communion vessels in the approved design of the Lutheran Church. In other words, we have a new chalice, paten and ciborium. To the left and right of the altar are massive mahogany pulpit chairs, and at the junction of the nave and chancel there is an eagle lectern, (the gift of the Bible class) and the pulpit which has been rebuilt to match the other furniture. The lectern has a handsome new Bible.

“The furnishing of the altar cloths was taken in hand by the Young Ladies' Society, which has placed a chest of drawers in the sacristy for the safe keeping of the altar vestments and linens. Two sets, the red and the green, with the book marks for all sets have been completed, and a beautiful set of altar linens, which was imported from Germany, is at hand.

“The Sunday School has provided the electric lighting. Twenty-four lights are concealed in the chancel arch; the others to the number of 150 are distributed in the chandelier and around the columns of arches.

“Five stained glass windows have been ordered. They will be placed, as they are completed, on the Henrietta Street side of the church and contain the following subjects: (1) the birth of Christ; (2) the adoration of the wise men; (3) Christ blessing the little children; (4) the Resurrection; (5) the Emmaus disciples. A sixth window has been promised, but the subject has not been selected.

“As we have twelve windows in the nave of the church, the emblem of an apostle will be placed in each window. A fuller description might be given, but our limited space forbids. Suffice it to say, that Martini Church is now one of the most unique and attractive churches in Baltimore and we most cordially invite our sister churches to rejoice with us at the services which are to mark the successful completion of what was for Martini a gigantic undertaking.”

R.

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A progymnasium with 18 students has been opened by the German Synod of Missouri at Portland, Oregon.

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Prof. K. Hemminghaus of Capital University, Columbus, Ohio, has accepted the call to the directorate of the teachers' seminary at Woodville, Ohio. He will remain in his present position, however, until the end of the present school year.

H.

An item in The Lutheran states that out of 80,000 people who attended the Lehigh County Fair at Allentown, Pa., less than eighty visited Muhlenberg College, where new buildings have recently been erected. To appreciate this fact one must know that Allentown is in the midst of a large Lutheran population of the General Council, and that Muhlenberg College is the main college of the General Council. This experience appears to be on all fours with that which Missouri Lutherans have with visiting brethren who go to see well nigh everything in a strange city save the Lutheran churches of their faith.

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The new six-story Emigrant house of the General Council, No. 4 State Street, New York City, was opened for guests with a religious service on September 24, and a general celebration at Tammany Hall, on Fourteenth Street, September 25. The formal dedication will occur at a later date. Rev. G. Doering is the missionary.

L.

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One of our Pottstown laymen, a good business man and a faithful Sunday School worker, won for himself the esteem of all right-thinking people when he insisted, at a Sunday school convention, that giving is a grace, and not a slight-of-hand performance to spare people the pain of self-sacrifice. “Cake sales and festivals,” said he, “will be unnecessary, and mortgaged churches will be fewer in number, if professing Christians will recognize the fact that giving is a grace, and should be part of their faith.” Speaking of Sunday School offerings, he said, they should not be used for free picnic rides, etc., but should be applied to legitimate expenses, missions and educational institutions. He condemned in general the offering of special gifts to stimulate Sunday School attendance. What the Church needs is more such lay preachers. Let the laymen do more of it, and the pastors will not need to devote so much of their time and energy in straightening out what should never have gone crooked.

Lutheran.

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MILWAUKEE.—Marriages contracted in another State between persons who have been divorced in Wisconsin within the year, and who have not obtained the necessary dispensation, are illegal in this State, according to a decision rendered by Judge Williams in a divorce suit. In view of a score of recent marriages which took place in Chicago and other neighboring cities, almost immediately after divorces were granted here, the decision is of considerable interest.

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According to the Missionary Almanac, Basel, 1905, there are living now 534,940,000 Christians, 10,860,000 Jews, 175,590,000 Mohammedans, and 825,420,000 worshippers of idols. Thus in every thousand of the inhabitants of the earth, are found 533 heathen, 346 Christians, 114 Mohammedans, and 7 Jews. Since there are 254,500,000 Roman Catholics, 106,500,000 Greek Catholics, 165,750,000 Protestants, and 8,190,000 members of other Christian sects, we find only 310 Protestants in every thousand Christians. Thus it becomes apparent that among every thousand inhabitants of the earth are 533 heathen, 114 Mohammedans, 7 Jews, 231 non-Protestants, and only 115 Protestants, or 654 non-Christians, 231 non-Evangelical Christians, and 115 Evangelical Christians. These figures are taken from the Missionary Review of the World.—Ex.

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Orthodox Judaism in the borough of Manhattan can now boast an actual following equal in total number to that of Protestantism. This astonishing fact seems to have been taken into account by few persons. Within ten minutes of the City Hall, beyond the Bowery and below Houston Street, lies a district of more than a mile square where that curious hybrid tongue, known as Yid-

dish, forms the common speech of two out of every three persons whom one meets. On all sides the chance pedestrian will be mystified by unfamiliar characters on the signs of the shops, the posters of the theaters and the newspapers sold on the sidewalks by bright-eyed, sharp-faced urchins. In this district now dwell upward of 500,000 Jews, most of whom have immigrated to this country since 1881. Almost invariably these people cling faithfully to the traditions and religion of their race. This district has no less than 200 organized congregations which worship in their own synagogues and are entirely self-supporting. In addition to these there are a number of floating bands (Hebrahs and Hedarim), without definite status, recruited from the poorest classes, and renting a small hall from week to week, and the people's Synagogue, maintained by the Educational Alliance, in Seward Park.—Public Ledger.

Room for Jewish Mission work? R.

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So many swindlers pretending to belong to the secret orders have defrauded people that the penal code of the State of New York has just been amended by the following. The act took effect September 1, 1905:

"Any person who willfully, by aid of any false token or writing, or other false pretense or statement, or without the authority of the grand lodge of the order, obtains the signature of any person to any written application, or any money or property for any alleged or pretended degree, secret work or secrets of, or membership in, any secret fraternal society having a grand lodge in this State, or in any subordinate lodge or body thereof, is subject to a penalty of imprisonment of not more than three years or by a fine to an amount not exceeding the value of the money or property so obtained, or by both."

Independent of the utility of the law, it reveals the fact that people of common sense and observation have long since known that it was impossible to make and maintain an absolutely secret society. Unless the so-called work of any society has been changed within six months, it is possible to get every ceremonial they have and with substantial accuracy the language used.—Christian Advocate.

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The Central Conference of American (Jewish) Rabbis at Cleveland, O., gave unqualified approval to efforts to make the Sabbath a moving influence in Jewish life. Its report recommended that the home observance of the Sabbath should be revived where it has been abandoned, and encouraged where it seems to be declining; that appeals be made to business and professional men; that the influence of congregations be exerted in the same direction; and that members of Sabbath School committees as well as teachers should be Sabbath observers in order to teach the children by example as well as by precept. Jewish private schools were requested to suspend their sessions on the Sabbath and holidays. Provisions for a better Sabbath observance at summer resorts was advised, with the institution of services and the engagement of preachers. The conference resolved to take part in the agitation against Sunday legislation, on the ground of its working hardships upon conscientious Jews. The subject of instituting a synod, brought down from last year, was discussed, without definite action. The reading of the Bible in public schools was opposed, as "sectarian." The real bond of union of the Jewish people was defined to be "the historic consciousness of being a priest people among the nations, called to witness and to work for the realization of the kingdom of the one God; birth imposed the duty consciously to assume this mission, and there is thus entailed upon the Jew to suffer martyrdom until the world shall accept the truth." The conference is preparing to celebrate in 1910 the centenary of the birth of Abraham Geiger, the distinguished Jewish reformer, historian, and authority in Jewish science.—Christian Advocate.

ABROAD

November 29, 1705, is the memorable day when Ziegenbalg and Plutschau entered the ship at Copenhagen and sailed by way of Cape of Good Hope. They landed in Tranquebar, on the southeastern coast of India, July 9, 1706. During their long journey they went on shore in South Africa and laid the foundation of the first Protestant mission in Africa as well as in Asia. Hence Africa will rejoice and celebrate with India. It is natural that the Leipzig Missionary Society that has inherited the original mission field of Ziegenbalg, should celebrate this day. While other Protestants are celebrating their 100th anniversary of heavenly mission work, the Lutherans celebrate this year their 200th anniversary. R.

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The Leipzig Missionary Society was founded in the year 1836, and is today prosecuting the glorious work of Christian Schwartz, one of the great pioneer missionaries in India. It is the result of efforts put forth by the Danish Halle Missionary Society. It is doing work in India, China and Australia. There are about 35 trained missionaries, 550 native laborers, 45 stations, 278 schools, 8,205 pupils, in 788 different villages and towns, connected with this organization. The training school for missionaries and teachers is located at Leipzig, and is supported today by Lutheran Christians all over the world. Hence the work of Schwartz, Ziegenbalg, Plutschau, Carey, Marshman, Ward and Schultz has been crowned with glorious success.—Ex.

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Denmark, which is a Lutheran country, and one of the most prominently Protestant countries in the world, had a few years ago among all its two million inhabitants only three thousand Roman Catholics. But nowadays it is said that the monks and nuns expelled from France are flocking there just as they are flocking to England, and even the United States, finding apparently a readier welcome there than in Catholic countries where monasticism is better known. Denmark forty years ago had only three Roman priests; she now has seventy, besides four hundred nuns. The influence of Princess Waldemar, a French Catholic of the house of Orleans, is actively exerted for propagandist purposes in high society. Hence in Denmark, as in England and in the countries of Europe, Catholicism is making more converts among the aristocracy than among the common people.—Ex.

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An exchange reports: "It is stated 'on authority' that as an immediate result of the Czar's rescript for liberty of worship, in which he specifically abolishes the religious disabilities of Roman Catholics in Poland, in the governments of Siedlec and Lublin no less than 26,000 persons have renounced allegiance to the Holy Eastern Church and returned to their ancestral confession. It is stated that the Polish press has been forbidden to make any reference to the subject, and that the Russian Church authorities are taking stringent measures to check the exodus. The 'Moscow Gazette' anticipates that the reversions to Romanism in Poland may reach half a million. Now this may all be so. Nevertheless, it is a fact, unless all reports are untrue, that M. Pobiedonostseff, alarmed at the exodus of Christian men and women from the true fold, is eager to check it, and is assiduously working to that end. That he is making some progress is evidenced by the fact that recently a number of Stundists, or evangelical Christians, have been prosecuted for singing hymns and offering up prayers since the promulgation of the Czar's ukase, which permits them to do this. Naturally, they pleaded the authorization granted them by His Majesty. But their superior, the Zemski Nachalnik, forbade them to make any allusion to that document in their pleadings—because 'officially it has not been received.' " L.

Hearth and Home.

A CURFEW FOR MOTHERS

The Curfew law in operation in many cities provides for the ringing of a bell at an early evening hour, calling children to their homes.

The fact that children are away from their homes has suggested to a Grand Rapids, Michigan, man the enactment of another law providing for a bell to call home the mothers of the children.

"I believe," says the man, "that the place for a child under 16 years of age after 9 o'clock at night is at home. But why are they not at home? If the few women who have worked so much for curfew would look at the root of the evil, they probably would find that if they themselves were at home their children would be there also. Let those mothers stay at home and make home pleasant for the children, and curfew will be a dead letter. Let us have a curfew for those mothers and you will find that the children have no need of it."

But how about the fathers?

What a stampede there would be when their bell rings!—Ex.

✱ ✱ ✱

THE DIFFERENCE

I used to see a dear old lady in the garb of a Quaker very often in the congregation. One of the wardens said to me:

"Mrs. — is a great friend of yours."

"I am glad to hear it," I replied.

"Yes," said the warden, "she said to me, 'I love to hear your pastor preach, but I should like him so much better if he did not receive money for it.'"

"But," said I, "he pays \$20,000 a year for the privilege of preaching to us."

"Does he, indeed? And how so?" asked the old lady.

"Well, we were both educated at the same time, we are about of an age, and I earn \$23,000 a year at my profession, while he receives only \$3,000."

"I tell thee," said the dear old Quaker, "I shall always hear him hereafter with a great deal more pleasure."

Miscellaneous.

NOTICE!

To avoid unnecessary duplication of work and confusion, it is requested that hereafter all moneys for Missions and Church Extension Fund be sent direct to Treasurer of Synod, Mr. W. Kemmler, Jr., 719 Grant Street, Pittsburg, Pa.

JOHN SCHILLER,
Secretary of the Mission Board.

✱ ✱ ✱

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ACKNOWLEDGMENTS

Received

| | |
|---|----------|
| Through Treas. G. Wendt for Redeemer Church, Detroit, Mich... | \$ 37 70 |
| Through Treas. G. Wendt for Redeemer Church, Detroit, Mich. | 31 94 |
| Through Treas. John M. Scheuerman from Calvary Mission Society, Buffalo. | 20 00 |
| Through Treas. J. Emory Sertz from St. Andrew's Sunday School, Pittsburg | 20 00 |
| Through Rev. J. H. C. Fritz, balance from Bedford Avenue Mission, Brooklyn. | 22 17 |
| Through Augustus Miller, Treas. from St. Marks Church, So.odus, N. Y. | 3 65 |
| From Mr. Wm. Wilke, North Tonawanda. | 4 00 |
| Through Treas. G. Wendt for Redeemer Church, Detroit, Mich... | 10 78 |
| Through Treas. G. J. Mochel from Grace Mission Society. | 25 00 |

H. A. STANG,
Treas. Mission Board.

* * *

TREASURER'S REPORT FOR SYNODICAL TREASURY.

| | |
|---|----------|
| From Chas. A. A. Miller, Baltimore, Md., for our colleges from Church of Redeemer | \$ 3 72 |
| For Emanuel College from Sunday School, Church of Redeemer. | 2 50 |
| From Harry Staudermann, Treas. Church of our Savior, Brooklyn. | 5 00 |
| From J. F. Schuricht, Treas. German Synod | 250 00 |
| From Caspar Coyner, Treas. Coyner's Congregation, Waynesboro, Va. | 15 18 |
| From Prof. G. A. Romoser for St. Paul's Congregation, Catawba Co., N. C. | 5 00 |
| From Trinity Church, Pittsburg, on acc't St. Louis Pledge | 100 00 |
| From A. D. Helfrich, Treas. Grace Ev. Luth. Church, Cleveland | 43 75 |
| From Rev. Paul Bischoff for St. John's Congregation, Catawba Co. N. C. | 6 50 |
| Total | \$431 65 |

* * *

TREASURER'S REPORT FOR MISSION TREASURY.

| | |
|---|----------|
| From Chas. A. A. Miller, Baltimore, Md., for W. S. Emanuel Church. | \$ 5 00 |
| From Joint Mission Festival Emanuel and Redeemer Churches | 26 65 |
| From Ladies' Aid Society Redeemer Church | 10 00 |
| From Church of Redeemer | 5 09 |
| From Sunday School, Church of Redeemer | 5 48 |
| From Mrs. Wenchel | 3 00 |
| For Church Extension Fund from Ladies' Aid Society Redeemer Church | 10 00 |
| From Chas. Spilman, Treas. Eastern District | 72 50 |
| From Anna Lacke, Treas. S. S. Church of our Savior, Brooklyn. | 1 67 |
| From Louisa Muhly, Treas. Mission League Emanuel Lutheran Church, Baltimore | 34 00 |
| From Rev. Paul Bischoff for St. John's Congregation, Catawba Co. N. C. | 10 00 |
| From Wm. Hess, Treas. S. S., Redeemer Church, Ft. Wayne, Ind... | 5 15 |
| Total | \$188 54 |

* * *

St. John's College and Concordia College, salaries for September paid.
Balance on hand \$ 94 09
W. Kemmler, Jr.
Treasurer.

The Reviewer.

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Vol. XXIV. {
No. 22.

PITTSBURG, NOVEMBER 2, 1905

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HYMN FOR THE REFORMATION FESTIVAL

Hark! Festal bells are ringing
From far-off Saxon land;
Lift up glad voices, singing
World-wide, from strand to strand,
Where'er a Lutheran song is heard,
Far over vale and mountain,
Where'er the sweet-toned Gospel Word
Opens its living fountain,
Today we bless what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

Poor Christendom was lying
In deepest gloom of night,
God sent, her need desiring,
The Hero armed for fight.
Like lightning falls the Spirit's sword
Aye! how the sparks are flying!
"A mighty Fortress is our Lord!"
See all his foes low lying.
Then bless today what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

True Witness, brave, outspoken,
To stop him men essayed;
Their sword and spear lay broken,
While he stood undismayed.
The Word! the Word! it must prevail!
Hear the melodious trilling
Of Wittenberg's bold Nightingale
Through every household thrilling.
Then bless today what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

Through Luther's word and teaching
God's richest blessing come—
Still wide and wider reaching—
On every heart and home.
With him, in steadfast faith, may we
Fight the good fight with gladness;
Unmoved in our confession see
Comfort and joy in sadness,
And bless today what God hath done;
Sing ye, the Lord is God!
To Him be highest praise.

A. Spaeth, 1883.

Translated by Mrs. Harriet Krauth Spaeth.

Editorials.

In the epistle lesson for the Twentieth Sunday after Trinity we find this significant admonition: "Be filled with the Spirit, speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

"Be filled with the Spirit," that is the primary requisite. The Spirit of God must dwell in a Christian's heart, must "fill" it, before there can be any genuine manifestations of religion and piety. All "religious" manifestations that do not flow from this source are

spurious and counterfeit, and can have only one author, the spirit of darkness, who delights in impersonating an angel of light, when it serves his purpose. Let us beware, therefore, that we do not deceive ourselves by an outward show of piety, mistaking for manifestations of God's Spirit what are in reality manifestations of the evil spirit.

*

Now what are such manifestations of the Spirit of God in a Christian's heart "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." The heart that is filled with the Spirit of God must overflow with spiritual matters, for "out of the abundance of the heart the mouth speaketh." A Christian whose heart is filled with the joy and peace of the Holy Ghost gives expression to these feelings of his heart by songs and hymns, expressive of such joy and peace in the Lord. Now judging ourselves by this standard, do we not find that we are all cold and indifferent in spiritual things? Alas, our hearts, as a rule, are only too much occupied with worldly matters and our conversation as a consequence is also too much confined to these. Let us pray to God to warm our cold hearts by the sacred fire of His Spirit, so that our tongues, too, may become eager to speak His praise.

*

The Apostle adds: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Surely we have abundant reason to give thanks to God, for all the blessings we enjoy, both temporal and spiritual, are gifts of His bounteous hands. And we should give thanks "always." Our heart should at all times overflow with gratitude, even though our mouth cannot always utter the thoughts of the heart in words of thanksgiving. We can and should always feel thankful, though we cannot always voice our thankfulness. Moreover, we should give thanks "for all things." That includes not only those things that are pleasant to our flesh, and that we are, therefore, inclined to consider blessings, but it includes also unpleasant things, trials

and tribulations, which are grievous to the flesh. For these, too, are blessings, though they may be such in disguise, they, too, are intended for our good, though we may not see it now. Yes, let us learn to thank our God at all times for all His benefits, for He is certainly deserving of all the poor, weak praise we can bestow. Fill us with Thy Spirit, O God and Father, that He may teach us to thank Thee aright in the name of our Lord Jesus Christ, by whom alone our feeble praises can become acceptable to Thee.

*

One of the papers that come to our table, in a recent editorial, made reference to a letter of President Warren's, of the Methodist Boston University, printed in Zion's Herald of Boston, "to a young, discouraged Methodist minister who finds his people moving away, and the locality swamped with foreigners. He tells him how to find and reach them, how to learn their Christian faith, how to sympathize with them, how to take them into easy and speedy fellowship and gather their children." No doubt there is a real problem of missionary work touched upon in this letter of President Warren. Of these foreigners coming to our country from Russia, Greece, Bulgaria, Servia, Montenegro, Syria and other countries, many are already members of some Christian church, so that they are no longer objects of true missionary endeavor, although, as a rule, their religion is sadly corrupted and their religious knowledge deplorably weak. But large numbers of them are still heathen, without any knowledge of the true God and of the Savior, and it becomes the duty of the churches in our country to seek to win them for Christ and to save them for heaven. Also our church dare not shirk its duty in this particular.

L.

Thank God for the harvest. He has caused the earth once more to bring forth its increase. He has done so by faithful ministrations of sunshine and rain, by wind and calm. Praise Him for it. And while you do this let your mind wander over the field of the world in which you also are a sower

and ask yourselves: What shall the harvest be? Have you been sowing the precious seed which is the Word of God? Have you cultivated and watered it? Have you been faithful to yourself and to your fellowman in the vineyard work? Yes, let's not forget the final harvest, the harvest of souls saved, when once more, and then forever, we shall sing: "Salvation to our God, which sitteth upon the throne, and unto the Lamb." Rev. 7:10.

★

From an exchange we clip and herewith hand on the following: "Dr. A. E. Ballard, Vice-President of the Ocean Grove Association, says: 'Perhaps there is no form of motion more insinuatively pleasant than the dance. With a bevy of laughing girls in the parental parlor it is commendable. In the gaze of the public eye it is a challenge to modesty. When to this is added the mingling of the sexes, it can not otherwise than impair the charms belonging to the freshness of its bloom.'

"William Cleaver Wilkinson, in his book 'The Dance of Modern Society,' writes:

"The dance mingles the sexes in such closeness of personal approach and contact as, outside of the dance, is nowhere tolerated in respectable society.

"It is a usage that under cover of respectability regularly titillates and tantalizes an animal appetite as insatiable as hunger, more cruel than revenge.

"The dance consists substantially of a system of means contrived with more than human ingenuity to excite the instincts of sex to action, however subtle and disguised at the moment, in its sequel the most bestial and degrading."

May the reader who can see no harm in dancing think it over once again.

★

An exchange says:

"Ex-President Cleveland, in a letter to the promoters of the 'rally of Heidelberg Reformed Church,' in Philadelphia, a few days ago, said as to Sunday schools:

"My observation has convinced me of the extraordinary value of the influences that grow out of Sunday school teaching. I assure every Sabbath school scholar in the land that nothing contributes more to the building of good character and to living helpful and useful lives."

"And Governor Pennypacker, in a letter to the same on the same subject, wrote:

"Many a man owes his success in life and his happiness to the influence on his life and character exerted by his early training in the Sunday school."

"The meaning of all of which is that religious instruction is of the utmost

value in the education of youth. Why, then, confine it to the one day in the Sunday school? Being so conducive to success and happiness in this life (to say nothing of the next), why not make it part of the course in every day's teaching?"

Pass it on.

★

At the meeting of the American Humane Society in Philadelphia, Pa., during the second week of October, Miss Helen Hall, of Cincinnati, endeavored to get the indorsement of the Society to the proposition that persons hopelessly injured or dying in agony of incurable diseases should be put to death by means of anesthetics. Among other things she said:

"I would have a merciful death by anesthetics meted out not only to victims of train wrecks, but to persons dying of consumption, cancer, hydrophobia or lockjaw. For the last two years I have always carried a phial of chloroform with me when riding on trains for use in case of emergency."

It is also reported that a number of women supported her in her ideas, but that Dr. William O. Stillman, of Albany, ruled the motion out of order, as being beyond the scope of the society's charter and stating that in his thirty years' experience as a physician he had seen many apparently hopeless cases that had ultimately recovered.

No doubt the experience of this physician is also that of many others. Besides, who can overlook the danger that would lurk in the power to take life even though this power be restricted to fixed conditions and to licensed physicians. We shrink from the idea. Above all, however, and this is our reason for referring to the matter, these views of what is called a "Merciful Death" certainly ignore the Scriptural distinction between man and beast, between particular and general providence. We believe that God watches over all men and that even in, and by way of, the severest affliction He has a certain and salutary purpose. We believe this on the basis of clear testimony of Scripture, which teaches that even then when we do not know the mind of the Lord, least of all have been His counsellor. God's wisdom and knowledge prevail in immeasurable richness. Rom. 11:33 ff. Especially however will a Christian reject the suggestion of such a so-called "Merciful Death" when he remembers that his days are in the hands of the Heavenly Father who gave His only begotten Son as a ransom for all; yes, that the very hairs upon his head are numbered, and that his Heavenly Father has given His angels charge to keep the Christian upon all his ways. Such a Christian will meet all arguments to the contrary with the confident rejoinder: My Heavenly Father knows. H.

Contributions.

LUTHER'S CARE FOR INDIGENT STUDENTS

In all our institutions of learning a new term has begun. No doubt many a pupil and student beginning or continuing his course of studies is poor and in need of assistance. In order to encourage our congregations and the individual members thereof to render the necessary aid we quote some parts from the writings of our father Luther to show us how the great reformer gave a good example also in this matter.

Luther was himself a professor at the University of Wittenberg. He had much intercourse with the students and helped them faithfully in their distress. He really was an indefatigable worker in their behalf, inasmuch as he either bestowed favors upon them at his own expense or procured for them support, relief, shelter or a scholarship at the hands of other pious people. He felt himself obliged to do so especially because many theological students had come to Wittenberg in order to hear him particularly lecture and to be instructed by him concerning the evangelical doctrine which God had restored through him. To very many of these students, therefore, he was like a father, so that in a measure they made their home with him, or were guests at his table. Among them there was quite a number who had come from distant lands and who often suffered real want. He was surprised at the number of poor students at Wittenberg as we learn from a letter, written A. D. 1534, and addressed to Mrs. Dorothy Joerger, who had given him a considerable sum of money to be distributed among indigent students. He writes: "Grace and peace in Christ, Honorable, virtuous lady:—It behooves me to inform you that, God be praised, your alms are well invested since they have helped many poor students and still do help, so that I cannot doubt but that God, who has inspired you to do this, will also make it manifest to all that this is well pleasing to Him as a precious thankoffering whereby you acknowledge and praise His grace which He has shown to you by His dear Son Jesus Christ. May God confirm you in steadfast faith and perform to a blessed end the good work which He has begun in you. Amen. I didn't know it myself, and should not have believed that in this small city and poor school there were so many devout and intelligent fellows who have lived all the while on water and bread and suffered frost and cold in order that they might be able to study the Holy Scriptures, the Word of God. To them your alms have become a great comfort and refreshment. I have already spent more

than half of it and have obtained written guarantees that it is given to honest fellows and not to scamps. I did not want to keep you ignorant concerning these things, so that you might know what is done with the money."—St. Louis Ed. of Luther's Works XXI. b 1903.

We find frequent mention of this Mrs. Dorothy Joerger in Luther's letters. She was a great benefactress of indigent students and more than once entrusted large donations to Luther's care in their behalf. For she was a zealous adherent of the Gospel and inasmuch as God had blessed her with earthly goods she was intent on pressing these things again into His service. She also thoroughly understood that if the Gospel which had been granted to German Christians was to be effectually spread abroad there must needs be many messengers of the Gospel, many preachers, educated and supported. One time she gave the reformer 500 guilders to be distributed among "the poor fellows that study the Holy Scriptures." The above quoted letter is Luther's acknowledgment and at the same time he gives an exact account how the money had been spent.

We find many other passages in his works (especially in his letters), from which it is evident how deeply he was interested in the support and maintenance of poor students. At one time he appeals to his pious patron, the Elector of Saxony, at another time to the Margrave of Brandenburg, now to the Senate of Torgau, then to his friend, Lazarus Spengler, in Nuremberg, to find ways and means for promoting the cause of learning by instituting funds, endowments, scholarships and legacies for that purpose. In a letter to the Senate of Torgau, for instance, he makes intercession for an indigent student, who, unless he were helped would most likely have learned some trade. Luther writes in this connection:—"I must insist on this very, very much indeed that they should not all become mechanics who are apt for the ministry. For I know and perceive how great the want of preachers and pastors will be in less than three years. Therefore, do you, oh most honorable senators, as pious Christians also help promote, care and provide in this matter, for there is need, as God my Lord knows, to whom I herewith commend you. Amen." St. L. XXI. a. 1722.

Especially touching, however, is a letter of Luther's which he in behalf of a poor student, addressed to the Mayor and Senate of Rothenburg on the Tauber, whom he did not know in person. This letter is especially appropriate for our congregations who have or ought to have, students at our colleges. Luther writes:—"Grace and peace in Christ. Honorable President and dear

Sirs and Friends: Although I am a stranger to you and unknown to you (excepting by name), I am nevertheless induced to write to you in behalf of a youth from your city, George Schnell, being also asked to do so, not by himself, but by other good people, who wish him well. Therefore, I beseech you that your Honorable body will pardon me for thus writing, and this is what I mean to say:

It is your boy, of whom you (and your city) need not be ashamed, being learned and pious, my daily companion at home and at my table, whereof I must bear him a good record and testimony. But because he is poor and has nothing I beseech you diligently that your honorable body would consider that at present there is a lamentable lack of educated people (excepting those now being educated), so that, alas, many schools and parishes are lying waste and the people are getting to be like barbarians and even brutes, without the word of God; and therefore for God's sake do help to educate the young people, knowing that a well-trained man can help many thousands.

Therefore, since you owe it to the boy, as being from your city, to help him, I trust that my plea be the more excusable, and that your honorable body would please to help him along in the pursuit of his studies, perhaps by means of a loan, or otherwise, as God has prospered you. Of a truth, it is not a bad investment, for I know him, and he will prove to be a benefit and honor to your city. And what if no one else should recompense, there is one who is pleased with such benefaction. His name is Jesus Christ, who has most certainly well deserved that we help to promote His kingdom and glory.

But I trust you are not in need of so extensive, much less of still more urgent admonition; you, of course, well know what to do as Christians. Herewith I commend you to God. Amen." St. L. XXI. b. 1801.

May these testimonies from Luther's letters move many congregations and their individual members to take a hearty and active interest in this matter. There are even now many congregations and many Christians who are zealous in this matter; this we have frequently experienced. May they not become weary in well doing and may there be many to follow in their steps. On the other hand, may all those students who receive such assistance be diligent so that they may deserve a testimonial similar to that of Luther's proteges. May they bring no disgrace upon their congregations, but rather study diligently and walk circumspectly in the fear of God. Let them be truly grateful for gifts received and use them economically and conscientiously, keeping the end and aim forever in mind for which they

were sent to our colleges and supported, namely, the holy office of preaching and teaching the Gospel in this sinful world.

WALTER COOK.

(Translated from "Der Lutheraner.")



"A MIGHTY Fortress IS OUR GOD"

The world knows Martin Luther as a reformer; comparatively few know him as a musician and hymnologist.

Destined to give to the German people, in their own tongue, the Bible, the Catechism, and the hymn-book, he was born of peasant parents in Eisleben, at the foot of the Hartz Mountains, Saxony, November 10, 1483, and died in the same town February 18, 1546, in the sixty-third year of his age. He was possessed of a sweet voice of much compass and power, and in his youth followed, through necessity, a well-known German custom of singing songs and carols from door to door. "I used to beg," he writes, "with my companions, for a little food, that we might have the means of providing for our wants. At the time the Church celebrates the festival of Christ's nativity, we went wandering through the neighboring villages, going from house to house, and singing, in four parts, the carols of the infant Jesus."

He was a lover of birds and flowers, and was passionately fond of music, folk-lore and song. He was fortunate enough to become a member of the church choir and thereby gained tuition in music free. Years afterward, he wrote: "I place music next to theology. I can see why David and all the saints put their diviner thoughts in song."

A woman of some means, hearing him sing, gave him a home and finally made it possible for him in 1501, to enter the University of Erfurt, where he excelled in Latin, eloquence and poetry. At the age of twenty-two he was made doctor of philosophy, much to the gratification of his fellow-students, who celebrated the event by a great torch-light procession.

He became an Augustinian monk in 1505, and a priest in 1507. The following year he was appointed a professor in the University of Wittenberg. He was a preacher of rare power and eloquence, and many were attracted to him. He became deeply interested in congregational singing. "I wish," he said, "after the example of the prophets and the ancient fathers of the Church, to compose German Psalms for the people. I mean sacred hymns, so that the Word of God may dwell among the people also by means of song." Of the hymns that then existed, nearly all were in Latin. Some of these he translated and altered. He also wrote original ones.

Philip Schaff says: "The Psalter was the first, and for many centuries the on-

ly hymn-book of the Church. It is the most fruitful source of Christian hymnology." As is well known, the 46th Psalm furnished Luther with the keynote of his matchless hymn, "A Mighty Fortress Is Our God." He published his first hymn-book in 1524. It contained but eight compositions, four of which were his own. From this humble source have flowed the thousands of song books which since have been published throughout the world. Within twenty years after the first edition was issued, at least one hundred and seventeen collections by him and his associates had been printed.

One writes: "Luther was what to-day would be described as a profound connoisseur in music, and at the same time a practical musician. To his natural musical gifts, and these were of a rich order, we must add an erudite and philosophical culture, an extensive knowledge of men and things, and, above all, a large heart and the inventive perception of a genius. It was this universal knowledge that enabled Luther to enter into the high mission of art more thoroughly than the average musician."

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also. To flee seemed to run into certain danger; to sit still seemed as certainly to invite it. What to do was no easy thing to settle. It was during these days that Luther's hymn, 'A Mighty Fortress Is Our God,' took on new meaning to us, and our hearts received fresh strength and courage as we realized, as never before, how the Lord's people in other days found in our God 'a mighty fortress' from every danger."

It will be remembered that the missionaries in Paoutingfu, China, were not so fortunate as those of Inland Mission, all of them being killed at their post. An impressive memorial service was held on the 23d of March, 1901, on the very spot in Paoutingfu where the tragedies of the preceding June had occurred. Among those present were German, French and Chinese officials, and a fine German band belonging to the brigade. The services were of the most solemn and tender character, and nothing could have been more grandly impressive than the rendering of "A Mighty Fortress Is Our God."

At the battles of Leipzig and Lutzen Luther's great hymn rang out over the martial scene and gave inspiration to the thousands of soldiers, who sang it with the utmost enthusiasm. And when in 1882 a vast multitude assembled on the battle plain of Lutzen to celebrate the two hundred and fiftieth anniversary of that memorable struggle, the singing of this hymn was the most important and impressive event of the day.

Koestlin has well written: "This hymn is Luther in song. It is pitched in the very key of the man. Rugged and majestic, trustful in God, and confident, it was the defiant trumpet-blast of the Reformation, speaking out, to the powers of the earth and under the earth, an all-conquering conviction of divine vocation and empowerment. The world has many sacred songs of exquisite tenderness and unalterable trust, but this one of Luther's is matchless in its warlike tone, its rugged strength, and its inspiring ring."

We need more of such matchless productions, full-voiced with faith, devotion and courage, to help us in our efforts to "make our manhood mightier day by day."—Allen Sutherland in the Delineator.

GOLGOTHA

Our crosses are hewn from different trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we each go up to be crucified;
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone.

Frederic Lawrence Knowles.

Church News and Comment.

AT HOME

Buffalo, N. Y.—Calvary of Buffalo celebrated its annual Mission Festival Sunday, October 9th. In the morning service the Sunday-school participated in a body, a children's chorus of about 200 voices being a feature of the program. About \$65.00 will be added to Synod's Mission Treasury as a result of the festival.

A full discussion of our delegate's report of the proceedings of Synod resulted in setting aside for the Synodical Treasury the collection at the regular preparatory services. It is expected that these collections will net a sum greater than two regular Sunday collections per annum, as recommended by Synod, would be likely to realize. We already use the envelope system for regular contributions and for Mission Society dues, and it was considered unwise further to extend the system. The desirability of some more effective and certain means of raising our share of synodical expenses than that heretofore employed was, however, readily recognized and it is believed members will contribute liberally in the manner indicated.

Calvary has pledged itself also to raise a stated sum per annum for mission purposes. Our Mission Society each member of which pays but 5 cents per month as regular dues has in the past year been able to turn over to the mission treasury over \$10.00 per month and hopes to continue sending in this amount or more. An insignificant sum per month paid by each member thus assumes handsome proportions in the yearly aggregate.

Catechism Class again meets three days a week with a larger attendance. All children who can read fluently are urged to attend.
C. O. R.

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Grace Church, Cleveland, O.—In accordance with Synod's recommendation, Grace Church at its October meeting appointed a reporter and he herewith makes his first report:

At this meeting it was resolved to pledge at least \$175.00 per year for the synodical treasury. When the needs of Synod were laid before the congregation, and the promise of its delegate to raise a certain amount (over and above what had already been pledged by Grace Church) was referred to them for their ratification, they with one accord voted to sustain their delegate.

The congregation now having two sets of envelopes out, one for current expenses and one for Church Debt Fund, it was resolved to raise the money in the following manner: The Easter and the Reformation Day collection at the church services as heretofore, and in addition the offerings of the communion service are to be devoted to the synodical treasury. The treasurer was authorized to re-treasury. The work of our Young People's Society (which is divided into Juniors and Seniors) who are striving hard and successfully towards raising funds for a new organ for our contemplated new church (which by the way is an absolute necessity) is certainly commendable. They work with an enthusiasm that is pleasant to look upon, and are given every encouragement. To assist the pastor in his work with the young people, the Church Council elected the writer for the Juniors and Mr. H. Purrenhage for the Seniors. The combined societies have arranged for a series of popular talks every month during the coming winter, by the pastor. The subject will be: "Four B's."

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The first talk was given October 20th, on the special theme, "Be Kind and Generous, but—" It was preceded by a brief musical program. Everybody is invited to these meetings.

The congregation has purchased a new lot beside the parsonage, "size 50x156," and is looking forward to the erection of the new church edifice as before mentioned. The Grace Church Mission Society is again active in preparation for a winter's campaign. The feature of these monthly meetings is a series of lectures by the pastor on "Heroes of Missions." The first meeting was held Friday, October 6th. The hero selected was "Zinzendorf and the Moravians."

The object of this society is to establish and maintain missions in the vicinity of Cleveland and has proved a blessing to more than one. A portion of the money also flows into the general mission treasury. Grace Church is now publishing a small parish paper to meet the needs of the wide-scattered members.
FR. W. SEBELIN.

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Professor H. B. Hemmeter has received and accepted a call to Trinity Church, Pittsburgh, Pa. The authorities of Concordia College were loath to see him leave his field of usefulness in North Carolina, but deferred to his convictions of duty in the premises. May his labors in Pittsburgh in the cause of the kingdom be abundantly blessed. R.

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Urged by the prospects of an undeveloped field, Pastor Crouse and the writer have organized a new congregation with eleven voting members and about thirty-five communicants, two miles southeast of Hickory, N. C. Divine worship is conducted twice a month in an unoccupied dwelling with an average attendance of one hundred and twenty-five hearers. A committee is at work on plans for a church building to cost about \$1,500.
R.

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Norwegian News.—A rich harvest and a general prosperity is reported from all the states in the northern part of the Mississippi Valley, where most of the Scandinavian Churches are located, and the effect is seen in the increased offerings and contributions to missions and church work. In the fall mission festivals are held throughout the churches of the Norwegian Synod, and the continued fair weather in September and part of October has been very favorable to all these gatherings. At most of these meetings sermons are held both in the Norwegian and English language. When a small charge of about 200 communicant members like the one at Portland, N. D., brings an offering of \$150.00 for mission work it is an encouraging sign of the interest in the work of the Lord. At Rorholt, Wis., in a church of some 30 families, \$1,112.80 was laid on the altar, as an offering to the Church Building Fund, when the cornerstone was laid to a new building October 8th, 1905.

An English Lutheran Church at Gransburg, Wis., organized February 5th, and served by Prof. Olaf Brandt, of Luther Seminary, St. Paul, laid the cornerstone to its new church, September 24th, estimated cost of the building is \$5,500. The same Sunday the cornerstone was laid to a new English Lutheran Church at Durand, Ill., served by Rev. J. E. Hegg, of Beloit, Wis.

A lot has been bought near the state university of Minnesota at Minneapolis for a new English Lutheran Church, served by pastors of the Norwegian Synod.

On October 15 a new building for the Lutheran Normal School of the Norwegian Synod was dedicated at Sioux Falls, S. D.

Parochial schools of nine months' duration, taking full charge of the instruction of the children in English and Norwegian branches are also increasing in number, especially on the Pacific coast at Ballard, Everett, Stanwood, Silvana and Parkland, Wash.

The school at Bode, Iowa, reports 106 scholars, and the school at Decorah, Iowa, has over 80 scholars at its opening this fall.

Luther College reports 194 students October 10th, and Luther Seminary at Hamline, St. Paul, has 64 theological students

of which the greater part are graduates of Luther College.

The increased number of students calls for more room and buildings, and Prof. Chr. Preus, president of Luther College, was authorized by the Norwegian Synod assembled in Minneapolis in June, 1905, to solicit subscriptions in the congregations. The preparatory course at said college was extended to four years, and Rev. M. K. Bleken, of Chicago, has accepted a call as professor and assistant principal at Luther College, Decorah, Iowa.

While increased demands are thus made upon the churches for the support of the schools of our Synod, Rev. Laurits Larsen has been sent over by the Home Mission Society of Christiania, Norway, to solicit aid from our churches for the Mission Board in Christiania, which, owing to lack of church room has bought the largest hall in the capital for mission services. Owing to the political and religious revival in Norway there seems to be more need of earnest testimony and more willingness to worship God.

J. H.

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The fiftieth anniversary of the Swedish Lutheran congregation in Red Wing, Minn., affords occasion for much encouragement. The first Lutheran Church in that third greatest Lutheran State of the Union was built in 1857—not yet fifty years ago. That first church was not an imposing one, but it answered its purpose. The people were satisfied with it and their worship was as acceptable to the Lord as though they worshipped in a \$50,000 church. The people then were satisfied to live in very plain houses with the plainest furniture. Store boxes were used for seats and for tables. Boards nailed up made serviceable bedsteads. In that first little plain church, Gustavus Adolphus College had its origin, now one of the leading denominational colleges of the State. That was the first Lutheran institution in that State, now there are seventeen or eighteen, of which the Swedes have four. From that first simple Lutheran church, which was called a "barn," others have grown, until they can be counted by the hundreds, and some of them as magnificent as are found anywhere in the land. All this in less than fifty years.—Lutheran.

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An exchange writes:

"The longing of certain elements of the Episcopal Church for union with the Orthodox Church of Russia, and other churches of the East has received fresh impetus from the thanksgiving service at Portsmouth which followed the signing of the treaty of peace, at which clergy of the Episcopal and Russian Churches officiated together. A number of Episcopal clergymen of the diocese of New Hampshire have made preliminary arrangements for the formation of a permanent association looking to this end. The new organization will follow the lines of 'The Eastern Church Association' of the Church of England and will have branches in all dioceses of the Episcopal Church in this country, if the plans of the promoters are successful. It is said that within a half dozen years the relations between the Russian and Episcopal Churches have been growing closer, but until the thanksgiving even-song held at Portsmouth, there had been no general participation in one service by both Russian and Episcopal priests."

That Episcopalians, both of England and America, had for some time been trying to get closer to Rome is well known, that they are longing for union with the Greek Church also may be new to many of us. L.

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The continuous effort of the Church of Rome to entrench herself in power in this nation, shows a new development. A step has been taken in the direction of usurping the functions of the judicial department of the government. This is shown in the following statement printed in the Chicago "Daily News" of October 3:

"The Catholic child-placing bureau has been organized to watch over Catholic children who come under the jurisdiction of

the juvenile court and other courts of similar powers.

"The bureau will cover the State. In the juvenile court in Chicago the Rev. C. J. Quille, assistant pastor of St. Bernard's Roman Catholic Church, will represent the diocese.

"The Rev. Mr. Quille and Judge Mack held a consultation to-day, and the former outlined his method of caring for the children, as suggested to him by Archbishop Quigley. During sessions of the juvenile court the Rev. Mr. Quille will occupy a seat on the bench beside Judge Mack. There he will listen to the stories told the court by children, and in the case of a Catholic boy or girl he will take the child in charge, should Judge Mack see fit to send him to an institution."

The juvenile court here mentioned is presided over by a circuit court judge, and is a court of record.

It is a new thing in American jurisprudence that a Catholic priest should be placed in a position where he is virtually an officer of a civil law court. The necessity for such an arrangement to secure the ends of justice is not apparent, but it is plainly evident that the effect of it will be to enhance the prestige of the Catholic Church. A Chicago attorney observes: "To my mind there has been no move by the local papists in the past twelve years that will have such far-reaching results as this, where a priest sits upon the bench really as a judge, though not elected."

This move is thoroughly characteristic of the policy of craft which has marked the course of the papacy throughout its history.—Review and Herald.

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Several years ago Prof. William James, of Harvard, declared in a magazine article that the man who prays for help to do his daily work will so compose his own mind thereby and free his thought from care and worry that he will actually do his work better, irrespective of any supernatural aid that may be sent in answer to his petition. Now another scientist, Dr. Theodore B. Hyslop, superintendent of Bethlehem Royal Hospital, in London, comes forward with the declaration that prayer is the best remedy for mental distresses of all sorts. He said at the recent annual meeting of the British Medical Association:

"As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. . . . Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Either "religious intemperance" or "indifference," Dr. Hyslop thinks, is hostile to mental health, and he says that we should "subscribe as best we may to that form of religious belief, so far as we can find it practically embodied or effective, which believes in 'the larger hope,' though it condemns unreservedly the demonstrable superstition and sentimentality which impede its progress."

The "Outlook" remarks, in comment on this new view of prayer:

"Medieval superstition, connecting medical art with magic supposed to be learned from evil spirits, used the proverb, 'Ubi duo medici, tres atheni.' In some quarters this stigma is not yet entirely effaced, and medical men are perhaps not fully free of responsibility for whatever of it lingers. On the background of such a history Dr. Hyslop's testimony before an audience of specialists is highly significant of the trend of scientific thought away from materialistic conceptions of mind and of religion. . . .

"Not many years ago Professor Tyndall's challenge of the religious world to try a

prayer-test on a selected number of hospital patients was deemed by many, upon its being declined, to have refuted the claim of a healing power in prayer. As a physicist, Tyndall was, on this subject, not within his own province, as Hyslop, a psychologist is. But Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the immemorial faith of religion, that there is a place for prayer in the very nature of things. Not only does he find this place to be foremost among restorative agents; of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it 'embodies the most healthy and preservative development of our social forces.' Among the many notable utterances in which science is now evincing herself to be the handmaid of religion, these, the most recent, are as memorable as any."—Digest.

ABROAD

The General Synod of the Anglican Church in the Dominion of Canada has succeeded in passing, as part of its canon law, an absolute prohibition to its clergy to remarry any divorced person during the life of the former husband or wife. Every one of the nineteen bishops present voted for the law, and only eight of the clergy voted against it. The laity, however, with almost equal unanimity opposed the action, and their vote almost defeated it. The majority for the canon was only nine. This makes the Anglicans in Canada the first Protestant Church in the world to take this position. Many in the Protestant Episcopal Church have been fighting for it for years, and the vote at each convention seems to bring the movement nearer to success, but the feeling of the injustice to the innocent party of going farther than Christ himself has done has thus far prevented the carrying of the motion.—Lutheran Observer.

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Are South Americans ready for evangelical Christianity? asks Dr. H. K. Carroll, in the Northwestern Christian Advocate, and answers that he believes they are, though not consciously. The minds of the masses, he says, are filled with misrepresentations. They believe the Bible dangerous, the Protestants bad. Naturally there is less of this prejudice in Chili and Argentina than elsewhere, and contact with evangelical preachers and people is tending to dissipate it. Converts, he says, rarely go back to the Roman Church, and in the Southern republics Protestantism is not only tolerated but protected, so that there is little danger of persecution. He tells of several instances in which the Government of Chili intervened to protect Protestants. The effect was salutary. In nearly all of the republics Dr. Carroll finds that the final word of the law sustains Protestant rights, overruling the decisions of magistrates more zealous for the dominant church than for the law.—Ex.

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An interesting discussion of the financial problem of the Vatican is given by the Italian correspondent of the "Independent" in that paper. Here it is:

"It is perhaps not generally known how limited the resources of the Holy See are, compared with the heavy expenses of the working of the vast complicated machinery represented by the headquarters of Catholicism in Rome. Dying, Pius IX left a capital of \$6,000,000, one-third of which was lost in some risky financial speculations in which Leo XIII was induced to participate in 1892, with the hope of augmenting the income of the Church. Through his savings, and through generous contributions received, especially at the time of his different Jubilees, the late Pontiff succeeded in leaving to his successor a capital of \$8,000,000, which brings in at the utmost \$520,000 a year, while the Vatican needs at least \$1,200,000 additional, yearly. To the \$520,000 income may be added the Peter's Pence, which approximately represents \$500,000, annually, and some other moneys, chiefly fees paid into the different congregations, making altogether about \$800,000 a year. The \$400,000 lacking must

come from private sources, chiefly offerings from religious Orders, from Catholic rulers, such as the Emperor of Austria, who gives \$16,000 every twelve months to the Pope; from Bishops, like Cardinal Vatzary, Primate of Hungary, who sends \$200,000. Therefore the hesitation of the Vatican over the acceptance of the allowance from the Italian Government is quite explicable, a sudden decrease in these different offerings being feared, especially at a moment in which, owing to the separation of Church and State in France, the Peter's Pence from that country will greatly decrease. Just in view of this, efforts are being made to have the Peter's Pence reassume the important proportions it had in the past, by a larger contribution from those countries where Catholics, being more prosperous, should contribute in a larger degree to the support of their own Church. Among these countries is the United States, which offers as Peter's Pence an average of \$100,000, yearly, that is to say less than one cent for each Catholic. L.

* * *

Count Leo Tolstoy has turned prophet. He predicts that the chief religions, of which he recognizes six, viz, Confucianism, Taoism, Brahmanism, Buddhism, Judaism and Christianity, will all be blended into one in five hundred years. It is a safe thing to do to allow himself such a large margin, for no one living at present is in a position to contradict him, and five hundred years hence no one is at all likely to do so, as his prophecy will then most probably have been entirely forgotten. L.

* * *

It is a satisfaction to remove a slander upon the name of Daniel Wilberforce, a native African chief, who was educated for the Christian ministry in this country. It was heralded far and near a year or so ago that he had become an apostate before his death. This was sad news to those who had faith in him and his work. But now comes a United Brethren missionary, fully acquainted with all the facts in the case, who testifies that he was true and steadfast in his Christian faith until the last, and that there was not a word of truth about his return to paganism. It is only fair to his memory and just to Christianity that this fact should be known. Its enemies are glad to record apostacies from Christ, but its friends are far more pleased when stains of this kind are lifted from the constant in Christian faith. —Presbyterian.

* * *

About the progress of mission work in Africa we read the following in an exchange: "Up to fifty years ago Africa was 'unexplored.' To-day the protestant denominations have 2,470 missionaries at work for the conversion of the native races in thirty-five countries of that 'Dark Continent.' These are assisted by 13,089 native helpers, and the work is carried on from 4,789 centers. There have been established by these Christian forces 3,937 schools, in which are gathered 202,390 pupils; while in the churches are 221,256 communicants, not counting those black members which in parts of the English South African colonies are no longer regarded as in 'foreign' fields. North of the equator the country best supplied with evangelical teaching is Egypt; south of it, Cape Colony. Wherever English protection is found, Protestant missions flourish, as upon the Gold Coast and in Uganda. Wherever French influence predominates, Protestant missions have been trampled out, as in Algeria and the French Congo. Notwithstanding all that has been charged against the Boer as being hostile to the evangelization of the natives, the Transvaal shows the largest number of native communicants of any African division. Victor Hugo, shortly before his death, said that Africa would constitute 'the problem of the twentieth century.' To the solution of that problem thousands of self-sacrificing missionaries are giving themselves today." L.

* * *

The year 1907 will mark the completion of the first century of Protestant missions in China. The missionary body, now number-

ing 3,270 persons, representing seventy-eight societies, is preparing to observe the centennial by a general conference in Shanghai. This will bring together leaders from all parts of the empire who will spend ten days in reviewing the ground won, consulting about present problems and laying plans for advance. The China of today is utterly different from the China of 1890, when the last general conference met. The growth and development of the native church have forced a new set of problems to the front. Colleges and schools and organizations for the production and circulation of literature have to face fresh conditions. Since 1890 the Protestant missionary force in China has nearly trebled (no accurate statistics are available concerning the Roman missions), and the conditions of residence and travel in the interior have vastly improved. The friendly attitude of officials and literati point to wider spheres of influence and evangelistic effort.—Churchman.

* * *

A remarkable instance of the Christianization of an entire community has been effected on the two small islands of Ngatik and Mukuor in the Caroline group of Micronesia. There has never been a resident missionary on either of them. Five years ago the rankest heathenism prevailed, but the visits of missionaries from neighboring islands have borne such fruits that, unaided, the natives have built a church, contributing more money than was necessary for the purpose, and turning the balance over to the American Board.—Lutheran Observer.

* * *

Remarkable Fruit of a Mission Tract.—In 1819 a young physician in New York making a call on one of his patients was requested to wait a moment in the parlor. He took a tract from the table and read it. Coming home he told his wife of it and stated to her the thoughts the tract had awakened in him. The result was that the doctor and his wife went to Ceylon and later on to South India as missionaries. The doctor lived thirty-six and his wife thirty years among the heathen, many of whom became Christians through their efforts. Their seven sons and two daughters are all in the missionary service, and children of these ten are missionaries. The (Scudder) family has a record of 530 working years spent in India.—W. in The Foreign Missionary.

Hearth and Home.

WEALTH OF RUSSIAN CHURCH

Cathedrals Have Gold Roofs and Cost Millions to Build

Several English newspaper correspondents have, it is said, recently been inspecting the 15,913 gold ingots and 12,500 sacks of gold coin, representing some £65,000,000 in hard cash, which are safely housed in the Imperial Bank of Russia and which form Russia's gold reserve, but the fabulous wealth of the Russian churches may be inspected by the ordinary tourists without consulting finance ministers or uniformed officials.

The dome of St. Isaac's Cathedral in St. Petersburg is the most conspicuous object in the city. It is covered with copper overlaid with pure gold, no less than £50,000 worth of gold being melted down for the purpose. Entering the cathedral by the magnificent bronzed doors, forty-four feet wide and thirty feet high, said to be the largest in the world, the visitor is overwhelmed by its richness and massive splendor. The dome of the shrine is

supported by eight Corinthian pillars of malachite, given by Prince Demidoff and valued at £200,000. The total cost of this cathedral is estimated at £10,000,000.

In the cathedral of the Kazan the name of the Almighty blazes in diamonds from a cloud of beaten gold, under which are solid silver doors twenty feet high leading to the inner sanctuary. This church contains a beautiful picture of the Virgin Mary covered with gold and jewels valued at £15,000. In the monastery of St. Alexander Nevski, near the end of the Nevski Prospect, is the shrine of the founder, of pure silver, weighing no less than 3,250 pounds.

Many of the churches of Moscow—and they number some 1,400—contain treasures of enormous value. In the Cathedral of the Assumption, situated inside the Kremlin, is the most sacred picture of Russia, the "Virgin of Vladimir," painted by St. Luke. The jewels which adorn it are valued at £45,000, one emerald alone being said to be worth £10,000. Napoleon took from the church five tons of silver and five hundred-weight of gold, but its most precious treasures were concealed previous to the French invasion and afterward restored.

Near by, in the Cathedral of the Annunciation, with its many golden domes, are a pavement of agate and jasper and the celebrated icon of the virgin of the Don, its most prized possession.

The icon of the Iberian mother of God has a small chapel to itself, just outside the Kremlin. The icon is occasionally taken out in a gorgeous carriage drawn by six horses, with bare-headed attendants, to attend the sick or dying. The fees for such visits amount to £10,000.

The Cathedral of the Holy Savior in Moscow is probably the most magnificent church in the world. Its fine cupolas are covered with pure gold one-eighth inch in thickness. Its internal decorations are magnificent and very costly. This church is the nation's thank offering for the deliverance of Moscow from the French. It took fifty years to build and its cost has been estimated at £10,000,000.

The robes of the Russian clergy are the richest in the world. In the house of the holy synod, inside the Kremlin, may be seen vestments of fabulous value. One is embellished with the Nicene creed embroidered in pearls. There are no fewer than seven miters studded with diamonds, rubies and emeralds; also golden croziers of rare workmanship. The boundless wealth, gorgeous decorations and endless magnificence of the churches are in strange contrast to the poverty-stricken, unkempt peasants who throng the churches at all hours of the day.

Miscellaneous.

A WORD TO OUR CONGREGATIONS FROM THE FINANCE COMMITTEE

According to the resolutions of the Synod the "Proceedings" have gone out to the congregations for free distribution in such numbers that every family of every congregation may own a copy.

The Finance Committee, acting as the servant of the Synod, and assistant to the treasurer, having the sole purpose of keeping the treasury in a healthy state, comes before the congregations herewith to make the following kindly suggestions:

Believing that all of our parishioners will be sufficiently interested in Synod's work to give the "Proceedings" a careful perusal as a whole, we ask that pages 80-83 of the same should receive particular notice. We refer to the report of the Finance Committee, and of the Committee on the Finance Committee's report. We refer especially to the action of Synod desiring that congregations should in the future make systematic and annual efforts in their support of the Synodical Treasury.

In accordance with said action of Synod, we herewith kindly call upon all congregations to submit to this committee, through the undersigned, a careful estimate of the "probable contributions" toward the Synodical Treasury which this committee may hope to expect from each during the year ending with July 31, 1906.

We wish to emphasize the facts which were so clearly presented on the floor of Synod, namely, that congregations should, in making up their estimates, consider the number of communicant members upon their lists, and, if possible, proportion their estimate upon the basis of communicant membership. A congregation having a communicant membership, say, of 200, should believe itself under greater obligation to Synodical Treasury than one having only 100 communicant members.

We wish also to call attention to the importance of introducing a definite system for gathering the synodical offerings; that is, of the estimate-promise a certain portion should be received from each congregation at least quarterly. The demands upon the treasury are monthly demands. The treasurer cannot meet the systematic monthly demand, if he does not have a systematic (at least, quarterly) income.

After careful reading and pondering of the "Report" above referred to, will not all of the congregations kindly state to this committee at an early date what the probable annual contribution of each will be, and in how many installments this committee may expect to receive the same?

By order of the committee,

W. P. SACHS, Sec'y.

A REQUEST

The request for a small organ for use in the devotional exercises at Concordia College is still awaiting a response. The drafts on the Indigent Students' Fund commend this treasury to the brethren for their contributions.

GEORGE A. ROMOSER.

ACKNOWLEDGMENTS

Received through Prof. H. B. Hemmeter from Mr. Wm. Kemmler, for change of College front, thirty dollars. C. A. WEISS.

Conover, N. C., Oct. 26, 1905.

RECEIVED FOR SYNODICAL TREASURY.
Received of Dr. D. Winter, Columbus, Kan. \$10.00
Rev. H. B. Hemmeter, Conover, N. C., joint services Augustana Conference St. Peter's Church, Catawba Co., N. C. 19.01

Casper S. Coyner, Waynesboro, Va., Coyner's congregation, Rev. Kuegele 65.00
Rev. Walter Cook, Springdale, Ark., of his congregation, envelope collections 25.00
C. E. Strasburg, Ft. Wayne, Ind., Eng. Luth. Church, Redeemer, Rev. Hahn 154.24
Prof. Chas. Scaer, tuition St. John's College, Winfield, Kansas 87.60
Prof. C. A. Weiss, tuition Concordia College, Conover, N. C. 175.00
Total \$535.85

RECEIVED FOR MISSION TREASURY.

Received of D. M. Wolf, treasurer St. Martin's Luth. congregation, Winfield, Kan. \$52.00
Chas. Mensching, treasurer Eng. Lutheran Church, of Grantwood, N. Y. 7.13
Prof. H. B. Hemmeter, Conover, N. C., joint services of Augustana Conference at St. Peter's Church, Catawba Co., N. C. 15.29
Same, for Negro College at Greensboro, N. C. 14.53
Rev. Theo. J. A. Huegli, Humbertstone, Canada, from Holy Trinity Church 5.00
Rev. Paul Bischoff, Conover, N. C., from Concordia congregation 7.00
For Indigent Students' Treasury 7.00
From J. P. Spencer 1.00
Total 108.95
Paid to H. A. Stang, treasurer Mission Board \$297.49
Have on Hand in Bank 441.40
November 1st salaries due professors at Conover and Winfield, also a requisition from Conover for repairs to Concordia College 150.00
W. KEMMLER, JR., Treasurer.

CHANGE OF ADDRESS

The Rev. A. T. Bonnet,

Alton,

R. F. D. 1.

N. Y.

The Reviewer.

AMERIKANISCHER KALENDER FUER DEUTSCHE LUTHERANER 1906. Price 10 cents. Concordia Publishing House, St. Louis, Mo.

The well known almanac of the German Synod, containing among other things a sketch of the late Pastor Beyer. R.

The Lutheran Witness

is the Official Organ of the Evangelical Lutheran Synod of Missouri and other states, published bi-weekly, edited by

The Faculty of Concordia College, Conover, N. C.

The Rev. Geo. A. Romoser, President,
The Rev. C. A. Weiss,
The Rev. George Luecke,
The Rev. H. B. Hemmeter.

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Vol. XXIV.
No. 23.

PITTSBURG, NOVEMBER 16, 1905.

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IN ADVANCE.

THE "GAIN" OF DYING

"To me to live is Christ,"
Without sin's stain;
Yet though to live be "Christ,"
To die is "gain."

It must be "gain" to be
Where is no sin,
Where naught that can defile
May enter in.

It must be "gain" to change
Sadness for joy,
Heartache for purest bliss
Without alloy.

It must be "gain" to leave
Toil for repose,
To feel at last secure
From life's rude blows.

It must be "gain" to have
For sickness balm,
For passion's stormy gusts
Serenest calm.

It must be "gain" to be
Where discords cease,
To have for jarring strife
Eternal peace.

It must be "gain" to change
Weakness for power,
To part with earthly dross
And upward soar.

It must be "gain" to leave
Darkness for light,
To reach that world at last
Where is no night.

It must be "gain" to have
New senses given,
New forces—energies
Suited to heaven.

It must be "gain" to dwell
With saints above,
To join in praising Him
Whose name is "Love."

It must be "gain" to see
The Lord of grace,
Not darkly through a glass,
But face to face.

O, yes! 'tis "gain" to reach
That happy home
Where all who die in Christ
Shall one day come—

To be where no death is,
No curse, no fall;
To be where God in Christ
Is all in all.

Sir Monier Williams.

Editorials.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." The "good work" of which Paul here speaks is evidently identical with "your fellowship in the Gospel," spoken of in the preceding verse. It means, therefore, the work

of God, consisting in bringing them into the fellowship of the Gospel and keeping them there; in short, the work of Christianizing, saving them. Of this "good work" Paul says he is confident that "He which hath begun it will perform it." Not that he ascribes this work not to man, but to God alone, both in its beginning and continuation. God must bring man into the fellowship of the Gospel and continue to keep him in such fellowship; He must call him, work faith in him, and preserve his faith; He must work both conversion and sanctification in man. Not even man's renewed nature could continue the work of sanctification by its own powers, though it becomes a co-worker in this work. Yes, God who has begun the good work in us must also continue it by His almighty power "until the day of Jesus Christ," until death calls us from this world to appear before the judgment seat of Christ. Let us beware, lest by indifference or malice, we hinder the work of God in us.

It rests largely with our pastors to make a success of the work of our Synod. If they fail to present to the congregations the needs of Synod's work; if they do not urge them continually to contribute towards defraying the expenses of Synod, naturally the various treasuries will have to suffer for lack of contributions. Christians are, as a rule, willing to give, but they must be told when to give and for what to give; told from the pulpit, in congregational meetings, in private intercourse. A pastor who is interested in Synodical affairs will generally succeed in interesting his congregation.

This also holds good of the circulation of our synodical papers, the "Witness" and the "Guide," that it depends largely on the efforts of our pastors to spread them. Here, especially, it is not sufficient that the people's attention is called to these our papers casually from the pulpit or in the congregational meeting, but much personal effort is necessary. People must be approached and asked to subscribe for a Church paper. Frequently they do not know

at all about these papers, and so they must have their attention called to them and be made acquainted with them, both by being told about them and by being shown sample copies—these are free for the asking, of course—and they must be shown the benefits of reading them. Now is a good time for getting new subscribers, for the end of the current volume is approaching, and although subscribers may come in at any time, the beginning of the volume, which coincides with the beginning of the year, is the most suitable time, for manifest reasons. As the proceeds accruing from these papers flow into the Synodical treasury, it is for the benefit of Synod also, from this view-point, if the subscription list is made as large as possible.

A student at a certain denominational college—Kenyon College—recently met his death during his initiation into one of the college secret societies. He was tied down on a railroad track and there run over by a train. The incident once again teaches the lesson that Christian parents should exercise the greatest care in selecting a school for their children to attend. Even schools that bear a Christian name cannot always be trusted, as this case shows.

The incident furnishes the "Independent" the occasion for an excursion on a kindred subject, viz, that of the initiations frequently practiced in those secret societies, of which these college societies are but imitations. It says very appropriately:

"We are aware that these boys were only following ignorantly and stupidly the example of older men; perhaps of their fathers, who are members of secret societies which compel candidates for initiation to 'ride the goat,' or which toss them in blankets, and do other silly and sometimes dangerous things in the way of ridiculous or perilous practical jokes, to get amusement out of the fright or surprise of their victims. There is no apology for this nonsense. Men who respect themselves should not submit to such initiations. When they find what is required they

should withdraw, and declare they will not be members of such a society."

The "Independent" can certainly not be accused of bigotry in the matter of lodgism—on the contrary, it is notorious for its liberality in all questions of religion and conscience. This adds the greater emphasis to its testimony, and we are very glad to record it. We hope it will do some good. L.



A secular paper, the "Pittsburg Dispatch," had the following to say in a late issue:

"A few days ago Dr. E. Benjamin Andrews completed the boxing of the political and sociological compass by certifying to the rectitude and propriety of the accumulation of large fortunes and denouncing 'this hatred of the rich, so intense even to savagery, so unreasoning and relentless,' with, as Mrs. Malaprop would remark, 'a choice category of epitaphs,' to the same effect.

"One of the best comments on the Andrew's claim was furnished last week from a source that is beyond the accusation of demagoguery or prejudice. The position of Mr. J. Edward Simmons, president of the Fourth National Bank of New York, as a sober, intelligent and conservative financier, is beyond dispute. He can have no prejudice or unreasoning hatred against wealth, for he is an unquestioned figure in the financial system. When this well-known and conservative banker, addressing a convention of bankers, declares that the most demoralizing force in business life is the divestiture of personal honor and personal responsibility that grows out of modern methods there is a sharp answer to Dr. Andrews. There may have been indiscriminate denunciation, but there has been none more scathing than this extract from Mr. Simmons' public utterances:

"Men who pose as the salt of the earth and who condemn, without reserve, those who steal \$50, or forge a check for \$100 or accept a bribe, will themselves make millions by lying, by misrepresentation, by fraud and by bribery. In private life they are stainless; but in the interest of corporations, of the trust, of the gas company, of the railroad company, of the insurance company, they will have recourse to every villainy damned in the Decalogue."

"This seems severe enough, but it does not quite tell the whole story. For the insurance investigations have shown—and the same things have been more than hinted at in other corporations—that when the ethical principles have been broken down by acts 'in the interest of the company,' the weakening of moral principle is very likely to extend to the dealings which the corporate officials conduct between the corporation

and himself. The case of corporation magnates whose individual fortunes have waxed while their corporations were decidedly unprosperous, is not so exceptional that it can be ignored.

"Mr. Simmons' declarations furnish the full answer to Dr. Andrews' jere-maid. There is no 'savage' or 'brutal' hatred of wealth honestly and fairly gained. The fortune that has been amassed by dealings in which the rights of all were scrupulously regarded, which recognized the binding force of public policy, and stood for the 'square deal,' represents benefits conferred. The fact is that the American presumption that all wealth is obtained in that way because honesty must be the best policy has caused a general toleration for the great fortunes of the day. The public is rapidly learning that it is not safe to rely on that presumption.

"Undoubtedly much of the denunciation of wealth is indiscriminate and sometimes unreasoning because it proceeds from partial knowledge and voices an indefinite impression that something is wrong. But as the knowledge of the matter increases even up to the complete understanding by such men as Mr. Simmons the condemnation of dishonest wealth, defiant of morals and careless of public rights and common welfare, does not diminish in severity.

"Dr. Andrews should be more intelligent. It is not wealth honestly and justly earned that is denounced. It is the wealth that is created by chicanery, disregard of law and justice and even by perversion of fiduciary positions that is arousing the popular enmity."

And the "Independent" writes:

"There have been other times when the public has been profoundly shocked by revelations of the untrustworthiness of men of high repute, to whom great private and public responsibilities were committed. There was great humiliation and distress of mind when the scandals connected with the building of the Union Pacific Railroad impeached the good name of men prominent in the national Congress. The Star Route frauds dragged more than one high name down to ruin and disgrace. The great bank malfeasances at Fall River, at Philadelphia, and elsewhere, and such failures as that of Grant and Ward, shook the confidence of thousands of plain folks in the integrity of men supposed to be above suspicion, and left everybody asking, Whom, then, can we trust? But all these instances were trifling in comparison with the rottenness that has been brought to light in the past two or three years. Making every allowance for prejudice and exaggeration, the facts that have been made public in the writing of Miss Tarbell, of Mr. Lawson, and of Lincoln Steffens are shown by

recent disclosures to be but the fringe of the terrible truth that even yet is probably not more than half known."

And the "Outlook" says:

"It is high time for plain dealing; the country is weary of scandals in high places; of men of reputation who are suddenly discovered to be without character; of moral sham and humbug among the eminently respectable. There are too many pious schemers; far too many well-behaved self-seekers. If we can not be honest, we can at least stop pretending to be what we are not. Let us hoist the black flag, and stop sailing as a missionary ship."



What does all this outcry mean? Does it mean that men had forgotten long since what the wise man knew in his generation when he prayed: "Give me not riches lest I be full, and deny Thee, and say, Who is the Lord?" and what the apostle had in mind when he wrote: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition?" We suspect that the furore caused by these exposures of unfaithfulness and dishonest dealing in financial matters is so great because the people's material interests are involved. We fear that if the matter involved were not a matter of dollars and cents there would be far less indignation and less denunciation. We must not forget that this rottenness and double-dealing in matters financial is but one symptom of a deep-seated disease. Men are becoming more callous to the requirements of God's Law and the sense of sin is vanishing, so much so, that even professing Christians can set up for themselves a standard of ethics by which their own selfish interests become the criterion for their dealings with their fellow-men. Sin, as something heinous and blameworthy in itself, is becoming a negligible quantity, and the only concern appears to be that my doing shall affect only myself; or, that my neighbor shall not know that my doing has jeopardized his wellbeing; or if he do know it, that he be willing to share whatever risks of injury may be involved. On such a basis of action may be justified not only every form of financial chicanery, but also every kind of moral turpitude under the Second Table of the Law is accommodately glossed over. As to the requirements of the First Table of the Law, the intense materialism of the day has well-nigh made men insensible to everything save what affects their material interests. God and our duties toward God are relegated to the unsubstantial and unprofitable speculations of philosophy and religion, to the realm of theory with little bearing on the practical affairs of every-day life, with

the result that there is often a wide gulf between profession and practice, and to the amazement of many, men of eminent responsibility are convicted of pernicious practices. Oh, that men could be brought to see sin as it is and would learn to say: "How can I do this great wickedness and *sin against God!*" R.

Contributions.

MUSIC OF THE REFORMATION

The music of the Protestant Reformation was the dawn of a new music to the world, as completely as the great religious movement itself was the dawn of a higher faith and creed. The music that we enjoy today—the music of Beethoven, Bach, Mozart, Handel, all that is noble, popular and appealing, in the secular side of the art no less than in the sacred—was set in motion when that little rill of Reformation began to run which was soon to overspread Europe with its waters. Such an assertion may seem a strange one, but when we bear in mind how thoroughly the Reformation emancipated the spirit of man from the degrading bondage to priestcraft and tradition, we shall not refuse to believe that all his faculties alike participated in the glorious birth-right which it secured him.

Up till the time of the Reformation there was but one kind of music in the world—that, namely, which is known as the Gregorian. All the services of the Romish Church were arranged to tunes of this peculiar system, and when once words and music had been put together, there was no change ever allowed. Given, that is to say, the Missal and the Book of the Hours with the music noted throughout—whenever and wherever the mass was chanted or the Psalms sung, the same musical settings accompanied them. Not a single quaver was different. To change a note in the old traditional tunes was accounted a heinous sin. There was thus a fearful uniformity spread throughout public worship, which was as dull and uninteresting to the congregation as it was painful to the singers. Singing and praying had become alike mechanical; both craved for some potent stimulus to arouse them into life again. What made matters worse for music, was the fact that all the theorists and teachers of the art were ecclesiastics, who were in duty bound to frown at all divergencies from, and innovations on, the Gregorian system. "So long as the Gregorian song remains," were the words of Pope Gregory, "the Church of Rome will remain." It was "the golden chain that bound Christendom together." Its founder had spared no pains to propagate the knowledge of it, and the Emperor Charlemagne, in his zeal for the Romish Church, had

gone the length of massacring the supporters of another school of music, viz., the Ambrosian, which at first was a dangerous rival of the Gregorian. Now, the Gregorian song was the same in those days as some of us may know it now—that is to say, full of strange and unexpected turns very difficult to follow, and which few but trained singers could sing. It was, besides, always accompanied with Latin words. And further, it was encumbered with a variety of intricate and artificial scales, so hard to learn, that choristers required a six years' course of study before they could be reckoned competent singers. Such, then, was the music which prevailed in Europe before the time of the Reformation, and we shall see what marvellous changes took place in the art before the Reformation had ended.

Luther's first care, as soon as he could find a breathing space amid his labors of controversy and Church reform, was the publication of his opinions on the subject of music. Two pamphlets bearing reference to this theme appeared in 1520, and were, as he confesses, but the expression of views which he had all along entertained. In these pamphlets he condemns the Gregorian song in toto, and roundly accuses it of being the cause of nearly all the abuses which had crept into the Church service. Its first ground of offense in Luther's eyes was, as we may imagine, the association of Latin words with the music. "What barbarism," he says, "that music, which is the common speech of all nations, should be tied to the company of one, and that, forsooth, the very one which no ordinary man can understand!" Next, the strange and fastidious turns of the Gregorian song aroused his contempt: "Such twisting and turning," he says, "which no one can follow." And elsewhere he compares the sound of the Gregorian music to "the braying of an ass." Then its difficulty excited his censure, and he hints pretty plainly that not only is labor thrown away in learning such stuff, but those who are familiar with it had best employ their time in forgetting it. Having thus condemned as worthless the entire system of contemporary Church music, a more difficult task awaited him in proposing an adequate substitute; and most interesting is it for us to read Luther's opinions of what an ideal music ought to be, since many things that were to him unfulfilled dreams have since become realities. "Words should have a swing," he says, "and a good strong metre, so that the congregation may catch up the tune and join in with it." "The singing is for the congregation, and not for the choristers." "German words and music that will go with German words—this is the proper song for Church service." "On high festivals," he writes, "I would allow Latin songs

to be sung, but only until there were enough German ones arranged to do duty for them; and after that we would have no more Latin." A number of similar suggestions are thrown out in the two pamphlets, and for a time they remained suggestions merely. To speculate on what the new music ought to be was one thing, to carry these speculations into effect was another. For no one knew how to proceed in the work of reform. Take the simplest, apparently, of Luther's suggestions—the substitution of German words for the Latin. How was this to be effected? If the Latin were simply translated into German, after the syllables had been with much difficulty each fitted to its tone, even then the peculiar lengthenings, inflections, retardations of the Gregorian music, which suited excellently with the frequent open vowels of the Latin language, would be entirely discordant, and even grotesque, when in company with the abundant consonants and harsh gutturals of the German. Still more difficult of achievement was the task of "giving a swing to the words, so that all the congregation might catch up and join in with the tune;" for to do this, the whole of the music must be altered, and its difficult scales abolished, which were a puzzle to the singers themselves, much more to uneducated worshipers. This requirement alone, if there had been no others beside it, was sufficient to strike at the roots of Gregorianism, and make the musicians of the time turn pale with apprehension at what Luther's new music of the future might lead to.

Many trials were made to reconcile the old system with the new conditions which the essentially popular religion of Protestantism required. Nothing succeeded. Partial reform was as much out of the question in the music as in the religion. Entire separation was the only course practicable; and it was Luther himself who took the step. "Let us," he said, "bid good-bye to the music of Gregory, and take the common songs of our own people, as they sing them at harvests, at village festivals, at weddings, and at funerals, for use in our churches. Man can as well praise God in one tune as in another, and it is a pity that such pretty songs as these should be kept any longer from the service of their Maker." The effect of this bold move at innovation was immediate and electrical. Musicians took pains to search out and arrange the most beautiful of these truly national ditties and congregations found untold pleasure in singing them. "Such singing," writes one old author of the time, "was never heard in our churches as there has been since the 'Folk Songs' came into fashion." For the first time, indeed, in Christendom for many centuries there was genuine congregational

singing, and it owed its origin to the fertile brain of Luther every whit as much as did the hearty worship that accompanied it. Yet strange were the juxtapositions of sacred and profane that occurred in the hymn books; for it was the fashion to write above the hymn its own first line, and next to this the first line of the "Folk Song" to which it was to be sung, with somewhat grotesque results at times. The principle of adaptation met with such favor that it threatened to run riot for a while; but it was too great a principle for its excesses to be feared. Good taste and strong devotional feeling of the early Protestants curbed all extravagances, and the work of adapting went on so successfully and so surely that the secular elements incorporated into the services soon lost their old association, and the music of religion was daily being enriched from an almost inexhaustible store.

In the height of the movement Luther enforced his teachings practically by the publication of a "Song Book." The object of the publication was partly to encourage musicians by his own example in their task of editing and arranging, and partly to show them how far discretion might go in borrowing from secular sources, and at what point a line ought to be drawn. In this "Song Book" he gave admission to numerous popular ditties of the day as chants and hymns; two or three pieces of the Romish Church music he likewise included, which had the unusual merit of extreme simplicity to recommend them, and had become familiar to the people; and the third source from whence he drew were the hymns of the Moravian Brothers, which likewise had been based on the popular songs of the day, though at an earlier date than the movement which he headed. In preparing this "Song Book" he was aided by two excellent musicians of the time, Johannes Walther and Conrad Rupff, "two good Lutherans," as he puts it, "who, for the love of Christ, would undertake any toil to make our German liturgy better than the Roman." A curious feature of this earlier work of Protestant music is that the melody of the tunes is invariably assigned to the tenor part, the soprano and alto merely singing an added harmony above it. The object of this arrangement was "to allow all the people of the congregation to join in without effort, neither straining their voices to rise to the high notes of the treble, nor laboring to depress them to the deep and difficult notes of the bass." Such is the quaint reason given by an old author for this sole element which distinguished the music of Luther's "Song Book" from the ordinary Church music of today.

Let us now see the result of these reforms, and notice how entirely they had transformed Church music by their op-

eration. They had taught composers to go to a new source for their inspiration—no longer to worn-out manuscripts and to quaint archaic scales which it was an effort of ingenuity to twist into tune, but to the fresh and healthy melodies of the common people, which had a strong metre and a bold swing; and, what is more, were founded on the simplest musical scale—the ordinary major and minor scale which we use today. For while the profound theorists of the Gregorian School had been trafficking and coquetting with all sorts of scales and modes, till their music had attained such a pitch of intricacy as we have described, the common music of the people had run on in a pure and simple stream, not poisoned by affectations or clouded by the obscure teachings of dusty science. Here was a beautiful fount for the new art of Europe to wet its wing in; and accordingly, beginning with the Church composers, and extending more and more, as music became secularized, to all branches of the art, this common and simple scale of nature came to be used, to the exclusion of all other scales. The scale in which Beethoven, Handel and Mozart wrote their compositions was the same simple scale which was first brought into notice when Luther heard the peasants singing their melodies in it, and determined to adapt these beautiful strains to the service of the Church. Without the Reformation and its strong popular tendencies, whereby it broke down the fetters of a dull and antiquated tradition, modern music could never have come into being; for the Gregorian system was in a state of stagnation, and promised no hope for the future. Even more, perhaps, than the scale, the form of these "Folk Songs" was of untold value in the development of the art of music. The form was that of the simple ballad, or, in its religious dress, the hymn. The "common metre" of our hymn-books was the rhythm of most of them. But there were also some in long metre, and a few in short metre. Now let us think for a moment how ubiquitous is "common metre" in our music. Nearly every second song of the present day, if analyzed and compared with a common metre tune, will be found to tally exactly. But more than this, the melodies of the great composers—such, for instance, as Beethoven or Haydn, employ as themes in their most elaborate symphonies and sonatas—can in nearly every case be assigned to one or other of these hymn metres. Such was the wonderful vitality of the beautiful chants of the early Reformers, that even yet we may find their pulsations beating in full vigor amid the noblest musical works of modern times. But the Gregorian music of the Roman ritual, which consisted in interminable runs on Latin syllables,

and which was formless, and devoid of all crisp metre and melody, has passed away for every purpose of art, and it would be hard to show a single piece in the range of modern musical literature which bears any affinity to it.

Such, then, was the effect of the Reformation on the art of music—to renovate and re-create it. Music has been well called the handmaid of religion. And when religion was purified by a return to the simplicity of earthly Christianity, most natural was it that music should receive a similar purification by a similar means. "To praise God and give Him thanks," said Luther, "let us have a voice that will enter not only into the vaults of our churches, but into the cottages of the laboring men." Such a voice was the Protestant music—a music that all could understand, a music for the poor no less than for the rich, and which, springing up hand in hand with the great Reformation itself, seems destined to as eternal a vitality.—Unknown.



ERASMUS AND LUTHER

To the Reformation we can trace, indirectly the best of those very influences which I have been describing (the blessings of modern civilization). The Reformation broke the theological shackles in which men's minds were fettered. It set them thinking, and so gave birth to science. The Reformers also . . . taught the lesson of religious toleration, p. 40. If we except the apostles, no body of human beings ever printed so deep a mark into the organization of society; and, if there be any value or meaning in history at all, the lives, the actions, the characters of such men as these can be matters of indifference to none of us, p. 41. For themselves, when the movement began, they aimed at nothing but liberty to think and speak their own way. They never dreamed of interfering with others, although they were quite aware that others, when they could, were likely to interfere with them (and burn them alive).

When the Protestant teaching began first to spread in the Netherlands, before one single Catholic had been ill-treated, there, before a symptom of a mutinous disposition had shown itself among the people, an edict was issued by the authorities for the suppression of the new opinions. The terms of this edict I will briefly describe to you.

The inhabitants of the United Provinces were informed that they were to hold and believe the doctrines of the Holy Roman Catholic Church. "Men and women," says the edict, "who disobey this command shall be punished as disturbers of public order. Women who have fallen into heresy shall be buried alive. Men, if they recant, shall lose their heads. If they con-

tinue obstinate they shall be burned at the stake.

If a man or woman be suspected of heresy, no one shall shelter or protect him or her; and no stranger shall be admitted to lodge in any inn or dwelling-house unless he bring with him a testimonial of orthodoxy from the priest of his parish.

The Inquisition shall inquire into the private opinions of every person of whatever degree; and all officers of all kinds shall assist the Inquisition at their peril. Those who know where heretics are concealed shall denounce them, or they shall suffer as heretics themselves. Heretics who will give up other heretics to justice, shall themselves be pardoned if they will promise to conform for the future."

Under this edict, in the Netherlands alone, more than fifty thousand human beings, first and last, were deliberately murdered. And, gentlemen, I must say, that proceedings of this kind explain and go far to excuse the consequent intolerance of some Protestants. . . . I conceive that the most enlightened philosopher might have grown hard and narrow-minded if he had suffered under the administration of the Duke of Alba, p. 46.

The acute were conscious unbelievers. In Italy when men went to Mass they spoke of it as going to a comedy. You may have heard the story of Luther in his younger days, saying Mass at an altar in Rome, and hearing his fellow-priests muttering at the consecration of the Eucharist, "Bread thou art, and bread thou wilt remain."

Part of the clergy were profane scoundrels like these; the rest repeated the words of service, conceiving that they were working a charm. . . . The high prelates, the cardinals, the great abbots, were occupied chiefly in maintaining their splendor and luxury. The friars and the secular clergy, following their superiors with shorter steps, indulged themselves in grosser pleasures; while their spiritual powers, their supposed authority in this world and the next, were turned to account to obtain from the laity the means for their self-indulgence.

The Church forbade the eating of meat on fast days, but the Church was ready with dispensations for those who could afford to pay for them. The Church forbade marriage to the fourth degree of consanguinity; but loving cousins, if they were rich and open-handed, could obtain the Church's consent to their union. . . . Even when a man was dead he was not safe from plunder, for a mortuary or death present was exacted of his family. . . .

If an impatient layman spoke a disrespectful word of the clergy he was cited before the bishop's commissary and fined. If he refused to pay, he was excommunicated, and excommunication

was a poisonous disease. When a poor wretch was under the ban of the Church, no tradesman might sell him clothes or food, no friend might relieve him, no human voice might address him, under pain of the same sentence; and, if he died unreconciled, he died like a dog, without the sacraments. . . . When a layman offended, the single object was to make him pay for it. The magistrates could not protect him. If he resisted, and his friends supported him, so much the better, for they were now all in the same scrape together. The next step would be to indict them in a body for heresy; and then, of course, there was nothing for it but to give way, and compound for absolution by money.

It was money, ever money. Even in the case of real delinquency it was still money. Money, not charity, covered the multitude of sins. . . . A robber or murderer at the assizes had but to show that he could write his name or read a sentence from a book and he was a "clerk" and allowed what was called benefit of clergy. His case was transferred to the Bishops' Court, to an easy judge, who allowed him at once to compound. . . .

Of God it is hard to say what conceptions men had formed when they believed that a dead man's relations could buy him out of purgatory—buy him out of purgatory, for this was the literal truth—by hiring priests to sing masses for his soul. . . . At a chapel in Saxony there was an image of a Virgin and Child. If the worshiper came to it with a good, handsome offering, the child bowed and was gracious; if the present was unsatisfactory, it turned away its head, and withheld its favors till the purse-strings were untied again.

There was a great rood or crucifix of the same kind at Boxley, in Kent, where the pilgrims went in thousands. This figure used to bow, too, when it was pleased; and a good sum of money was sure to secure its good-will.

When the Reformation came, and the police looked into the matter, the images were found to be worked with wires and pulleys. The German lady was kept as a curiosity in the cabinet of the Elector of Saxony. Our Boxley rood was brought up and exhibited in Cheapside, and was afterwards torn in pieces by the people, p. 54.

Sir Thomas More was a good Catholic and a competent witness; he says of the "Epistles of the Obscure Men": "These epistles are the delight of every one. The wise enjoy the wit; the blockheads of monks take them seriously, and believe that they have been written to do them honor. When we laugh, they think we are laughing at the style, which they admit to be comical. But they think the style is made up for by the beauty of the sentiment.

The scabbard, they say, is rough, but the blade within it is divine. The deliberate idiots would not have found out the jest for themselves in a hundred years."

Well might Erasmus exclaim, "What fungus could be more stupid? Yet these are the Atlases who are to uphold the tottering Church!" . . .

Consider such men as these owning a third, a half, sometimes two-thirds of the land in every country in Europe, and, in addition to their other sins, neglecting all the duties attaching to this property, the woods cut down and sold, the houses falling to ruin, unthrift, neglect, waste everywhere and in everything; the shrewd making the most of their time, which they had sense enough to see might be a short one; the rest dreaming on in sleepy sensuality, dividing their hours between chapel, the pot-house and the brothel. p. 63.

The character of the great ecclesiastics of that day you may infer from a single example. The Archbishop of Mayence was one of the most enlightened churchmen in Germany. He was a patron of the Renaissance, a friend of Erasmus, a liberal and intelligent and, as times went, and considering his trade, an honorable, high-minded man.

When the Emperor Maximilian died, and the imperial throne was vacant, the Archbishop of Mayence was one of seven electors who had to choose a new emperor.

There were two competitors, Francis the First and Maximilian's grandson, afterwards the well-known Charles the Fifth.

Well, of the seven electors, six were bribed. John Frederick of Saxony, Luther's friend and protector, was the only one of the party who came out of the business with clean hands.

But the Archbishop of Mayence took six bribes alternately from both candidates. He took money as coolly as the most rascally ten-pound householder in Yarmouth or Totnes, and finally drove a hard bargain for his actual vote. p. 64.

Erasmus, himself a monk at one time, and always a good Catholic, wrote, "A monk's holy obedience consists in what? In leading an honest, chaste and sober life? Not the least! In acquiring learning, in study and industry? Still less! A monk may be a glutton, a drunkard, a whoremonger, an ignorant, stupid, malignant, envious brute, but he has broken no vow, he is within his holy obedience. He has only to be the slave of a superior as good for nothing as himself, and he is an excellent brother." p. 66.

Again, "The stupid monks say mass as a cobbler makes a shoe; they come to the altar reeking from their filthy pleasures. Confession, with the monks, is a cloak to steal the people's money, to rob girls of their virtue and commit

other crimes too horrible to name! Yet these people are the tyrants of Europe. The Pope himself is afraid of them. "Beware how you offend the monks. You have to do with an enemy that cannot be slain; an order never dies, and they will not rest till they have destroyed you." . . . "Never was there a time when divines were greater fools, or popes and prelates more worldly." p. 75.

Luther at Worms "broke the power of the Papacy . . . and gave a new direction to the spiritual history of mankind." p. 96.

In mother-wit, in elasticity, in force and imaginative power, Luther was as able a man as ever lived. p. 100.

You see Luther standing out before the world, one lone man, with all authority against him, taking lies by the throat, and Europe thrilling at his words, and saying after him, "The reign of Imposture shall end." p. 100.

"I looked on Luther as a . . . medicine, bitter and drastic, from which sounder health should follow."

"Luther has taken up the cause of honesty and good sense against abominations which are no longer tolerable. His enemies are men under whose worthlessness the Christian world has groaned too long." p. 101.

Erasmus to Duke George of Saxony:

"I neither approve Luther nor condemn him; if he is innocent, he ought not to be oppressed by the factions of the wicked; if he is in error, he should be answered, not destroyed. The theologians do not try to answer him. They do but raise an insane and senseless clamor and shriek and curse. Heretic, heresiarch, schismatic, Anti-Christ—these are the words which are in the mouths of all of them, and of course, they condemn without reading. I warned them what they were doing. I told them to scream less and to think more. Luther's life they admit to be innocent and blameless. Such a tragedy I never saw. The most humane men are thirsting for his blood, and they would rather kill him than mend him. The Dominicans are the worst, and are more knaves than fools. In old times even a heretic was listened to. If he recanted he was absolved; if he persisted, he was at worst excommunicated. Now they will have nothing but blood. Not to agree with them is heresy. To know Greek is heresy. To speak good Latin is heresy. Whatever they do not understand is heresy. . . . Luther thinks more of the Gospel than of scholastic divinity, and that is his crime. This is plain at least, that the best men everywhere are those who are least offended with him. p. 102. Erasmus to the Archbishop of Mayence.

Even to Pope Leo, in the midst of his fury, Erasmus wrote bravely, "No-

thing would so recommend the new teaching as the howling of fools."

To a member of the Council of Charles V., Erasmus wrote, "Unless Luther was encountered calmly and reasonably, a tremendous convulsion was inevitable." p. 102.

"You bishops cease to be corrupt; you popes and cardinals, reform your wicked courts; you monks, leave your scandalous lives, and obey the rules of your order, so you may recover the respect of mankind, and be obeyed and loved as before." p. 103.

"I fear for that miserable Luther; the popes and princes are furious with him. His own destruction would be no great matter, but if the monks triumph there will be no bearing them. They will never rest till they have rooted learning out of the land. The Pope expects me to write against Luther. The orthodox, it appears, can call him names—call him blockhead, fool, heretic, toadstool, schismatic and Anti-Christ—but they must come to me to answer his arguments." p. 104.

To the secretary of Pope Adrian, his old school-fellow, Erasmus wrote, "If His Holiness will set about reform in good earnest, and if he will not be too hard on Luther, I may, perhaps, do good; but what Luther writes of the tyranny, the corruption, the covetousness of the Roman court, would, my friend, that it was not true." To the Pope Adrian himself Erasmus wrote, "People think he (Luther) can be put down by force. The more force you try, the stronger he will grow. Such disorders cannot be cured in that way. The Wyclifites in England were put down, but the fire smouldered. . . . If monks and theologians think only of themselves, no good will come of it. Look rather into the causes of all this confusion, and apply your remedies there. Send for the best and wisest men from all parts of Christendom, and take their advice." . . . "Many a wise man has attacked Luther, and what has been effected? The pope curses, the emperor threatens; there are prisons, confiscations, fagots; and all is vain." p. 107.

From "Times of Erasmus and Luther," Three Lectures delivered at Newcastle, 1867, by James Anthony Froude in "Short Studies on Great Subjects. Vol. 1.

WILLIAM DALLMANN.

Church News and Comment.

AT HOME

Pittsburgh, Pa.—On Sunday, October 29th, Trinity Church celebrated Reformation Day with special services appropriate to the occasion. The main feature of the service was the address by the pastor, who dwelt with particular emphasis upon the fact that the Reformation marks the re-establishing of the Christian Church upon its former foundation, and is not, as is generally supposed, the birth of the Protestant Church.

The Sunday-school, under whose auspices it was given, added a bright feature to the day's program by turning in a collection

of \$59.57, to be used in the Mission and Church Extension Fund. The collection was the contents of some barrels distributed among the pupils some few Sundays ago.

Owing to the geographical peculiarities in and around the territory in which Trinity Church is located, it has been deemed advisable to found a branch church in the Hill Top district from which a large number of Trinity people come. It is the intention to hold Sunday-school and Church in the morning in the main building and in the afternoon to hold Sunday-school at the branch church. The evening service will be discontinued at the old location, but will be taken up at the new as a matter of convenience to the Hill Top members of Trinity who number exactly as many communicants as the down town portion of the congregation.

Missionary work will be taken up also at the branch church, and as the field is promising, much good is expected to be derived. Thus, briefly outlined, is the work planned by Trinity congregation for the ensuing church year and as all has been done to further the cause of Christ, we earnestly solicit the prayers of all the brethren for our success.

A. F. STAMM.

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St. Peter's Congregation, Oxford Ford, N. C.—On Sunday, October 29, Prof. Hemmeter held his last service for us. He was assisted by Prof. Romoser. One hundred forty partook of the Holy Communion.

A class of twenty-seven young people was confirmed. A congregational meeting was held immediately after lunch, to consider the calling of another pastor to fill the vacancy caused by the resignation of Prof. Hemmeter, together with other important matters.

It was hard for us to give up our pastor, for he was much loved by the entire congregation. A. Q. I.

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St. Stephen's, Catawba Co., N. C.—On Sunday, November 5, our congregations in Catawba Co., gathered at St. Stephen's Church, Pastor A. L. Crouse, to celebrate a joint Reformation and Mission festival. The day was pleasant and a large congregation assembled, too large for the church to hold. An inspiring and uplifting double-service was held. In the first half Professor G. A. Romoser delivered a sermon on the Reformation Gospel, the Cleansing of the Temple; after a brief recess, Pastor P. Bischoff preached a sermon on the Confessions of our Church, from the text, "Hold that fast which thou hast." The collections for our mission treasury amounted to \$35.

W.

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October 15 the new building of Concordia College, New Orleans, La., was dedicated with appropriate ceremonies. The property cost about \$5,000 and the building contains fourteen rooms, some of which are large. There was a strain of sadness in the festivities because the newly elected president, the Rev. C. Niermann, who was to be installed on this Sunday, was keeping vigil at the death bed of his wife, stricken with the dread yellow fever. Pastor O. C. Reisig, an alumnus of our Conover College, is professor in this school. R.

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Chicago, Ill.—With joyful hearts the members of Redeemer English Evang. Luth. Congregation (corner Princeton Avenue and Sixtieth Place) greeted the clear and bright autumnal morning, October 22nd, and with gladstep hurried to their new church home. It was the day of dedication of their enlarged church, and their joy was well founded, as the first speaker of the day clearly pointed out.

After the brief ceremony at the door, the large crowd soon filled every seat, while chairs were employed to cover every available space. And as the worshippers slowly filed into the church the new pipe organ burst forth in joyful greeting. The organ (built by Kilgen & Sons, St. Louis, Mo.), presents good workmanship, delicate blending of colors, and according to those able to

judge, it has the tone qualities of a very good organ.

The older part has remained practically the same, while the addition of the cross, 54x43 feet, makes the whole structure very symmetrical and gives the appearance of an entirely new edifice. The present church dimensions are 108x54 (in cross) x 40.

In the new portion we have two large art-windows, presented by the Sunday-school. The one on the right, near the pulpit, presents our Savior in the Garden of Gethsemane, and symbolizes prayer; while the one on the left, near the organ, portrays Jesus as the Good Shepherd.

Three electric chandeliers with bulbs of ground glass give sufficient yet subdued light, while the thirty-six small bulbs, crowning the altar niche, produce an effect that must be seen to be fully appreciated. All the electric fixtures were presented by the Ladies' Society, which furnished likewise the carpet. The additional pews were bought by the Young People's Society.

The cost of the addition (exclusive of the organ which cost about \$3,000) was in the neighborhood of \$8,000, including the steam heating plant. The estimated value of the church property is fully \$30,000.

The sister congregations were well represented, especially at night, when fully two hundred had to be turned away for lack of room.

If the future confirmation classes can be judged by the present ones, the new church home will be none too large—the present class numbers seventy-five, including the adult class—about twenty-four, of whom six have never been baptized.

May the Word—the plain Word of God in its truth and purity—draw and enrich a yet greater number of souls than during the past.

P. C. H.

On October 15, the new building of Northwestern University of our brethren of the Wisconsin Synod was dedicated. A large number of visitors had appeared from far and near.

Prof. W. Prohl, D. D., president of the Iowa Synod's Theological Seminary at Dubuque, Iowa, died of pneumonia at the age of only 40 years. His death means a serious loss for the Iowa Synod.

The General Council, so an exchange reports, resolved at its last meeting to recommend to its district-synods to see to it that in their congregations kindergarten-schools be established in addition to Sunday-schools for the training of the small children under school age. Perhaps they will come to parochial schools after awhile?

A General Synod exchange reports: "In April next Dr. B. F. Prince, professor of history and political science in Wittenberg College, will have completed his fortieth year as an instructor in that institution, his term of continuous teaching extending through a longer period than any other Lutheran professor in the United States." Unless the General Synod is ready to rule out Missouri from among the Lutherans, our contemporary is laboring under a misapprehension. There is a professor in this Synod who can soon celebrate his fiftieth anniversary.

In Dr. Gladden's speech at Seattle on "tainted money," as the newspapers reported it, the best hint that we saw for the practical management of church benevolences was a remark that had nothing particular to do with the subject he was discussing. The speaker urged that it was a dangerous thing for a benevolent board to hunt for givers outside its own normal constituency; when small givers in the affiliated churches hear that the board seeks great gifts from multimillionaires not within their immediate fel-

lowship, the natural result is to relieve the direct, natural supporters of their sense of responsibility toward their own organization. And all that organization is for, is to fix responsibility. Many a local church feels this same result keenly, and in the long run most disastrously. The membership find that by giving suppers and bazaars they can inveigle outsiders into bearing a large share of their church expenses. Soon, therefore, the supper and bazaar method becomes the favorite means of keeping up the church, because it makes salvation so blissfully near to being financially free for the saved. The righteous in many a church are sailing to the skies on flowery beds of ease, and the unrighteous—or at least the easy-going, indifferent—are complacently raising the wind to fill the sails of these heaven-bound airships. This applies in a very many communities where the available benefactors are a long way from being the multi-millionaire size. Even a liberal ten-dollar man outside a church can destroy much liberality in it. —Interior.

ABROAD

Australian News.—Meetings to celebrate the jubilee of the ordination of Pastor Stremmel were held at Hahndorf on September 15th last. Pastor Stremmel was one of the first who espoused the cause of the Missouri Synod in this southern land. He was also instrumental in sending several students to the theological seats of learning of the Missouri Synod. His theological training was received at the late Pastor Fritzsche's Training College for Ministers, at Lobethal, S. A. He was installed as pastor of the Hahndorf Church in 1855, and remained pastor of that church until within a few years ago, when a stroke of apoplexy compelled him to resign from active duty. He was at the time president of the "Evangelical Lutheran Synod of Australia." Synod was represented at the jubilee by the president (Pastor Nickel, of Eudunda), who presented the aged pastor with a purse of sovereigns from Synod as a mark of appreciation of the valuable services rendered during a period of almost 50 years of active duty.

Pastor Homann, Sen., preached the jubilee sermon and presented the pastor with an engrossed address on behalf of the ministry of Synod; the deacons of the church presented an address and a purse of sovereigns on behalf of the congregation; Pastor Harms conveyed the congratulations and good wishes of the South Australia District of Synod; and the editor of the "Kirchenbote," Pastor Darsow, spoke as the representative of the Eastern District. Messages and letters of congratulation were received from all the continental states of the commonwealth of Australia. Pastor Stremmel's touching reply was read by his successor in the pastorate (Pastor Brauer). Addresses were also delivered by Professor Graebner, of Concordia College, Malvern, and Pastor Zschech, of Dutton.

The annual convention of the South Australian District of the "Evangelical Lutheran Synod of Australia" was held in the third week of September in Pastor Koch's Church in Adelaide. Professor Graebner delivered the Synodical sermon. The president's report showed that the various parishes of Synod had worked together in peace and concord. The following statistical figures of the South Australian District were given in the report: Congregations, 77; members, 8,222; communicants, 5,025; voting members, 1,584; pastors, 19; teachers of parish schools, 29; and children attending parish schools, 1,016. The report further stated that over £2,000 (equal to \$10,000), had been raised by voluntary contributions for the purchase of Concordia College, there being a credit balance of £150. The doctrinal discussions were led by Pastor Brauer, who presented an essay on Christ's testimony to the Holy Scriptures. The president reported on the spiritual condition of the Western Australian Mission field (which is being supported by the German Missouri Synod) and gave a glowing description of the arduous labors of Pastor Fischer, who is stationed in the western states; he also pointed out the absolute necessity of placing

more men in the field. The recommendations of the president with reference to this Home Mission were unanimously adopted. Professor Graebner, in reporting on the work and life of the college, explained the curriculum, the aims and objects and the rules and regulations of the institution. There are at present 27 pupils at the college, the majority of whom are preparing for church work. A six years' course of study in the classics and elementary sciences must be passed through before the pupils are admitted to the study of theology. The theological course following will ordinarily embrace three years. The necessity of appointing another teacher having been urged and emphasized by the president and various delegates, Synod resolved to encourage the Board of Management to take the necessary steps towards the appointment of an assistant to Professor Graebner. Pastor Harms and Wiebusch reported on the missionary operations among the aborigines on the West Coast. According to the report submitted the work is progressing satisfactorily in spite of the many obstacles and difficulties encountered. The imperativeness of appointing an assistant was evident to all, but alas! none is obtainable at present. Resolutions were passed protesting against the introduction of religious instruction into the schools of the state.

A. BRAUER.

An echo comes from the Vatican of Secretary Taft's conferences at Manila with the papal delegate Agius, and the Roman Catholic bishops. According to this report Mr. Taft called the attention of these ecclesiastics to the fact that the promise of Pope Leo and Cardinal Rampolla that the money paid for the friars' lands should be used for the Church in the Philippines, had not been observed. To the bishops' complaint that there was delay in allowing them to resume possession of Church property, Secretary Taft is said to have replied that the rights of the Roman Church would be observed and protected when they were settled, either by agreement or by the courts. And he advised them to ask the Supreme Court to decide the question of their title to property claimed by the Independent Filipino Church founded by Aglipay. The bishops, according to the report, complained that Roman Catholic interests were not protected by the Philippine Commission, "even by Judge James F. Smith, although he is a Catholic." They asked payment for the occupation of property by American troops and financial assistance for parochial schools. Secretary Taft, according to the report, expressed willingness to consider, and so far as might be to satisfy the former request, but said it was impossible to comply with the latter, since it was "contrary to a fundamental principle of the United States Constitution." The report, however, expressed hope that "justice to the schools will be done when they are attended by a majority of the children," recurring to the old argument that the Government will save so much by letting the Church do the work of education. Thus it would appear that to press the "parochial school grievance" is to be the policy of the Roman hierarchy in the Philippines.—Churchman.

The British Bible Society has published its 101st annual report. During the year the society has issued 5,857,645 copies of the Bible, and has put out twelve new translations of it. It is now publishing the whole Bible or parts of it in 390 different languages and dialects. It has printed since its foundation 192,537,746 copies of the Book of books.

A Mohammedan mosque, of marble, is now being erected in London opposite the Westminster Abbey. A college for proselytes, and a monastery in which to educate Englishmen to go out as missionaries in behalf of the Mohammedan religion, is also being erected at the same place. The bulk of the money expended comes, of course, from the Mohammedan princes and rulers of Asia and Africa.—Ex.

Miscellaneous.

Treasurer's Report Synodical Treasury.

Received of

| | |
|--|----------|
| J. F. Haserodt, Treas. Elyria Branch Grace Ev. Lutheran Church, Cleveland | \$ 7 72 |
| Ed. A. Wigman, Fin. Sec. Trinity Church, Pittsburg | 27 09 |
| Rev. E. H. Parr, Harrisburg Calvary Congregation | 5 00 |
| For Synod Proceedings | 3 00 |
| Rev. H. Seick, Milwaukee, Wis., Synodical Dues for three years | 3 00 |
| E. M. Biegner, Rader, Mo., Emanuel Congregation | 4 30 |
| Trinity Congregation | 1 15 |
| J. F. Schuricht, Treas. Synod of Missouri, Ohio and Other States | 250 00 |
| Dr. Chas. A. A. Miller, Sunday School, Church of Redeemer, Irvington, Md. | 6 66 |
| Prof. C. A. Weiss, Conover, N. C. Tuition Concordia College | 180 00 |
| Pastor Long's Congregation, Mt. Olive Congregation | 7 19 |
| Emanuel Congregation | 3 50 |
| Henry Staudermann, Treas., Church of our Savior, Brooklyn, for Synod Proceedings | 7 50 |
| For Synodical Debt | 21 43 |
| Rev. A. L. Crouse, Hickory, Catawba Co., N. C. | 2 12 |
| Total | \$529 66 |

Treasurer's Report for Mission Treasury.

Received of

| | |
|--|----------|
| Elizabeth Conrad, Treas., Trinity Sunday School, Children's Day Collection | \$ 61 75 |
| Rev. A. W. Meyer, from St. John's Congregation, Nashville, Kans. . | 11 00 |
| Rev. E. H. Paar, Harrisburg, Calvary Congregation, Sunday School Collection | 12 00 |
| A. D. Helfrich, Treas. Grace Lutheran Church, Cleveland, O. | 39 26 |
| Rev. W. G. A. Holls, Glenarm, Md. St. John's Congregation, Blenheim, Md. | 7 41 |
| Dr. Chas. A. A. Miller, Baltimore, Md., Sunday School, Church of Redeemer, Irvington | 10 20 |
| Henry Staudermann, Treas., Church of our Savior, Brooklyn, H. C. Fritz, pastor | 35 25 |
| Anna Lonke, Treas. Sunday School, Church of our Savior, Brooklyn, | 2 20 |
| Rev. A. L. Crouse, Hickory, N. C., Joint Reformation and Mission Festival, St. Stephen's Congregation, Catawba Co., N. C. | 33 88 |
| Rev. Paul Bischoff, Conover, N. C. Children's Day at Concordia... .. | 25 50 |
| Children's Day at St. John's ... | 4 00 |
| Louis Joh, Sec., Bethany Church, Violetville, Md., Children's Day Collection | 4 50 |
| Total | \$246 95 |

C. E. Strasburg, Ft. Wayne, asks that \$154.24 for Synodical Treasury be changed to Mission Treasury—was mistake on his part.

Have paid

| | |
|-----------------------------|----------|
| Concordia Salaries | \$276 00 |
| St. John's Salaries | 296 00 |
| Concordia for Repairs | 150 00 |

\$722 000

W. KEMMLER, JR.,
Treasurer.

Pittsburg, Nov. 11, 1905.

* * *

NOTICE!

The Rev. A. H. Holthusen of Pittsburg, Pa., has announced his withdrawal from our Synod on doctrinal grounds.

H. P. ECKHARDT,
President.
Cleveland, O., Nov. 13th, 1905.

CHANGE OF ADDRESS

The Rev. L. Buchheimer,
3433 Oregon Avenue,
St. Louis, Mo.

The Reviewer.

LUTHER'S CHURCH POSTIL, GOSPELS THIRTEENTH TO TWENTY-SIXTH SUNDAY AFTER TRINITY. Translated now for the first time into English. With introduction, Walch's Analyses and Bugenhagen's "Summaries." By Prof. John Nicholas Lenker, D. D., "Author of Lutherans in All Lands," etc. Vol. V., Second Thousand. Lutherans In All Lands Co., Minneapolis, Minn.

The sermons in this volume of Dr. Lenker's English edition of Luther's Works were translated partly by the editor and partly by other Lutheran pastors and professors. The work of translating, as far as we have compared it with the original, has been fairly well done, and in general the sense of the original seems to have been quite accurately reproduced. It seems to the writer, however, that the best results could be obtained only, if one man were to devote his whole time and energy to this work. Translating Luther is an exceedingly difficult task, and to do it as it ought to be done, would take a man who is a thorough student of Luther and who, at the same time, possesses a thorough command of the English language. This alone would insure complete homogeneity of the work. L.

* * *

PROCEEDINGS OF THE FORTY-SECOND CONVENTION OF THE GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA. In session at Pittsburg, Pa., June 14 to 21, 1905. Published for the General Synod by the Lutheran Publication Society, Philadelphia, Pa.

In addition to the report of the proceedings of the last convention of the General Synod, an account of which was given at the time in the news columns of the "Witness," the book contains also a copy of the constitution and By-Laws of the General Synod, a list of its meetings and officers since its organization to the present time, and the parochial tables of the district synods, composing the General Synod, for the year 1904. The whole makes a volume of 462 pages. L.

The Lutheran Witness

is the Official Organ of the Evangelical Lutheran Synod of Missouri and other states, published bi-weekly, edited by

The Faculty of Concordia College, Conover, N. C.

The Rev. Geo. A. Romoser, President,
The Rev. C. A. Weiss,
The Rev. George Luecke,

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SPECIAL ANNOUNCEMENT

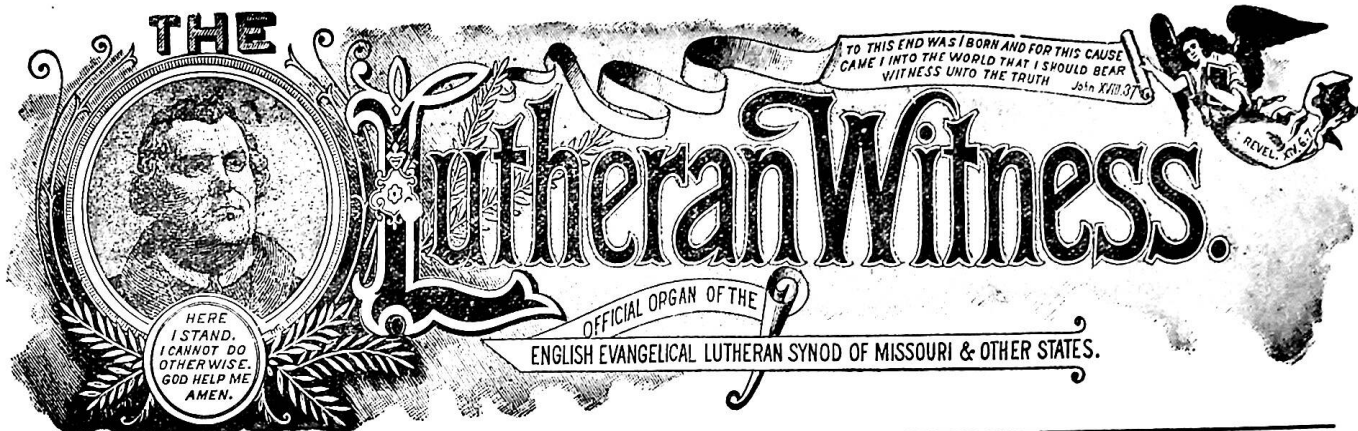
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Vol. XXIV. }
No. 24. }

PITTSBURG, NOVEMBER 30, 1905.

PRICE, \$1.00 PER YEAR
IN ADVANCE.

ADVENT SONG

Thou art coming, O my Savior,
Thou art coming, O my King!
In Thy beauty all resplendent,
In Thy glory all transcendent;
Well may we rejoice and sing!
Coming! In the opening east,
Herald brightness slowly swells;
Coming, O my glorious Priest,
Hear we not Thy golden bells?

Thou art coming, Thou art coming!
We shall meet Thee on Thy way,
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say!
What an anthem that will be,
Ring out our love to Thee,
Pouring out our rapture sweet
At Thine own all-glorious feet!

Thou art coming! Rays of glory
Through the veil Thy death has rent,
Touch the mountains and the river
With a golden glowing quiver,
Thrill of light and music blent.
Earth is brightened when this gleam
Falls on flower and rock and stream!
Life is brightened when this ray
Falls upon its darkest day.

Not a cloud and not a shadow,
Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled tomorrow,
For that sunrise grand and clear!
Jesus, Savior, once with Thee,
Nothing else seems worth a thought!
O how marvelous will be
All the bliss Thy pain hath bought!

Thou art coming! At Thy table
We are witnesses for this,
While remembering hearts Thou meetest,
In communion clearest, sweetest,
Earnest of our coming bliss.
Showing not Thy death alone,
And Thy love exceeding great,
But Thy coming and Thy throne,
All for which we long and wait.

Thou art coming! We are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting on Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure:
Certainty shall make us strong,
Joyful patience can endure.

O the joy to see Thee reigning,
Thee, my own beloved Lord!
Every tongue Thy name confessing,
Worship, honor, glory, blessing.
Brought to Thee with glad accord.
Thee, my Master and my Friend,
Vindicated and enthroned!
Unto heaven's remotest end
Glorified, adored, and owned!

—Adapted from Frances Ridley Havergal.

✱ ✱ ✱

Oh, help us, Jesus, to conform
Our spirits, thoughts and life to thine!
Beyond this earthly strife and storm,
Oh, make thy star of love to shine!
When we are sinking in the brine
Of doubt and care—oh, come, that we
As Peter did, may safe resign
Our sinking helplessness to thee.

—Charles D. Halpine.

Editorials.

The first epistle-lesson of the new Church-year fitly begins with a reminder, "that now it is high time to awake out of sleep." The beginning of a new Church-year recalls the fact that another year of grace has passed, another year in which the Gospel of salvation has again been proclaimed to us that the time of grace is fast fleeting from us. Who knows how much longer it will last? Who knows, whether we shall live out this newly beginning year? Who knows but that our time of grace will soon, very soon, be cut off? Yes, assuredly, "it is high time to awake out of sleep," out of the sleep of sin, of security, of worldly-mindedness, of indifference and carelessness. "For now is our salvation nearer than when we believed," i. e., the final salvation is coming nearer all the time, the Judgment Day which brings us this salvation, is approaching closer and closer. Let us awake and be prepared, so that when the bridegroom comes, he may find us not sleeping, but ready to meet Him.

★

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." The night of this world's existence is drawing swiftly to its close, the day of eternity is dawning: surely it is high time to cast off the works of darkness, to cut loose from sin and all questionable practices of every form and description, and to put on the armor of light, to devote ourselves to the fight against sin and to engage only in such things as will be able to bear the light of the great Day of Judgment that is ready to burst upon us every moment. If Paul could write thus to the Christians at Rome nearly two thousand years ago: what then should he say to us to-day? What should he say to us now at this beginning of another year of grace?

★

Paul next proceeds to mention some of "the works of darkness," which we are to cast off: "Let us walk honestly, as in the day; not in rioting and drunk-

eness, not in chambering and wantonness, not in strife and envying." This enumeration of things that are to be shunned by the Christian is very nearly synonymous with that in John's epistle, "the lust of the eyes, the lust of the flesh, and the pride of life." Gluttony, drunkenness; in short, reveling of all sorts should be avoided. Unchastity and lust, all sins against the Sixth Commandment, must be diligently guarded against. And also strife and envying, sins against the Fifth Commandment, things which are sometimes looked upon even by Christians as trivial matters, are not such as will bear the light of the Judgment Day. All sins must be shunned and guarded against if we would not destroy faith in our hearts and lose our inheritance in the world to come.

★

Finally the apostle also brings out the positive side: "But put ye on the Lord Jesus Christ." Christ is put on by faith, which is begotten in the heart through the means of grace. "For as many of you as have been baptized into Christ have put on Christ." Baptism works faith and thus clothes the recipient with the robe of Christ's righteousness. But this putting on of Christ, this appropriating of His righteousness by faith implies as a necessary consequence also the putting on of the "armor of light." Certainly, where Christ has been apprehended by faith, where the greatness of His love has been appreciated, His mighty sacrifice on the sinner's behalf has been thoroughly understood, there can no longer be any walking in the darkness of sin and wickedness; there the weapons of light are put on and a merciless warfare is waged against every shape and form of sin; there no longer "provision is made for the flesh, to fulfill the lusts thereof." Nay, there the flesh is crucified with all its lusts and desires; there is and must be an earnest striving after the things that please God and displease the flesh and the devil. May the new Church-year find us all more earnest than the past in our fight against sin and in our striving after holiness of life. L.

Bishop Fallows, of the Reformed Episcopal Church, recently emphasized the fact that not the individual, but husband and wife is the unit of society. There is nothing new in the idea, for God so arranged it from the beginning of the human race; at the same time, not enough attention is given to the matter. As isolated cases, men may be useful members of society as individuals, and we know that some have denied themselves the joy of wedlock in order that they might give themselves fully to the service of God and their fellow-men. But such cases are, and should remain, extremely rare. Wedlock is the normal state of the ordinary man and woman. And this leads naturally to the kindred thought, that after all, the family is the unit of society. Families of children, as has been so often pointed out, are not an encumbrance, but absolutely necessary for the welfare of a nation. No man has a right to remain a celibate simply because he is disinclined to assume the obligation and privilege of rearing children. The same truth applies to every woman who walks in the fear of the Lord, for such is His will.

*

There was a mighty clamor some time ago when the Unitarians were not invited nor even permitted to take part in the National Interchurch Conference on Federation. But why, since they are not at all in sympathy with what Christian churches stand for? To our mind, a Lutheran ought to be above taking part in such a unionistic enterprise; but the Unitarian, if anything, is below it. That is where he places himself by his own acts and utterances. The platform for the Conference, as some understand it, is simply to be, "loyalty to Jesus Christ as the supreme manifestation of God." But even this is not broad enough for the Unitarian. With a frankness that, to say no more, is commendable, the "Christian Register" (Unitarian) makes its position known in the following manner:

"In our time the most important question is not whether a man is or is not a Christian. Deeper than that is the question, Is he religious in the best sense of the word; is he a good man? While it is easy enough for Unitarians to prove that their representative men and women come nearer to the spirit and teachings of Jesus than many who make much of Christianity and are accorded fellowship without question, we think it would be a mistake for Unitarians to insist that they are technical Christians and therefore worthy of fellowship. The simple question is, Shall we work with all good men who are trying to improve the condition of their fellows?"

What further proof is needed to show that Unitarians should not be ad-

mitted to a Conference of Christians? And yet there are professing Christians enough who would be perfectly willing to take them in on their program. Their minds are filled with the delusive "Christian brotherhood" idea, and in accord therewith they do not care to draw the line very sharply. If a conference of Christian churches hopes to accomplish anything, it will have to consider something more definite than has ever yet been proposed. Unity is the crying need of the Church today, not federation, not unionism. The fact that some Lutherans take part in such enterprises, simply makes matters worse by encouraging this unionism.

W.

* * *

The suppression of a play lately by the New York authorities, on the ground of public morality, has again brought out to what length the theater will go in its glorification of sin. The incident brings to mind what a poet said nearly a hundred years ago:

"The theater was, from the very first,
The favorite haunt of sin, though honest men,
Some very honest, wise and worthy men,
Maintained it might be turned to good account;
And so, perhaps it might, but never was;
From first to last it was an evil place."

This is a serious charge, but who will say that it cannot be proved against the modern theater as an institution?

*

We feel justified in submitting the following seasonable words from the "Church Economist" without comment. Under the heading: "Graft among the Churches" it says:

"We do not find the newly-derived meaning of 'graft' in the dictionaries, though, no doubt, it will soon get there, and then stay there. One may, however, define the term in the sense now so generally used, with sufficient accuracy, because the metaphor is painfully clear. Graft is applying resources not our own to promote our private interests. We insert our project into another's stem, feed and grow upon this appropriated advantage, and make it nourish our plan to fruitage. As the dictionary explains, the graft determines the fruit. So much for definition.

"Very properly, the clergy are denouncing the evil spirit of graft, in its modern and local guise, and we hope that the American pulpit will thunder yet louder. But for this very reason it is specially important that such rebukes fall from lips and lives themselves beyond censure.

"In some few particulars, unfortunately, the Church is open to criticism for its willingness to trade on its authority or influence. We shall not more than allude to the whole subject of clerical rebates, discounts and fav-

ors, a theme on which an endless discussion might be opened. It may be that the clergy, as a class, can safely and properly receive business concessions which if accorded to any other class in the community would lead to angry protest as unfair and demoralizing: into that argument at any rate we shall not enter now. But it will be difficult, we feel sure, to make any plausible defense of the practice of demanding special concessions from ordinary prices for articles purchased for church organizations. 'Oh, but this is for a church, you know,' is a plea which is degrading at best, and at worse shades off into positive blackmail.

"The season for perhaps the meanest kind of Church graft is just now opening. We refer to the thoroughly abominable 'strike' upon merchants for free supplies for the Church fair. Happily, this particular iniquity is going out of fashion. But it shows vitality enough yet to warrant a parting kick. If churches only realized how odious they made the name of Christ in the mercantile community by such 'hold-up' measures they would forever banish the practice from religious life as the corresponding practice of a campaign 'contribution' has been banished by law from the public service."

*

In his noteworthy Thanksgiving proclamation, President Roosevelt says:

"We live in easier and more plentiful times than our forefathers, the men who, with rugged strength, faced the rugged days; and yet the dangers to national life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart a day for praise and thanksgiving to the Giver of Good, and, at the same time, that they express their thankfulness for the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people has ever stood on as high a level of material well-being as ours now stand. We are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites and follies; and against these there is always need that we should war.

"Therefore, I now set apart Thursday, the 30th day of this November, as a day of thanksgiving for the past and of prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year,

consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it."

In contemplating the temporal blessings that the nation has enjoyed during the past year, the President does not lose sight of the fact that the material prosperity of a people does not of itself guarantee real welfare. There must be a rock-bottom basis of integrity and morality. Otherwise the superstructure of material growth and prosperity will topple to ruin. When he wrote about the foes from whom we should pray to be delivered; namely, our own passions, appetites and follies, he had in mind, among other things, no doubt, the consuming passion for money and the reckless disregard for justice and honesty with which our money-mad people seek to attain their selfish pecuniary ends. The increase of prosperity appears to increase the frenzy, and it is well that the voice of the head of the nation is raised in warning. But the need is for more than the warning voice; the need is for the Christian citizens to lead lives "of cleanliness, honor and wisdom" so that as the salt of the earth they may stay the corruption in our national life.

R.

Contributions.

"CHRISTIAN SCIENCE"

Introductory Remarks

"Christian Science" is not something new. As far back as in the 60's, it has made its appearance as a system, and the heresies which it teaches are—at least some of them—very old.

Although it is disputed whether the Christian Science system was invented by Mary Baker Glover, now Mrs. Mary Baker Eddy, some claiming that it was Dr. P. P. Quimby, who had initiated her into the principles of the system, yet the fact remains that a woman, Mrs. Mary Baker Eddy, is at the head of the system and has also written the text-book of the cult, her "Science and Health, with Key to the Scriptures." And the fact also is, that for hundreds of women practicing "Christian Science," there are but two or three men teaching it. And the fact furthermore is, that "Christian Science" institutes are all, or nearly all, presided over by women.

Woman is not inferior to man, but as man, so she also has her God-given sphere, within which she should move and which she dare not leave without exposing herself to just criticism.

We would at once find it rather strange, if, upon entering a home to see the head of the family, we would have a woman present herself to us,

when we know a man to be a husband and a father in that particular house. And why would we find this rather strange? Not because we consider woman to be inferior to man and to be less respected—very often we show greater respect to woman than to man—but because it is *natural* that man, who is not the weaker vessel, should be at the head of the family, and especially because this is *Scriptural*, the Lord having so ordained from the beginning, that the husband should be "the head of the wife, even as Christ is the Head of the Church." Ephes. 5: 23.

So also in the case under consideration. While there were also women in the Lord's company—good, noble, faithful women—yet not these did the Lord send out to preach and baptize, but He sent out *men*, and to this day He sends out men as preachers, for in accord with His own practice during His visible sojourn here below. He tells us through the apostle, that in the Church He will "not suffer a woman to teach nor to usurp authority over the man, but to be in silence." 1 Tim. 2:12.

"Christian Scientists" come to us as religious teachers and in view of this fact our suspicion must certainly be aroused when we see the Lord's order perverted and woman made to take the place of man.

Let us pass from these introductory remarks to the system itself.

A Broad Claim

"Christian Science" asserts that its teachings are the teachings of Scripture. It is bold enough to say that "Christian Science and Christianity are one." Let us see. John admonishes us, saying, "Beloved, believe not every spirit," that is, every teacher, "but try the spirits whether they are of God, because many false prophets are gone out into the world." 1 John 4:1. We have the Bible. We can know what "Christian Science" teaches from its own text-book. Let us compare the two and see if their identity be established.

The Mind Cure

So-called Christian Science is known among the people—if it be known at all—as a system which professes to cure disease without the aid of drugs. It asserts that "to employ drugs for the cure of disease shows lack of faith in God." By this claim it has attracted and ensnared and deceived many.

Some of the cures of "Christian Science" have been effected in a very natural way, no doubt. It speaks of the power of mind over the body. We may refer to this as the *mind cure*.

Now, we all know that ills are aggravated if we keep our thoughts centered on them and are palliated if we direct our thoughts away from them.

Worry turns the hair gray and shortens life, while a cheerful spirit promotes health and happiness. As Solomon says, "Heaviness in the heart of man maketh it stoop, but a good word maketh it glad." Prov. 12:25. "A merry heart doeth good like a medicine, but a broken spirit drieth the bones." Prov. 17:22. Says one of the writers in the medical work, called "Vitalogy," "Everybody knows how a piece of bad news just after dinner stops digestion, or cheerful influences aid the work of the stomach. Directing the mind constantly or frequently toward the seat of some supposed or dreaded complaint is very likely to bring on that complaint even if no real disease was there to begin with. The cure is to direct the mind constantly away from the seat of trouble, allowing it to dwell only on a perfect, healthy condition, and accepting the temporary distress as only temporary and sure to vanish soon. This bravely persisted in will do wonders in the way of curing incipient disease." We know how the fear of contracting a contagious disease will weaken the system and consequently make it susceptible to such very disease, while courage and cheerfulness, and above all a strong faith in God, will help to keep the system strong and ward off disease.

"Christian Science", the Law Courts, and Surgery

These are known facts. But it is also known that after one had contracted diphtheria and similar other diseases, that so-called Christian Science has let the patients die, where under ordinary circumstances, with the use of drugs, he could have been expected to live; and more than once has such an "unfortunate" outcome brought "Christian Science healers" before the law courts to answer for criminal negligence. Nor does "Christian Science" believe itself equal to the task of reuniting broken bones or of rejoining severed limbs. And Mary Baker Eddy has a very easy way of—not solving—but trying to get around this difficulty. She says, "Until the advancing age admits the efficacy and supremacy of mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation or protracted confinement. Christian Science is always the most skillful surgeon, but surgery is the branch of its healing which will be last demonstrated."

And even if "Christian Science" could show some remarkable cure, need we manifest great surprise? Does not Christ tell us that "there shall arise false Christs and false prophets and shall show great signs and wonders, in so much that, if it were possible, they

shall deceive the very elect?" Matt. 24:12.

The Use of Drugs and the Bible

The use of drugs as a *means* to restore health, in itself, certainly shows no lack of faith in God, no more so than to use food and drink as a *means* to keep our body alive and fit for work. When Hezekiah was sick unto death, he prayed unto the Lord and Isaiah ordered a lump of figs to be laid on the boil and Hezekiah recovered. Is. 38.

"Christian Science" and Sickness

"Christian Science," though, does not believe that a person can recover from sickness, for it says "there is no sickness." You say and feel and know that you have a headache, a toothache, rheumatism, pneumonia, pleurisy, etc., etc., but "Christian Science" tells you it is all a mistake on your part, your sickness is no reality, but exists in your mind only, a mere imagination. Think of it!

Now, not only our own experience, but also the Bible teaches us that sickness is a reality. We read that "one told Joseph, behold thy father is sick." Gen. 48:1. "Hezekiah had been sick." Is. 38:9. Peter's mother-in-law was "sick of a fever." Matt. 8:14. The "centurion's servant was sick and ready to die." Luke 7:2. "A certain nobleman's son was sick at Capernaum." John 4:46. "A man, named Lazarus of Bethany, was sick." John 11:1. Epaphroditus "was sick nigh unto death." Phil. 2:27. Unto Christ were brought "all sick people." Matt. 4:24. And Christ did not say that such sickness was a mere delusion, for, when Martha and Mary, whose brother Lazarus was sick, came unto Christ and said unto Him, "Behold, whom Thou lovest is sick," Christ corroborated their statement by answering, "This sickness is not unto death, but for the glory of God," for He well knew that He would raise Lazarus from the dead. John 11:3, 4. And it was Christ who said, "They that be whole need not a physician, but they that are sick." Matt. 9:12. And on the Day of Judgment Christ will, among other things, say to those on His right, "I was sick and ye visited me." Matt. 25:36.

And as the Bible teaches us that there is sickness, so it also teaches us that there is recovery from sickness. "Hezekiah had been sick and recovered." Is. 38:9. "And they brought unto Christ all sick people and He healed them." Matt. 4:24. Of Peter's mother-in-law we are told that "the fever left her." Matt. 8:15. The centurion's servant recovered. Luke 7:10. So did the nobleman's son. John 4:52. So did Lazarus. John 11.

According to the Bible sickness is not an imaginary thing. It is a reality.

"Christian Science" and Sin

The Bible also tells us where sickness originated. It did not originate with God. Only good and perfect gifts come from above. James 1:17. When God had finished the work of creation, He "saw everything that He had made and, behold, it was very good." Gen. 1:31. But thereafter sin entered through the fall of man, and sickness is but a consequence thereof. Deut. 28:15 sqq.

But "Christian Science" says, "there is no sin." It denies the fall of man. It asserts that "man is perfect, even as the Father is perfect." Christian Scientists ought to be honest enough to tell us from the start, that they do not accept the Bible. Any one who reads the Bible cannot fail to understand that the Bible teaches that man is a sinner and that the Bible was given for this very purpose of bringing the sinner back to God by faith in Christ Jesus, the Savior.

Man is a sinner. We have the record of man's deplorable fall in the third chapter of Genesis. Because of man's sin God sent the flood. Gen. 6, 7, 8. Because of man's sin God destroyed Sodom and Gomorrah. Gen. 19. To Nathan David confessed, "I have sinned against the Lord." And Nathan, who had been sent by God unto David, said, "The Lord also hath put away thy sin." 2 Sam. 12:1, 13.

To Israel God said, "Though your sins be as scarlet, they shall be as white as snow." Is. 1:18. Christ said, "That which is born of the flesh is flesh," and for this very reason said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5, 6. Again He said, "Every one that doeth evil, hateth the light." John 3:20. Yes, "Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

"Christian Science" and Death

Now, if "Christian Science" denies sin and sickness, perhaps, it is also bold enough to say that there is no death. So it is. In its text-book we read, "There is no sin, sickness and death." "Matter and death are but mortal illusions." "Death is a dream." "Jesus," it tells us, "waked Lazarus from the dream of death."

The fact of death is a fact universally accepted by every sane man. But "Christian Science" denies it. Death, a dream, imagination, illusion! Think of it! According to "Christian Science" it is all a dream, when you believe that your father or mother or brother or sister or friend has died. According to "Christian Science" it is not true that the patriarchs and the apostles and the Christian martyrs and millions of people have died since the creation of the world; not true when

we read that some have been killed in war, by accidents, or murdered.

A system with such absurd and untruthful principles and doctrines calls itself "Christian Science." Is that a Christian system, which boldly sets aside the Bible truths, as "Christian Science" does? And is that a scientific system, which boldly denies facts, stubborn facts, facts which every sane man, except a "Christian Scientist," accepts? "Christian Science" does not deserve to be called so, for it is not what it claims to be by so calling itself. Its very name is a lie and it is one big lie throughout.

Christian Science Denies the Need of a Savior

Denying sin, sickness and death, "Christian Science" denies that man is in need of a Savior. "Christian Science" denies Christ's vicarious work of salvation. But the Bible says, Christ is "the Lamb of God, which taketh away the sins of the world." John 1:29. "God made Him to be sin for us who knew no sin." 2 Cor. 5:21.

"Christian Science" says, "One sacrifice, however great, is insufficient to pay the debt of sin." The Bible says, "By one offering He hath perfected forever them that are sanctified. Now where remission of sin is, there is no more offering for sin." Heb. 10:14, 18.

"Christian Science" says, "That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made." The Bible says, "The Lord hath laid on Him the iniquity of us all." Is. 53:6.

"Christian Science" says, "The material blood of Jesus was no more efficacious to cleanse from sin, when it was shed upon 'the accursed tree,' than when it was flowing in His veins." The Bible says, "The blood of Jesus Christ, His Son, cleanses us from all sin." 1 John 1:7.

Some More Denials

"Christian Science" denies miracles, baptism and the Lord's Supper; and, of course, does not accept the doctrine of the Trinity. It plainly tells us that "the theory of three persons in one God (that is a personal Trinity, or Trinity) suggests heathen gods, rather than the one ever-present I am."

And in spite of all these gross and flat and bold denials of *all the essential truths* of the Christian religion, as taught in the Bible, which is the Word of God, "Christian Science" tries to make us believe that "Christian Science" and Christianity are one."

Our Duty Over Against "Christian Science"

Our duty over against "Christian Science" is plain. Christian Scientists, falsely so-called, are false pro-

phets of the very boldest type. John says, "Don't believe them." 1 John 4:1. Paul says, "Avoid them." Rom. 16:17. Christ says, "Beware of false prophets." Matt. 7:5.

In Christian Science, falsely so-called, as we have seen, Satan himself approaches us and asks us to fall down and worship him, tries to rob us of our Savior, and of eternal life by faith in Him, our only Hope of salvation. Let us say to him, as Christ did, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." Matt. 4:10.

In conclusion, let us, God granting grace, rescue such who have fallen into the pit of "Christian Science." A person who has so completely been blinded by Satan as to call himself a Christian, while he denies all the essentials of Christianity, and who claims to be a scientist, while he denies what science clearly and truthfully affirms, is to be pitied.

God help such benighted people and graciously keep us in His kingdom of light, where we are with Jesus, and acknowledge and adore Him as the Son of God and Savior from sin, sickness, misery, death, and eternal damnation, to the glory of His glorious name and the salvation of our soul.

JOHN H. C. FRITZ.



"HALLOWED BE THY NAME"

The name of a person is a most significant word. It is far more important than any common noun. It represents personality, individuality, character. The chief distinguishing characteristic of an individual is enshrined in his name, and may be transmitted through many generations. We never hear the name of Judas without thinking of treachery. The name of Solomon carries the idea of wisdom. The name of Shakespeare stands for poetic genius, the name of Washington for patriotism.

The potency of a name depends on the character behind it. One name carries vast financial weight, another gives currency to any statement about science with which it may be connected, another represents authority in the realm of medicine, another in theology, and another in law. A few years ago a man in Washington became indebted to his landlady for a considerable sum. She was a widow, and after exhausting all her resources of wit and influence upon the effort to collect, without any result, put the claim into the hands of a lawyer. The appeals of the lawyer were fruitless. The delinquent was an employee of the government, and the lawyer thinking that such a case deserved heroic treatment, took it to the President, who listened to the story

with deep interest, and then said, "Get his note." "What good will that do?" said the lawyer. "Bring it to me," said the man in the White House.

The note was easily procured, of course, and carried to the President, who quietly wrote his name—Grover Cleveland—on the back of it. When the time expired the note was handed to the conscienceless debtor, who handed it back with an air of contempt. But when he was shown the indorsement on the back he turned pale and asked for only a few moments of grace, and going away quickly, he produced the money, and paid the claim in full without another word. It was the name of the President that moved him. Being an employee of the government, and the President being the head of the government, he could not afford to degrade that name. It was worth more to him than a few hundred dollars.

When we pass from the name of a great man to the name of the Almighty we are conscious of a sudden shock, because the transition is so great. What does the name of God stand for? Infinite power, infinite goodness, infinite wisdom, infinite justice and truth, infinite love and supreme authority. When we hear that name we think of the Creator, the Redeemer, the merciful Saviour, the everlasting Father. It represents that perfect model of character toward which all men should aspire. The Bible teaches us to hold this name in reverence. "Thou shalt not take the name of the Lord thy God in vain." In one of his prayers to the Father Jesus said, "Glorify Thy name," and in the prayer He taught the world He said, "Hallowed be Thy name." The name of God is sacred. Let it not be degraded by any connection with that which is evil, or base, or low, or by trifling and common speech.

We may hallow the name of God in our speech, in our hearts, in our homes, and in our lives. It is not enough to speak the name of God in holy exercises and with a tone of reverence. It is not enough to bow the head and bend the knee when the name of the Lord is uttered. We must also "bow our inmost souls before His sovereign, awful majesty." We must teach our children to use it in prayer and speak it in praise, to trust in the name of Jehovah, to fear Him and keep His commandments. It is not wise to make a show of our religion, to use the name of God for selfish and mercenary purposes, to advertise our secular business by religious professions. But it is our duty to be as religious in business transactions as in prayers and songs, to respect the name and will of God in all our dealings and to take counsel of Him in the smallest as well as the greatest things in life.

The importance of this precept cannot be overestimated. The name of

God means more to us than we think. To degrade the name of a friend is a great sin. To tarnish the name of a mother, a father, or a brother, by word or deed, is to bring pain and sorrow not only on the injured one, but also on our own souls and on the families represented. Every name should be held in reverence and treated as a sacred thing. The name of a husband or wife is not to be trifled with. How much more the name of God!

To lose respect for the name of God is to lose respect for authority. That name represents supreme authority. Let the sacredness of that name be forgotten in the family, and parental authority is undermined. Those who treat the name of God with contempt will soon treat all law and all government with contempt. The name of God lies at the foundation of all good government in home and state.

To lose respect for that name is to lose respect for righteousness and truth. Those who take the name of God in vain must be destitute of that fine sense of obligation and duty which should characterize every manly man. To lose respect for the name of the Lord is to lose self-respect, and gradually to sink into a low and sordid life.

We may use the name of God freely so long as we do not abuse it. Think of a young man about to enter upon the stern realities of life. He will have a hard struggle. But a great, strong man, who has a solid reputation for financial ability, integrity, and good character, comes to him and says, "Young man, I wish to help you. Use my name wherever it will help you financially or otherwise, so long as you do not abuse it. So soon as you pervert this privilege to your own injury or to the injury of others this authority will be canceled." How careful will that young man be of this name! It is the strength of his life.

The great God comes to us in the struggle of life and says, "I wish to help you. Take My name and use it. You will find strength in it. Only do not abuse it." What a privilege. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." That name is a defense in time of temptation and sorrow.

O that men would hallow the name of the Lord in their hearts, in their homes, in their places of business, in all schools and all legislative halls, and in all places where His mercy permits them to live and supplies their wants.

"Come, Thou Almighty King,
Help us Thy name to sing;
Help us to praise,
Father all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of Days."

Christian Advocate.

Missionary Column.

A BRIEF HISTORY OF CHRIST CHURCH, CHICAGO.

The early history of Christ Church takes us to the north side, to the corner of Franklin and Erie streets. At this corner the First Evangelical Lutheran Norwegian Church had erected many years ago a building from which, in the course of time, many blessings flowed into the north and west sides of the city. Gradually, but surely, the district surrounding the church was taken up by manufacturing institutions of all kinds. The people moved to more pleasant parts of the city, and the congregation was naturally growing smaller and smaller. The remaining members became convinced that in the interests of the kingdom of God it would be advisable to dispose of the property. Some of the members joined the Norwegian Lutheran Church of Our Redeemer, some organized a new Norwegian church on the north side, which has its property at the corner of Roscoe and Osgood streets, while the remaining members formed the present Christ English Lutheran Church. The proceeds of the sale of the property were divided between the two new churches, each one receiving \$5,556.90.

The mission board of the Norwegian Synod extended a call to the Rev. Alexander Sloan Bartholomew to become the first English Lutheran missionary in April, 1891. He accepted the call and began his work the following month. On September 14 the congregation was formally organized and incorporated. The first meeting was held in the home of Mr. C. A. Peterson, who is still an active member and a deacon.

A chapel was secured on Erie Street, near Elizabeth, in which divine services and Sunday-school were conducted until the congregation could move into the church where we now worship in November, 1893.

The Rev. A. S. Bartholomew labored with zeal in the new field, and everything seemed to promise a rapid and steady growth, when suddenly it pleased the Lord in His inscrutable wisdom to remove the beloved pastor out of the church militant into the church triumphant. He departed this life in Christ and in peace on December 26, 1891.

Rev. Torrison, pastor of St. Paul's Norwegian Lutheran Church, who had assisted the new congregation in various ways before, attended to the needs of the congregation during the next four months, when the Rev. H. J. G. Bartholomew, a brother of the sainted pastor, was installed on April 25, 1892. During his pastorate the present church building was erected, the corner stone being laid May 7, 1893, and the Sunday-school rooms being dedicated November 10, Luther's birthday, of the same year. The congregation

worshipped in the Sunday-school room for two years, when the whole church was completed and dedicated on Nov. 10, 1895.

The Rev. H. J. G. Bartholomew resigned the pastorate on Oct. 3, 1898, but continued to serve until the installation of his successor, the present pastor, on Oct. 15, 1899.

During these years the congregation had been assisted liberally by the mission boards of the Norwegian and German Synods. In 1901 the congregation was happy to inform the mission board that no further support would be needed, as the church was in position to raise all the necessary funds among its own members.

The growth of Christ Church has not been phenomenal, but it has been steady. God's blessing has visibly rested upon the work done here in His name and for His glory. Immortal souls have been led to the knowledge of the Savior, and after we have passed through this life and have come to the glorious church above we shall undoubtedly learn that the number of souls saved is far greater than we now imagine. May God's blessing rest upon us in the future as it has in the past.—Our Church Notes.

Church News and Comment.

AT HOME

Pastor William Dallmann has accepted the call to Mt. Olive Church, Milwaukee. The Rev. H. Sieck has become field secretary, or missionary superintendent of the Wisconsin District of the German Synod. R.

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Jackson Square congregation, Baltimore, Md., on October 10, celebrated the tenth anniversary of the installation of the present pastor, the Rev. Oscar Kaiser. A surprise reception was tendered the pastor and substantial appreciation of his services shown by the presentation of a beautiful gown and an increase in salary. In expressing his thanks through his parish paper Pastor Kaiser says: "The pastor would say that while it is true that during the ten years of his pastorate in Baltimore 'it has not always been sunshine,' yet it is also true that 'the Lord turned clouds into sunshine,' and that, often, through the pastor's own members. While, therefore, thanking the Lord for the grace and blessing which He bestowed upon His unworthy servant, the pastor would also thank his members for the kindness and loyalty which they have shown him; at the same time he would appeal to each and every member to remain faithful to the Lord's cause, so that, in the future as in the past, our congregation may enjoy the Lord's blessing and be a blessing unto many." R.

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Buffalo, N. Y.—Children's Day at Calvary was made doubly interesting by the Sunday School presenting the congregation with the cancelled notes representing a considerable debt which had been resting upon our organ. Following the acceptance of the gift the organ was formally consecrated, the congregation then joining in the singing of "A Mighty Fortress" as a fitting conclusion to the incident.

The children acquitted themselves very creditably, using Synod's Children's Day program. C. O. R.

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St. Andrew's Congregation.—Detroit, Mich.—After our former pastor, the Rev. F.

W. C. Jesse, had received and accepted a call to Oakmont, Pa., and preached his farewell sermon September 10th, we were without a pastor for seven weeks. During this time we were faithfully served and our pulpit supplied for both morning and evening services by the Revs. J. A. Detzer and G. Mennen from our English sister congregations, as also several pastors from our German sister congregations. At a meeting held October 10th the congregation unanimously decided to extend a call to the Rev. A. C. M. Wahl of Springwells, Mich., a suburb of Detroit. On Sunday, October 22d, we received the good news that Pastor Wahl had accepted our call. The installation took place in the evening service of November 5th, and was performed by the president of Synod, the Rev. H. P. Eckhardt of Cleveland, he also preaching the installation sermon. He was assisted by the Revs. J. A. Detzer, G. Mennen, G. Claus, A. Arendt and G. List. To our sorrow this Sunday was a dark, cold, rainy day and thus many people were prevented from attending the installation service who had intended to do so. Thus we are again supplied with a shepherd and may God bless his work among us.

Until about a year and a half ago we held our services in an old rented church building in a location which was not very desirable and promising, when we received notice from the owner to vacate as he wanted to turn the building into a dwelling house. Just at that time a very desirable church property, which is centrally located and can be reached by all car lines in our part of the city, was offered to us at six thousand dollars by a bank which had foreclosed a mortgage on same. This property is worth at least fifteen thousand dollars. It is one of the largest churches in our city. The interior and pews are finished in solid black walnut, it has a large Sunday School room and several class rooms, all of which can be opened up into the church proper by sliding doors; also a large basement. E. K.

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Conover, N. C.—The pastors of our Synod living in Western North Carolina held a meeting on the 22d of November. There were present Professors Romoser, Weiss and Luecke and Pastors J. M. Smith, C. O. Smith, A. L. Crouse, S. S. Keissler, E. T. Coyner, Paul Bischoff. Prof. J. S. Korner could not be present because the death of his aged mother had called him to Virginia. The old Conover local conference was re-organized so as to include all the "Missouri" pastors of Western North Carolina, with Prof. Weiss as chairman and Rev. E. T. Coyner as secretary. The conference is to meet four times in the year. An elaborate program was arranged for the next meeting, which is to be held Dec. 27. The Parish Paper, "Our Church Record," which hitherto has been published by Pastor Crouse will be made a joint parish paper for the congregations of this neighborhood. The attention of the brethren was called to the fact that one of the pastors in our conference, the Rev. J. M. Smith, had on the 19th day of November completed his 75th year. Brother Smith was born in 1830 and nearly fifty years have passed since he entered the Holy Ministry. The first sermon that ever was preached in what is now the town of Conover was preached by Pastor Smith in an old store house many years ago. Suitable resolutions congratulating the venerable brother were adopted and a present was given him as a token of good will by the members of the conference. P. B.

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On October 31st Prof. A. E. Hoppe, of St. Louis, Mo., observed the 25th anniversary of his editorial work in connection with the St. Louis edition of Luther's works. Since the publication of the last volume of this edition Prof. Hoppe has been engaged in preparing the indexes for the same.

May the venerable editor be spared to complete this monumental work. R.

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Twenty-five years ago, on November 7, 1880, the Rev. N. J. Bakke, our oldest mis-

sionary among the colored people was ordained for the ministry at St. Louis, Mo., and soon after entered the mission field. Ever since that time he has been laboring faithfully among the colored people, during the first few years in New Orleans and later in North Carolina. He is at present visitor of the mission stations in North Carolina and president of Emanuel College at Greensboro, our institution in which colored preachers and teachers are to be trained for the mission field. God has graciously been with His servant in days of joy and of sorrow, and has richly blessed his labors in church and school.

Twenty-five years in the mission service! This is cause for congratulations, and these we, and, no doubt, all our readers most heartily tender to our beloved missionary. With him we thankfully acknowledge God's blessings upon his work in the past and pray for continued blessing in the future.—Lutheran Pioneer.

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St. John's Church of York, Pa., the Rev. H. Walker, pastor, which has recently been renovated, was re-dedicated Sunday, November 5. The Rev. Geo. Bornmann of Columbia, Pa., delivered the German sermon and the Rev. Ed. H. Paar of Harrisburg the English sermon. Collection, \$1,050.00.

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Prof. O. Hoyer, for a number of years professor in various Lutheran colleges of the West, died after a long and painful sickness at Watertown, Wis. He was born in Hamburg, Germany, came to America as a boy, studied at Watertown and St. Louis, and served successively as pastor, professor in New Ulm, Minn., Saginaw, Mich., and Watertown, Wis. L.

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Dr. J. D. Severinghaus, a well-known pastor and professor of the General Synod, died in Chicago on October 14, aged seventy-one years. R.

* * *

We read in "Der Zionsbote," the official organ of the German section of the General Synod: "All honor to Dr. Gottwald of York, Pa., a member of the Board of Education of the General Synod, who sends his children from the beginning into the parochial school of the Missourians, because his own Synod does not have the much-needed school. His motto is: 'My children shall not grow up as I did.'—As long as we have such Lutherans in the Board of Education we Germans will find recognition and support for our plans." It is to be hoped that the Germans in the General Synod will carry out their plans in the direction of Christian schools for their children, and may many such men as Dr. Gottwald arise in the General Synod and several other Lutheran Synods of this country. L.

* * *

The Presbyterians have been celebrating the Reformation festival as well as ourselves. The General Assembly of 1905 directed the Stated Clerk to call the attention of all ministers and sessions to the setting apart of Sunday, Nov. 5, as a day of special thanksgiving for the blessings of the Reformation of the sixteenth century, attention being called to Luther's act of nailing the 95 theses to the door of the Castle Church at Wittenberg and its anniversary.—Lutheran World.

* * *

Concordia Seminary, St. Louis, Mo.—November 7, 1905, Sigma Rho Delta Literary Society celebrated its 25th anniversary. Over 150 invitations were sent out to former members of the society, scattered around in all parts of the Union, but only four ex-members were able to put in an appearance. That even the absent friends had thought of us was evinced by the numerous telegrams received through the evening, all of which were read to the assembled guests. Among those who sent congratulatory messages were the Rev. Wm. Dallmann, founder of the society, Rev. C. F. Meyer, of Baltimore, its first president; Prof. G. A. Romos-

er of Conover, Prof. C. F. Huth of the University of Wisconsin, and many others.

Through the columns of the Witness we wish to thank the former members for their kind wishes and valuable information regarding Sigma Rho Delta's past history. G. F. Schmidt.

ABROAD

Sir George Williams, the founder of the Young Men's Christian Association, died on November 6. He was eighty-four years old. Sixty-one years ago, he started the first Y. M. C. A. that has since grown and spread all over the world. Twenty years ago, Queen Victoria, recognizing his great services, conferred knighthood upon him. R.

* * *

The fiftieth anniversary of the Hermannsburg Mission, in South Africa, was celebrated this year. There are today 62,000 Afro-Lutherans under the spiritual care of the Hermannsburg missionaries. L.

Miscellaneous.

NOTICE!

In accordance with a resolution of Synod, the statistics of our Body are to be published in the "Witness" at the beginning of the new year. About the middle of December the undersigned will mail the blanks for the statistics of the various congregations of Synod to the respective pastors, accompanied by detailed printed directions, which, to insure completeness and uniformity, the brethren are kindly asked to follow in making out their reports. If our statistics are to be of any value at all, they ought to be as complete and accurate as possible.

The president of Synod, Treasurer, Publication Board, Mission Board and Faculties of our colleges are also to send in statistics at the end of the year. (See St. Louis Minutes, p. 89.)

These reports ought to be in the hands of the undersigned not later than the middle of January.

O. C. KREINHEDER,
Statistician of Synod.

358 Woodward Avenue,
St. Paul, Minn.

* * *

NOTICE!

We beg to inform all those receiving subsidies from the Mission Board that, unless their quarterly report is in the hands of the Secretary by the twentieth day of January, April, July and October, the Treasurer will not be authorized to send the subsidy.

JOHN SCHILLER,
Secretary of the Board.

* * *

NOTICE!

On Sunday, November 19, the 22. p. Trin., the undersigned by authority of President H. P. Eckhardt, assisted by the venerable Vice-President P. Brand and the Rev. Wm. Broecker, installed at Trinity Church, Pittsburgh, Pa., the Rev. H. B. Hemmeyer.

W. P. SACHS.

* * *

NOTICE!

The Publication Board is with this issue of the Lutheran Witness mailing to all of our pastors a number of sample copies for free distribution among such as are not subscribers. Will the pastors kindly urge the importance of having the church paper in every home?

* * *

CHANGE OF ADDRESS

The Rev. H. B. Hemmeyer,
425 Charles Street,
Knoxville, Pittsburg, Pa.

The Rev. Wm. Dallmann,
508 Galena Street,
Milwaukee, Wis.

ACKNOWLEDGMENTS

| | |
|--|---------|
| Oct. 23d, Through Mr. J. M. Sheurman, from Calvary Mission Society, Buffalo | \$10 00 |
| Nov. 6th, Through Treas. E. F. Dierks, from Grace Church, Jersey City | 25 00 |
| Nov. 6th, Through Treas. G. Wendt, for Redeemer Church, Detroit, Mich. | 10 00 |
| Nov. 15th, Through Treas. Miss Alice Tiebar, from Sunday School Redeemer Church, North Tonawanda, N. Y. | 7 82 |
| Nov. 15th, Through Treas. J. M. Schurmann, from Calvary Mission Society, Buffalo | 10 00 |
| Nov. 15th, Through W. H. Killian, Treas., from Immanuel's Congr., Baltimore, Md. | 6 35 |

H. A. STANG,
Treas. Mission Board.

* * *

Received for Evangelical Lutheran Sanitarium, near Denver, Colo.

May to October, 1905:

| | |
|--|----------|
| Ladies' Aid Society, Grace Church, Cleveland, Ohio | \$ 10 00 |
| Miss Mary E. Succop, Pittsburg, Pa. | 1 10 |
| Mrs. W. C. Hess, New Castle, Pa. | 1 00 |
| Total | \$ 12 00 |

WILL M. WALTHER,
Fin. Secretary,
333 Evans Street,
Denver, Colo.

* * *

TREASURER'S REPORT.

| | |
|---|---------|
| Received for Mission Treasury of Rev. Oscar Kaiser, Baltimore, Md. | |
| For Missions | 15 00 |
| For Church Extension Fund | 15 00 |
| Of Wm. Hess, Treas., Church of Redeemer, Ft. Wayne, Ind. | 4 05 |
| Of Rev. A. T. Bonnet, South Sodus Sunday School, St. Mark's Church .. | 4 12 |
| Of Miss Anna Louke, Treas., Sunday School, Church of Our Savior, Brooklyn | 23 36 |
| Of Rev. C. C. Mohrhart, Washington, D. C.:— | |
| Sunday School, Washington, D. C. | 10 53 |
| Sunday School, Buck Valley, Pa. | 4 00 |
| Sunday School, Charlottesville, Va. | 3 19 |
| Total | \$79 25 |

Paid H. A. Stang, Treas. Mission Board

| | |
|--|---------|
| Received for Synod Treasury of Rev. Oscar Kaiser, Baltimore, Md. | |
| Jackson Square Congregation ... | \$21 69 |
| Prof. Chas. Scaer, St. John's College Winfield, Tuition | 48 95 |
| S. S. Kiesler, Glen Alpin, N. C., for Synodical Proceedings:— | |
| Calvary Congregation, Morganton .. | 1 80 |
| Trinity Congregation, Glen Alpin .. | 30 |
| Total | \$72 74 |

Paid to Chas. Scaer:—

| | |
|----------------------------|---------|
| Coal for Winfield | \$66 83 |
| Repairs for Winfield | 29 00 |
| Total | \$95 83 |

American Lutheran Pub. Board for Proceedings

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The one hundred and fifty dollars sent to Concordia College should read:—

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Vol. XXIV.
No. 25.

PITTSBURG, DECEMBER 14, 1905.

PRICE, \$1.00 PER YEAR
IN ADVANCE.

"THAT BLESSED HOPE"

O blessed hope! transcendent beaming
Like starry gems in stilly night;
Afar thy radiant light is gleaming,
Pointing us to the dawning light.
Speaking the cheering, solemn message,—
Echoing forth one sweet refrain,—
I hear the ever-welcome story
Of Jesus coming back again.

The long, dark hours of night are waning,
Sin's awful orgies soon must cease;
The "signs" foretold by prophet's vision
Announce the coming Prince of Peace.
The shadows deep, and growing deeper,
Shall flee when dawns the morning light;
Take courage! weary, fainting reaper,
Thy toil ceases with the night.

Ye ransomed ones of every nation
Look up, for lo! he draweth nigh;
He comes to gather all his children
To mansions built in yonder sky.
Watch on! your dreary vigil keeping.
Be true! 't will not be very long
Till past will be the night of weeping,
And sighing turned to glad some song.

O blessed hope! It cheers life's pathway,
And smooths the dreary, rugged road;
Speaks words of comfort 'mid the shadows,
And lightens all the weary load.
Shine on! ye rays of hope and promise,
Sing on! sing on, thou sweet refrain;
I love thy ever-welcome story
Of Jesus coming back again.

—Gustave A. Collin.

Editorials.

"Let a man so account of us," says Paul in the epistle lesson for the third Sunday in Advent, "as ministers of Christ". Preachers of the Gospel are ministers, servants of Christ. Mark, they are not servants of men; men cannot prescribe to them what they must preach, nor lay down for them the rules according to which they are to perform the functions of their office. Christ is their only master. He alone has the authority to command them and to lay down rules for them. Let no congregation presume to dictate to its pastor. Christ is his Master. He is bound by the rules that He has given him in His Word.

*

"And stewards of the mysteries of God." A steward is also a servant, but he is not an ordinary servant. He is one who has some responsibility, who is placed over his master's estate, so as to administer it according to his master's directions. And, of course, he is re-

sponsible to his master for the condition of affairs on the estate. So the ministers of the Gospel are "stewards of the mysteries of God". The counsel of God for our salvation, all the doctrines of the Gospel are mysteries for the natural man. For "the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned". Of these mysteries of God's counsel of salvation the ministers of the Gospel are stewards; these they are to dispense, to make known to their fellow sinners so as to lead them to repentance and faith in Christ. And the term "stewards" implies that they must dispense them properly, so that those entrusted to their care may receive their proper share, both individually and collectively. And they are responsible to their Master for the way in which they do this. He will hold them to strict account, if He finds that they have been negligent or slothful in the performance of their duties.

*

This, however, is all that is asked of the stewards of God's mysteries, that they faithfully discharge the duties of their calling: "Moreover it is required in stewards that a man be found faithful". Faithfulness is all that a human master requires of his steward, faithfulness is also all that the Divine Master requires in his stewards. Not a brilliant intellect, not eloquence, not a special aptitude for governing a congregation; no, faithfulness is the chief, nay, the only requisite, by which the steward will be judged. Let not a congregation presume, therefore, to despise and reject the faithful steward, who is, perhaps, not so brilliantly gifted as they would wish. Who knows but that the Master will so bless his feeble work among them that it will bear more abundant fruit than would the work of another, who might approach more closely to their ideal. And let not the less gifted pastor become despondent and discouraged. Was not Moses a stammerer? And yet he became the deliverer and lawgiver of God's people, the greatest prophet of the old dispensation. If we are only found faithful then the crown of reward is ours in the world to come, even though the fruits of our work in

the Lord's vineyard be small and insignificant.

*

Then Paul proceeds to warn the Corinthians—and, of course, this also is written for our learning—to be careful how they judge the servants of Christ. He says indeed of himself that it was "a very small thing that he should be judged of them or of any man's judgment". He had been so vigilant and diligent in the performance of his duties that he "knew nothing by himself," i. e., he was not aware of a single dereliction in his duty. And although he was "not hereby justified" in the sight of God, yet he appealed from the judgment of man to that of God ("He that judgeth me is the Lord") because he knew that the Lord would pardon his shortcomings and reward him for his faithfulness. "Therefore," he proceeds, "judge nothing before the time, until the Lord come, who both will bring to life the hidden things of darkness, and will make manifest the counsels of hearts". He means to say: There are many things in the lives of pastors and in the conduct of their office, which are, perhaps, hard to understand, because the motive underlying them is not always clear; but be not rash in judging them for these things. Perhaps they have very good reasons for acting as they do, but it is impossible for them to explain the reasons to others. Therefore, "put the best construction on everything" of this kind in the life of your pastor, perhaps when "the Lord will make manifest his counsels of hearts" you will understand. "And then shall every man have praise of God," then many a faithful servant of the Lord, who has often been misunderstood and wrongfully reproached here on earth, will be vindicated also before men, and will hear the joyful verdict: "Well done, thou good and faithful servant; thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

*

The following account of "A New Line of Life Insurance Business" we take from one of our exchanges. The story it relates seems almost too horri-

ble to believe, but in our day, when the chase for money has become the all-absorbing passion, one is prepared to believe almost anything in this line. Here is the story:

"In one city, a number of saloon-keepers originated the first venture, 'strictly in the line of business'. They insured the lives of those of their customers who were the hardest drinkers, taking out the policies themselves and paying the premiums. But in every instance, the insured was a marked man. He would drink at the bar, the liquor-seller serving him gleefully, urging him to more liberal potations, and paying the premium on his life with the profits. Then, when the poor drunkard closed his career in the hospital or the river, the saloon-keeper would collect the insurance and look around for the next victim.

"This grim gambling with death has been found to exist in certain localities to a startling extent. One saloon-keeper held nearly a hundred policies on the lives of the frequenters of his dive, and cleared \$18,000 by the speculation. He declared that the profits on this abominable traffic in death policies was one of the principal attractions that kept him in the business. Remorselessly he planned to kill both the soul and the body of his poor victims, making them wretched and miserable in this life, and hopeless for the life to come. Some of the insured men, who did not die fast enough, seem to have been helped out of the way by hired thugs and the skillful application of bludgeons; but, of course, the virtuous(?) saloon-keepers were quite above suspicion in such cases.

"Let it be known everywhere, that the poor, besotted drinker, dead or alive, is a profit to the saloon-keeper, and his most valuable asset. What a shudder would convulse the crowds in the average barroom, if they knew that many who were drinking there were being carried by the whiskey seller on 'groggery policies,' and that the holder was intensely interested in their early demise. Such a revelation would be dynamic in its results; it would be more startling than a score of temperance sermons."

L.

The Inter-Church Federation Conference, so much advertised during the past month, has at last been held, and for the next few weeks we shall probably hear how much good has been done. For ourselves, we are at a loss to see that this conference marks any progress toward true Christian unity. This may be considered churlish by those who flatter themselves that they have done a good work for the Church, but it is the only view which Scripture allows us to take of the matter. The very way in which this conference deported itself ought to make every true Bible Chris-

tian beware. It is no argument to say that thirty denominations, including the Lutheran Church, were represented in the meeting. For what did they do toward removing even a few of the glaring differences that exist between the various churches. Not a thing worth mentioning. Some of the speakers did accuse their forefathers of having been indifferent, and some present-day Christians of failing to see the unity that already exists, but at this rate a man may say almost anything that he pleases with no one to contradict him. "Fifty years ago," it was said, "such a meeting would not have been possible". This in itself is a confession of weakness. Former generations saw things as they were, they recognized the differences and then took their stand. Will anyone today have the hardihood to say it was the truth that kept them apart. But today such a conference is possible. If so, it can be only because men are willing to overlook doctrinal differences, in other words, to be actually indifferent, in the fullest and most harmful sense of the word. Unitarians were excluded from this conference, but we do not understand why, when a bishop of the Protestant Episcopal Church, in hinting at their exclusion by saying, "we have no right to discriminate against those who are casting out devils, if only the devils are cast out," was roundly applauded. If such remarks as these do not open the eyes of Christians, they are simply past help. In sober truth, it is a sight to make the angels weep. If you call this tragic, read your Bible and the history of the Church carefully, then the report of this conference, and see for yourself.

W.

Why is it that Christian people will laugh and tolerate when matters that to them are sacred are made the butt of cheap jest? The political ranter on the hustings with little or nothing worth the while to say, and with but a modicum of brains with which to perform his task of amusing the crowd and keeping it in good humor with the party, naturally, in his extremity, degenerates into cheap wit at the expense of holy things. But even for him there is no excuse and Christian voters should take him sharply and emphatically to task for his lack of the ordinary decencies. But when the alleged "chief humorist" of America, merely for the pay that there is in the act, in the Christmas number of a widely read periodical, repeats a disgraceful performance of several years since, and puts the awful tragedy of "man's first disobedience" and the Fall into a ridiculous light, it is high time that Christians should call a halt and demand that a paid scribbler should have some respect for the feelings of those whose bread he is eating. Mark Twain has disgraced himself

with his "Diary of Eve," and his publishers have done themselves little honor by opening their columns to such insulting jest. In such a case a vigorous boycott is in order, so as to influence publishers who are not susceptible to finer arguments and have no sense of the fitness of things.

*

"Theological difference is bad, but theological indifference is worse. The most ominous feature of the recent episode, growing out of the application of the Unitarians for admission to the Inter-Church Conference on Federation, is the general apathy with which the incident is regarded.

"Better blood and fagots than a bland indifferentism, masquerading under such fine titles as 'charity', 'broad-mindedness,' etc., which regards as of no consequence the attitude taken by men on the fundamental doctrines of religious truth.

"The most dangerous of all heresies is the heresy of a contented indifference to heresy. Such was the heresy of Pilate, who sneeringly asked, 'What is truth?' and would not wait for an answer."

These are expressions of the editor of the "Church Economist." Even men like him, who stand at a far remove from a full and consistent confession of the truth, cannot fail to see some of the perniciousness of the present day indifference to the truth over against error. True, he does not see what a full confession of the truth involves, as his practice abundantly testifies; but it should be the peculiar glory of a Lutheran that he sets his face as a flint against all indifference to error in doctrine and practice. Nor should the cry of bigotry, raised even by those who ought to know better, deter him. R.

Contributions.

CHRIST, OUR EXAMPLE

"Christ also suffered for us, leaving us an *example*, that ye should follow His steps." 1 Peter 2:21. "Let this mind be in you which was also in Christ Jesus." Phil. 2:5. "I have given you an *example*," says Christ, "that ye should do as I have done to you." John 13:15.

"Unless the sufferings of Christ are to us the propitiation for our sins, they will never be to us the pattern for our lives," says Dr. McClaren. But he also says, "Unless they are the pattern for our lives it is vain to fancy that they are the propitiation for our sins". The Christian, or believer in Christ, must lead a Christian life, a life of faith, a life with God, a life in Christ. The Christian must follow Christ's steps, imitate His example, walk close to Him.

Such a life will in itself not be a perfect life, not a life free from sin, else

Christ would not have taught us to pray, "And forgive us our trespasses," and He would not have commanded us to hear continually the Gospel and receive the Sacrament for the forgiveness of our sins. But while a Christian life is not a perfect life, it is nevertheless a Christian life; a life which is the fruit of faith and which is rendered perfect in the sight of God by Jesus' righteousness, which has been made our own by faith.

The pattern for the Christian life is the perfect life of Jesus. "Ye should follow His Steps", says the Holy Spirit through Peter. "I have given you an example", says Christ.

If our life is to be Christ-like, we must be "dead to sin". 1 Peter 2:24. He who is dead, no longer exists for this world. So should we be dead unto sin, that is, we should not exist as far as sin is concerned, sin should be unknown to us; sin should not make any impression upon us, as a dead man is not impressed by that which goes on round about him. We should not sin, even as Christ "did no sin".

But being dead unto sin implies that we live unto righteousness. There is no neutral ground. A man either lives unto sin and is dead unto righteousness—that is the case of every one who is not a Christian; or a man is dead unto sin and lives unto righteousness—and that is the case of every Christian. It was one of the purposes of Christ's work of redemption, that we should—not only be his own—but also live unto Him in His kingdom in righteousness and purity. Says Paul, "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again". 2 Cor. 5:15.

We should copy Christ's perfect life. When a child is taught to write, it is given a copy of letters and words. This copy it is to reproduce; it is to write letters and words as nearly like the copy as possible. So Christ has given us His perfect life as a copy. We are to reproduce it, we are to shape our life in all its various aspects so that it will conform to his life. Christ is our example.

Peter says, "Ye should follow His steps". The traveler in the Alps must needs have a guide to lead him over the dangerous paths which are along deep chasms. And it is of utmost importance that the Alpine traveler walks not only behind his guide, but that he watches closely just where the guide steps, and then follows in his step. Our journey to our home beyond leads us over the dangerous paths of sin and along the deep chasms of perdition—unless we have a guide we will never reach our home. Jesus is our Guide. "Ye shall follow His steps."

The life which God wants man to lead is outlined in the holy Ten Commandments. Christ's life was a perfect fulfillment of the Ten Commandments. Christ's life, then, is the model life, the God-given pattern for our life. As Christ loved God so we should love God; as Christ loved man so we should love our neighbor. We should follow Christ in obedience to God, in worship, in prayer, in Bible study, in obedience to our parents, in obedience to the government, in well-doing, in chastity, in self-sacrifice, in speaking the truth, in courage, in joy, in peace, in patience, in gentleness, in goodness, in faith, in meekness, in temperance and in suffering.

"Savior, I long to walk
Closer with Thee;
Led by Thy guiding hand,
Ever to be
Constantly near Thy side,
Quickened and purified,
Living for Him who died
Freely for me!"

JOHN H. C. FRITZ.

THE NAMES, TITLES, AND OFFICES OF CHRIST, WITH BRIEF COMMENTS.

The names and titles that are given to the Savior in Holy Writ are significant, everyone of them. They, too, were written for our learning. Not one is accidental like the name that may be given to a mere man, therefore, they will repay consideration and study. May our meditation on them serve to bring us near to our Brother who is at the same time our Lord.

I. Last Adam—1 Cor. 15, 45

This expression is used by St. Paul. Christ Jesus is known as the last Adam.

In Him we boast
More virtues than our father lost.

In many points Jesus bears resemblance to Adam. The former is no less a full and true representative of mankind than the latter. Our whole race was contained in Adam like seed is in the apple, and we all were plunged into ruin by his fall.

Contrariwise, the last Adam redeemed the entire human family, so we all were in Christ as fruit or branches are in the tree. The Lord said to His disciples, "I am the vine, ye are the branches". Adam's disobedience incurred God's wrath and brought death upon all men, in like manner Christ's active and passive obedience merited deliverance from that same curse. The first Adam closed the gates of Paradise to his descendants, whereas the last Adam opened the door of heaven to all the banished children of men. Rom. 5:17, 18, 19.

"Vain the stone, the watch, the seal,
Christ hath burst the gates of hell,
Death in vain forbids His rise,
Christ hath opened Paradise."

II. Advocate

Christ is Entitled Our Advocate—

1 Jno. 2, 1

"We have an Advocate with the Father,
Jesus Christ the Righteous."

The Law accuses us before God of transgressions. It arises and calls us violators. Ecc. 7, "There is not a just man on earth that doeth good and sinneth not". Deut. 27, "Cursed be he that confirmeth not all the words of this book to do them". Ez. 18, "The soul that sinneth, it shall die". Jesus said to the Jews, "You have one that accuseth you, even Moses in whom ye trust".

Jesus our attorney steps forth in our defense. I died for them, I paid their penalty, they are free from guilt. Thou, Father, hast accepted my cancellation of their debt by raising me from the dead. "If the Son shall make you free, ye are free indeed."

Satan brings charge against us, after we have become Christians, of failure in our efforts to be perfect. True! We did not co-operate with the Holy Spirit as we should in keeping God's holy Word. "The good I would, that do I not."

But Jesus Christ our Advocate pleads our cause. "He is the end of the Law for righteousness to every one that believeth." He is our justification as well as our sanctification. 1 Cor. 1:30. Jno. 17:19. When Joshua stood before the angel of the Lord, Satan stood at his right hand to resist him. Jesus speaks there in our behalf. He presents his blood-bought merits as our new crown and clean clothes—to hide our shortcomings, even as Joshua's filthy garments were taken from him and a new dress put upon him to adorn him. Zech. 3:1 ss.

Our own flesh and blood turn our accuser. It whispers doubts into our hearts so that gloomy despair opens its jaws to swallow us. It suggests, you are a vile contemptible sinner. You have transgressed against every one of God's precepts, you are unworthy to come unto God—a brand, fit for the burning.

Our heavenly Advocate overcomes this fear and transforms it into a salutary effect. He cheers our despondent heart, saying—"Surely of thyself thou art worthy of damnation. Israel thou hast destroyed thyself, but in Me is thine help". I came to seek and save thee for I came to seek and save the lost. With what comfort our Advocate soothes us.

The ungodly world will not forget to bring suit in heavens court—the grand assize of judgment against us.

It even now hurls the shafts of irony at us. It taunts us with the remark, We are as good as the Christians. It will then object to Christ's division—"Lord, when saw we thee ahungered, etc., and did not minister unto

thee." Matt. 25:44. It will complain—"Lord, thou hast made them equal to us who have borne the burden of the heat of the day".

Christ our ready Advocate will shield us. He will reply to the world—"Friend, I do thee no wrong. Take that thine is and go thy way. Is thine eye evil, because I am good. Is it not lawful for me to do what I will with mine own." Jesus certainly deserves the name of Advocate—he stands by our side ever quick to defend us against all that arise to destroy our souls.

"My Advocate appears
For my defense on high.
The Father bows his ears
And lays His thunder by,
Not all that hell or sin can say
Shall turn His heart—His love away."
—Hymn 71, v. 3.

III. Alpha and Omega—Rev. 1:8, 11

Jesus calls Himself Alpha and Omega. Alpha is the first letter of the Greek alphabet and Omega the last letter. Among the Jews this term denoted completeness and perfection. In this figure Jesus refers to His Perfection and Eternity.

There is no need of another, for He is Perfect. There is no room for another, since He occupies eternity and boundlessness. "Do not I fill heaven and earth, saith the Lord."

The names—

IV. The First and the Last

V. The Beginning and the Ending

have much the same significance. God is without predecessor, rival or successor, being himself A and O. Is. 43:10, "Before me," He says, "there was no God formed". Is. 44:6, "Besides Me there is no God—I am the first and the last". Is. 43:10, "Neither shall there be (any God) after me". What a glory to have such a God for our God, who is the source and culmination of every virtue—who is, was and will continue to be Perfection itself.

"Here rests my heart and holds it fast
The Lord I love is First and Last
The End and the Beginning,
I welcome death, for I shall rise
Through Him to His own Paradise."

—Hymn 329, v. 7.

J. G. HENRY.



FRENZIED SCIENCE

The human mind seems predestined, at intervals, to become mastered by some idea, predilection, or passion, to which it yields itself with an infatuation amounting to insanity. Instances of this are numerous. Its causes I shall not attempt to explain.

In philosophy, a familiar example is seen in scholasticism, which held almost undisputed sway over the European mind for three centuries, toward the close of the Middle Ages. Under its spell, learned doctors discussed a multitude of things actual and things

possible; things earthly and things heavenly; the natures, attributes and capabilities of spirits semi-corporeal, spirits angelical and the Spirit Divine; the basis of these learned and subtle discussions being for the most part, only thin air.

In literature, an example is seen in the extravagant homage paid to the Greek, and especially to the Latin language and classics, at the period of the Revival of Learning. "Virtue," says Dr. J. E. Sandys, of Cambridge, England, "which in the Roman Age meant manliness, and in the Middle Ages, goodness meant merely the knowledge of Latin". And he mentions that Bembo, who was papal secretary during the pontificate of Leo X. and afterward a cardinal, is said to have declared that he would rather write Ciceronian Latin than be made Marquis of Mantua. So far did this sycophantic spirit carry him that, in his History of Venice, "the Senate became the *Patres Conscripti*, the Turks are transformed into Thracians, the immortal gods are mentioned no less than thirteen times, and the Senate urges the Pope to put his trust in the immortal gods, whose Vicar he is on earth".

The physical sciences have had their periods of frenzied following—in the early days, when astronomy became a system of rules for determining future events, and chemistry was studied mainly for the purpose of discovering the fanciful secret of transmuting metals; and in the Middle Ages, when physical science was allied to the magic arts.

In our own day science has wrought itself up to a pitch of frenzy, in its premature efforts to effect a synthesis of all the facts of science, by discovering an all-comprehensive law which should bind together all the co-existences and sequences in nature. Long before statistical science has accomplished its great preliminary task, scientists have been smitten with the ambition to write the history of the universe. It is much as if an early traveller, having explored a few miles of the Mississippi, near its mouth, should at once undertake to write the whole geography and history of that mighty "father of waters". This misdirected zeal of scientific inquirers has not only retarded the progress of true science, but has been the cause of not a little popular confusion. What Huxley once said of the army of liberal thought may as justly be said of the army of scientific theorists. It is "in very loose order", and is using its opportunities of knowledge "to vent not a little nonsense".

Scientists have long indulged the elusive hope that in the hypothesis of evolution they have found the magic key that would unlock the treasure-house of universal knowledge; but all attempts hitherto made to give a scien-

tific basis to that hypothesis have signally failed. The "nebular theory", which was supposed to afford a reliable starting-point for the hypothesis, has become more and more nebulous, as the years have gone by. Laplace, after subjecting the theory, as he thought, to a thorough mathematical test, declares that "the chances were as a million to one" in favor of its truth. But since then the "chances" have steadily declined, until quotations are merely nominal; and leading scientists, such as Alfred Russell Wallace and Sir Oliver Lodge, are looking in other directions for the beginnings of things; the former in meteorology, and the latter in electricity. With the foundation of the evolutionary hypothesis thus severely shaken, what shall be thought of the superstructure?

Some of us can recollect the tremendous sensation which was produced by the publication, forty-six years ago, of Darwin's "Origin of Species". The first edition was eagerly caught up, at a pound sterling per copy. Edition after edition followed, in rapid succession. People read, thought, talked, ate, and dreamed "evolution". Charles Kingsley wrote: "Darwin is conquering everywhere, and is rushing in like a flood". All but a few scientists of the first rank gradually gave in their adherence to the Darwinian theory of Natural Selection. Darwin had conquered the scientific world in less time than it took Napoleon with his invincible armies to overrun Europe.

It was not long, however, before serious objections began to arise, and these increased until they have become insurmountable. Spencer, perhaps, has shown more convincingly than any one else, the inadequacy of the principle of natural selection. And now in Germany, for example, this once "conquering" theory has sunk so low, in scientific estimation, that its acceptance by anyone, it is said, is sufficient to exclude him from recognition as a competent naturalist.

Spencer's theory that the actions and reactions of matter and motion are sufficient to explain the history of the universe, seems destined to have as fleeting a life as that of Darwin. Deprived of the powerful support which its eminent author gave it while he was living, it too is now on its sick-bed, and its demise may be looked for at any hour. Indeed that grossly mechanical theory was already foredoomed, when its author was forced to confess that the intellect in man cannot be explained in any terms of matter and motion.

Thus, after more than a hundred years of laborious study and research, by some of the brightest minds in the scientific world, the whole matter stands about where it did at the beginning—an hypothesis, and nothing

more. I can think of no better explanation of these constant failures than the presumption that the theory is not true—that this has *not* been God's way of doing things, except in a very limited degree; in other words, that a school of scientists, in their overweening desire to do away with supernaturalism, and justify their maxim that the world must be explained by the world, and apart from any first cause, or *ab extra* interventions have overtaken themselves; and they found that "the stars in their courses" are fighting against their sacrilegious endeavors.

Some quite sensational announcements have recently been made, which show that the frenzied mood is not yet over. One of these is occasioned by the success of Prof. Loeb of the California University in hatching sea-urchins, without fertilization. This has been interpreted to mean that there are irregularities in nature which might give rise to extraordinary births, such as the hypothesis of organic evolution presupposes. But the explanation given by Prof. Loeb, divests the discovery of all revolutionary significance. That explanation is that when an egg is unfertilized, hatching is but a natural growth, which usually goes on so slowly that the egg gradually dies before it is completed. In the case of the sea-urchin, Prof. Loeb has been able to determine the process, to hasten and control it by subjecting the eggs to the chemical action of certain salts, notably those found in ordinary sea water. Later, Prof. Setchell, of the same university, announced his discovery that kelp can be reproduced by artificially controlling and directing the flow of nutriment. Whatever interest these recent discoveries may have in relation to biological science, they have no bearing whatever upon the question of transmutation of species.

Another announcement of a little more startling nature is that of Prof. Burke, of Cambridge, England, that, in all probability, he has succeeded in the production of life from non-living matter, under the influence of radium. He found that when a few grains of radium chloride, or bromide, were sprinkled upon a surface of beef gelatine, both of which had been subjected to an effective process of sterilization, certain forms appeared which he described as exceedingly small rounded bodies, containing a somewhat darker structure in the center. When placed upon fresh sterilized gelatine, apart from radium, these structures continued to grow, and when they reached a certain size—about one seven-thousandth of an inch in diameter—they divided. Professor Burke calls these newly-discovered organized(?) forms, not microbes, but radiobes. So much for the discovery, and now for its probable explanation.

Sir William Ramsay, of the University of London, said to be a leading authority on inorganic chemistry, writing to the "Independent," gives what he thinks may be a clue to this (which an enthusiastic writer in "Harper's Weekly" calls "the most important discovery of all time"). He argues from the known effects of radium in decomposing water, and from the action of the gases thus formed on albumen. The gas released would form minute bubbles, and the coagulating action of the radium emanation on the albumen would surround each bubble with a skin, so that the product would appear like a cell. The emanation enclosed in such a sack would still decompose water, for enough would diffuse through the walls of the sack, which, moreover, would naturally be moist. The accumulation of more gas would almost certainly burst the cell. Through the cracks thus made, more gas would issue, carrying with it the emanation, and with it the property of forming a fresh cell. The process would necessarily be repeated, as long as the radium continued to evolve emanation, which would be the best part of a thousand years. The "life", therefore, would be a long one, and the "budding" would impress itself on an observer as equally continuous with a living organism.

That oxygen or hydrogen gas should be mistaken by a scientific professor for living protoplasm, and a sack of coagulated albumen for a biological cell, would seem incredible, if equally ridiculous mistakes by eminent scientists were not on record. Prof. Huxley's "bathybios" is a notable instance in point. The "Independent", pertinently remarks upon this alleged discovery, that radium is used in medical practice to destroy the germs of disease, and that it is not likely that an agent that kills should also be capable of making alive.

The purpose of this article is not to rake up old fires, or to cast reproach upon the labors of eminent men of science. Darwin, Huxley and Spencer were men of great original genius; and their published works are rich storehouses of scientific facts, which will outlive all the mistakes they made in the interpretation of those facts. But when Darwin gave himself with such exclusive devotion to the establishment of his pet theory, that he "became a withered leaf in everything except science", and could no longer see evidences of benevolent design in nature; when Huxley avowed himself, and gloried in being considered an "agnostic"; when Spencer could see in the universe, whose scientific interpreter he claimed to be, only "the manifestation of an infinite power, whose nature is unknown and unknowable", and when many of the younger generation of scientists are following in their steps—the writer feels justified in calling much of the so-

called scientific spirit of the age by the name he has given it, of "frenzied science".

When the wanderings of an erratic science shall be over, when her fevered frenzy shall cease, and she shall be ready to sink exhausted from her fruitless search after the new philosopher's stone, may she, like Noah's weary dove, fly back to rest contentedly in the ark of safety found in Genesis 1:1: "In the beginning God created the heavens and the earth". That was science's first-taught lesson, and that is likely to be her latest word.—The Rev. Walker V. Crouch in "Presbyterian".

Church News and Comment.

AT HOME

Redeemer, New York.—The past month has been a strenuous one for us. We had scarcely returned the call from Zanesville, when right on its heels came a call from our English sister church, Mt. Olive Lutheran Church of Milwaukee, summoning Pastor Dallmann to the great Northwest to spread the cause of English Lutheranism in that field. The whole congregation was present during the discussion of the call. The Rev. Messrs. Schoenfeld, Fritz, Oehlschlaeger, Walker, Schiller and Brauer were present to assist us in our deliberations. After a session lasting until nearly midnight, a majority of our congregation, were convinced, after our pastor stated that he believed the Lord called him to Milwaukee, and we then unanimously granted Pastor Dallmann a peaceful dismissal.

We hastened the social celebration of our tenth anniversary so that it might take place before Pastor Dallmann left us, and accordingly came together on November 27th. Those of us who were present will not forget the sorrow and rejoicing which mingled together on that evening. We sorrowed over the loss of our pastor, who in the seven and three-quarter years he has been with us, had become very dear to us. We rejoiced because the Lord has provided us with a new shepherd to lead us, Rev. Schumm of Bayonne having accepted the call we extended to him. And we rejoiced that our congregation has reached the tenth anniversary of its organization. We rejoiced in knowing that the sacrifices we have made in the past, and our present sacrifice in granting our pastor a peaceful dismissal, tend only to the upbuilding of God's kingdom.

Two long tables, running the whole length of our lecture room, and a smaller table at the head for the pastors, all beautifully decorated and spread with viands by our ladies, gave the appearance of a banquet. The Rev. Messrs. Schoenfeld, Fritz, Sieker, Walker, Oehlschlaeger, Koerber and Koepschen spoke, paying tribute to Pastor Dallmann, and showing the unanimous affection and esteem of the local clergy toward him. On the part of the laity Messrs. Ressmeyer, Busch, Stang and Matinsen next spoke. Mr. Ressmeyer, representing St. Matthew's congregation, the "grandmother" of the Church of the Redeemer, gave a most interesting history of events leading up to the organization of our church. Mr. Busch, on behalf of our congregation, presented to Pastor Dallmann a purse to help make the long trip westward agreeable. Mr. Stang, our treasurer, spoke for a while about our financial success, and then, addressing first Pastor Dallmann and then the pastor's wife, spoke words of farewell, with an eloquence so full of sadness that tears came to the eyes of many. The sentiments of the whole congregation seemed to have found expression in the sad, touching words of our treasurer. He then welcomed the new pastor and his wife and closed wishing them God's blessing.

When Pastor Dallmann rose to speak it was easy to see how deeply he felt what had been said. He told how hard it was for him to leave us, and how much he personally

would have liked to remain. But, he said, the Lord had called him away, and he had to obey. He thanked all for past kindnesses, and invoked the Lord's blessing upon us all.

Pastor Schumm, in a few well-chosen words, expressed his appreciation of the welcome extended to him and, pledging himself to exert all the power with which the Lord had endowed him in working among us, said his prayers would be continually for us and asked the Lord to bless us all.

Resolutions from the L. Y. P. S. were read and presented to the Rev. Dallmann, wishing him God-speed and success in his future work.

After the speaking, all the members shook hands with Pastor and Mrs. Dallmann, bidding them an affectionate farewell.

God be with them till we meet again.

R. T. M.

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South Side, Pittsburg.—On Sunday evening, November 19, 1905, before a congregation which taxed the capacity of the church, the Rev. Henry Bernard Hemmeter was installed as pastor of the Trinity Church. The crowded condition of the church was due to the presence of a large number of the Rev. Hemmeter's friends and former parishioners. The ceremony was in charge of the Rev. W. P. Sachs, pastor of St. Andrew's Church, who was assisted by the Rev. William Broecker and the Rev. P. Brandt, pastors of neighboring German Lutheran Congregations.

The Rev. Sachs confined his remarks chiefly to the proper relation which should exist between pastor and congregation, and what one should expect of the other.

A reception was tendered the Rev. Hemmeter and his family by the Ladies' Aid Society of Trinity on the Thursday evening previous to the installation. In the point of attendance, quality and quantity of the refreshments served, and general sociability, the reception was a success. Addresses were made by the Rev. Hemmeter and Mr. William Kemmler and a feeling of good fellowship prevailed.

F. A. S.

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Buffalo, N. Y.—The Elim League of English Lutheran Young People's Societies held its fifth semi-annual meeting at Calvary Church on Saturday and Sunday, November 11th and 12th. The membership includes the Societies of Calvary, Buffalo; Redeemer, North Tonawanda; and Ascension Mission (Black Rock), Buffalo.

At the business sessions on Saturday afternoon and Sunday afternoon encouraging reports were received from officers and committees. It was shown that the English Lutheran Young People's Societies are becoming interested in the work of the League and it is expected at the next meeting to be held in Buffalo June 9th and 10th, 1906, several additional societies will be represented.

The Rev. Ruesskamp addressed words of encouragement and advice to the delegates and urged each to renewed activity in the cause and loyalty to Society and congregation.

On Sunday evening a stirring young people's service was held in which the Rev. Ruesskamp preached an appropriate and helpful sermon and about eighty young Lutherans formed a chorus, rendering "A Mighty Fortress" with much spirit. Socially the meeting was also voted a success. Calvary Young Ladies' Society provided a supper in the Sunday school rooms Saturday evening, after which several enjoyable hours were spent in music, song and social intercourse. A parting social gathering took place Sunday evening after the service.

C. O. R.

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Akron, O.—On November 26, St. John's English Lutheran Church, Pastor J. Franklin Yount, was dedicated with sermons by Pastors W. H. Lothmann, G. E. Mennen and President Eckhardt. The Akron "Beacon-Journal" writes:

"This church edifice has been erected by those members who remained faithful to St. John's church and the doctrines on which it was founded when about a year and a half ago trouble occurred in that organization,

and a majority of the members with the pastor left the church and joined the Ohio Synod. After this trouble the congregation called the Rev. J. F. Yount of North Carolina, a young, but energetic man, full of courage and hope, to serve as pastor, and under his pastoral care, has within a little more than a year increased threefold despite the lack of a church building.

"Last spring, however, the little congregation deemed it not only advisable, but even necessary to take steps to provide a home of its own. With the assistance of members of the German Lutheran congregation of this city, a beautiful location was secured opposite Pleasant Park, and the erection of a church building begun. This is now nearly completed and ready for occupancy.

"It is a neat frame structure, 42 by 55 feet, with a seating capacity of about 300, and having a well lighted basement to be used as a Sunday school room and lecture hall.

"The church when completed will cost about \$5,000, and although the congregation is still in its infancy, consisting of only 20 families, nearly \$4,000 of this amount has already been subscribed. One individual member, J. R. Horst, contributed the liberal sum of \$2,000.

"The congregation undoubtedly has a bright future before it, and can expect a rapid growth in its chosen locality, there being no other church in that section of the city."

R.

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Jersey City.—On November 12 Grace Church dedicated its new pipe organ.

The catechumen class numbers thirty.

R.

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Another one of the elder pastors of the Missouri Synod in Greater New York has been called home. Pastor A. E. Frey died November 23, 1905, aged 61 years, six months. He was pastor of St. Mark's Congregation, Brooklyn, since 1871, for nearly 35 years. This makes four deaths in the ranks of Missouri pastors in New York City inside of a year.

L.

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Norwegian Synod.—The first English Lutheran church of Orillia, Wash., was dedicated on the 21st Sunday after Trinity by the Rev. H. A. Stub of Seattle. The congregation was organized last April by the Rev. M. A. Christensen of the Norwegian Synod and comprises seven voting members and thirty-one souls. The church costs \$1,700 and was free from debt when dedicated. Orillia is located in the White River valley on the interurban line, half way between Seattle and Tacoma. The children and young people have for some time met every Saturday for instruction in the catechism. The people are well to do and have shown great interest in the work of the church.

The General Council is showing great activity in starting churches in Dane and Rock counties, Wis. In Janesville, Beloit, Madison, there are several Norwegian Lutheran churches of both the Norwegian Synod and the United Church. These old congregations are becoming Americanized and therefore have a considerable part of their services in English, some have the evening services and some every second forenoon service in English. The pastor and people have thus been striving to provide spiritual food both for the old and the young and to keep the families united in the same church until the whole work can be done in English. But it is difficult to satisfy all in this period of transition. Some families lately arrived from Norway still require the Norwegian language, while others, born and educated in America, demand all English. Now the General Council steps in and promises to aid the dissatisfied in organizing independent English Lutheran churches, severing their connection with the Norwegians entirely. J. H.

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Mr. G. D. Simen, a lay member of the Ohio Synod, lately deceased, left to his Synod the large sum of \$70,000, for various purposes designated by the testator. Adding to this large gifts during his lifetime, the sum total of about \$100,000 is reached. May his example find numerous imitators!

L.

The United Norwegian Lutheran Church has through its president and theological faculty sought to enter into an agreement with the Norwegian Synod, Hauge's Synod, The Free Church, The Brethren and the Evangelical Church of America looking to a final merging of all these bodies into one.—Ex.

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The Royal Arcanum of New Jersey—a "benevolent" order, you know!—recently refused to pay the sum of \$3,000 on the life-insurance policy of Edward Walmsley of Jersey City, because it is claimed that he became a member of the order under false pretenses by asserting that neither one of his parents died of consumption, and afterwards when he died of that disease an investigation disclosed that his mother had succumbed to it. And that is what they call "benevolence"?

L.

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On September 10 the Evangelical Lutheran Sanitarium, near Denver, Colo., was dedicated to the service of the triune God. The day was an ideal one. Hundreds of friends were present. At eleven o'clock the German morning service began. After singing the hymn No. 10 the dedication rites were conducted by the local pastor. Then followed hymn No. 289. The usual altar services were rendered by the Rev. G. Kuehnert of Crystal Lake, Ill. After this hymn No. 184 was announced and the Rev. C. Hafner of Leavenworth, Kan., president of the Kansas district, was introduced to the large audience present, eager to listen to an appropriate sermon. The text of the sermon was Luke 10:23-30, and its subject, "True Christian Compassion." The collection of the morning services amounted to \$67.10. Then the Rev. J. Reini, pastor of the Norwegian congregation at Denver, and member of the Norwegian Lutheran Synod, addressed the audience in his native language. During the intermission between the morning and afternoon services the people were entertained with lunch and refreshments and also investigated the Health Farm. All were unanimous in their approval of the wonderful site, the appropriate buildings and the beautiful tents. All were very much surprised to observe the wonderful growth of our Health Farm, in so brief a period of time.

At 2:30 o'clock the English service began with a joyful song of praise, and after a scripture selection and hymns the sermon was preached by the local pastor. His text was Psalm 115:1. The theme and parts of his sermon were: The Purchase and Equipment of this Health Farm a Favor and Gift of the Most High. The collection at this service netted the sum of \$64.15.

After this service different photographs were taken of the whole assembly, the board of directors and the patients. Many of the visitors and guests remained at the grounds conversing on the work of Christian charity in caring and providing for our consumptives.

All present were overjoyed at the grand success of the day. The net income was \$159.35.

Tents have been donated and furnished as follows:

1. "Emanuel," donated and furnished by the Evangelical Lutheran Emanuel congregation, the Rev. Wm. Schoenfeld, pastor, New York, N. Y.

2. (Not named), donated and furnished by the Young Men's and Young Ladies' Societies of Evangelical Lutheran church, the Rev. H. H. Succop, pastor, Chicago, Ill.

3. "St. Luke's," donated and furnished by Evangelical Lutheran St. Luke congregation, the Rev. Wm. Koepchen, pastor, New York, N. Y.

4. (Not named), donated and furnished by the Evangelical Lutheran congregation, the Rev. H. Engelbrecht, pastor, Chicago, Ill.

5. (Not named), donated and furnished by Mrs. Marie Starke, Arcadia, Mich.

6. "Zur Guten Hoffnung," donated and furnished by Ladies' Society of Saint John's Evangelical Lutheran congregation, Rev. J. F. S. Her, pastor, Denver, Colo.—Sanitarium Review.

Rev. L. B. Thalley, negro missionary at Springfield, Ill., who has been a patient at our Sanitarium for some time, is certainly doing well. The doctor finds him very much improved and expects him, in a very few months, to be in robust health. This may be truly stated of the greater number of our patients. Some have gained 10 to 15 pounds in a month or two. Some who could scarcely hold their own are now a picture of buoyant health. What a pleasure to see precious lives of fellow Christians thus prolonged and the impaired health of young Christians improved. What greater favor can we confer on them, than a home-like sanitarium, as ours really is. Come to the front and be doing something for the cause of your fellow Christians.—Sanitarium Review.

In Milwaukee there is a teachers' seminary, in which teachers are educated for irreligious German-American schools. It is under the auspices of the "German-American National League" (Deutsch Amerikanischer Nationalbund). Hitherto there seems to have been a continual lack of funds for carrying on the enterprise, but now a movement is on foot to raise an endowment fund of \$100,000 for defraying current expenses. The only thing that actuates these German-American freethinkers in their efforts to maintain German schools in this country is the love of their native tongue. Query: Should not we Lutherans be much more eager to maintain Christian schools, in order that our children may grow up to be sturdy Lutheran Christians?

On October 9 and 10 a general conference of Lutheran deaconesses was held in Milwaukee. Eight homes were represented: Philadelphia, Milwaukee, Omaha, Minneapolis, Brooklyn, Baltimore, Chicago, St. Paul. R.

"What may be called the imperial view of Christian missions, says 'The Record,' has gained ground largely in the last decade. They have come to be regarded as the legitimate expression of the religious feeling of Englishmen and an agency that has proved its worth in relation to the expansion of the Empire. Evidence of this is seen in the long account which Reuter's Agency has thought it matter of news to send to 'The Times' in regard to the C. M. S. Sudan party. From this dispatch we find that the area opened to the Society by Lord Cromer extends from Abyssinia to the Congo Free State, with inhabitants mainly pagan and partly cannibal, and that the party is to establish its first station at Mongalla on the borders of Uganda. The party includes three clergymen, one physician, an artisan and an agriculturist. Reinforcements, it is expected, will soon follow. All this, says The Record, is pioneer work such as it is the nature of the British to love, and it thinks the enterprise may appeal to some whose aid is not readily forthcoming for more settled enterprises. The composition of this party gives full recognition to the co-ordination of spiritual, physical and economic. The agriculturists will help these negroes to prosperity; the physician will cure their physical ills and so they will be fitted to receive spiritual instruction from the clergymen."

The natives sometimes happen to take the same imperial view of the matter, and as a result, missionaries suffer. Industrial missions are all right in their way, but imperial missions, with a view to the expansion of empire? Hardly. W.

ABROAD

There is a growing disposition among the "High Anglican" party to curry favor with the Roman Catholic Church. The latest move on the part of some of them is for a union with the French Romanists. Rev. A. P. Foxley has come out with a plea for sympathy and union with them on the ground that "the Churches of England and France are really one." But this proposition excites both the protest and repudiation of the "Catholic Times." It thus boldly and explicitly writes: "Where there are

no valid Orders, there can be no Mass, no Benediction, no Sacramental Absolution. . . The crux of the whole position is that Pope Leo XIII has declared, in the most plain and explicit manner, which admits of no doubt, no explaining away, that Anglican Orders are utterly null and utterly void." This position, though unpalatable to the Episcopalians, is both logical and sensible. As the Belfast "Witness" pertinently remarks: "A Church that embraced the Reformation and became Protestant cannot now pretend that it stands just where the unreformed Church stands, as if nothing had happened. 'This is like the Irish Episcopal Communion, calling itself the Church of Ireland. Both are illusions.'"—Presbyterian.

Miscellaneous.

ACKNOWLEDGMENTS

TREASURER'S REPORT SYNODICAL TREASURY.

Received of—

| | |
|---|----------|
| Rev. Walter Koenig, Whitestone, N. Y. | \$ 9 15 |
| Dr. D. D. Winter, Columbus, Kansas | 10 00 |
| A. Francis H. Suplow, Treas. Mt. Olive Congregation, Milwaukee, Wis. | 32 44 |
| A. D. Helfrich, Treas. Grace Lutheran Church, Cleveland, O. | 43 75 |
| J. F. Schuricht, Treas. Synod Missouri, Ohio and Other States. . | 250 00 |
| D. N. Wolff, Treas. St. Martins' Luth. Church, Winfield, Kans. . | 35 00 |
| Henry Stauderman, Treas. Church of Our Savior, Brooklyn. | 3 50 |
| Rev. Paul Bischoff, Concordia Congregation, Conover, N. C. . | 10 00 |
| W. L. Klingelhofer, Treas. St. Andrew's Congregation, Pittsburg, Pa. | 125 30 |
| H. E. Musselman, Treas. Mt. Calvary English Luth. Church, Lancaster, Pa. | 4 89 |
| Rev. C. C. Morhart, Washington, D. C., from Christ Church | 15 00 |
| Total | \$539 03 |

MISSION TREASURY.

Received of—

| | |
|--|----------|
| A. O. Abbot, Treas. Sunday School Grace Luth. Church, Cleveland, O., | |
| Girl's Bible Class | \$ 2 60 |
| Mrs. Coaths | 1 50 |
| Mrs. Albrecht | 2 50 |
| Mrs. L. Smith | 5 00 |
| Miss Alma Koenig | 5 00 |
| Miss E. Grill | 1 00 |
| Sunday School Collection | 2 73 |
| Monthly Mission Collection: | |
| July | 6 50 |
| August | 6 34 |
| September | 8 16 |
| October | 8 84 |
| Children's Day Collection | 48 43 |
| George J. Becker, Sunday School Calvary Luth. Church, Buffalo, N. Y., | 30 70 |
| Wm. Hess, Treas. Sunday School Church of Redeemer, Ft. Wayne, Ind. | 16 10 |
| H. F. Schroeder, Treas. Church of Redeemer, St. Paul, Minn., for Church Extension Fund | 25 25 |
| Rev. Paul Bischoff, Conover, N. C., Christ Congregation, Hickory, N. C. | 3 50 |
| Miss Anna Louke, Treas. Sunday School, Church of Our Savior, Brooklyn, N. Y., | 1 83 |
| E. H. Heintzen, New Orleans Sunday School of First Evangelical Lutheran Church | 7 00 |
| Rev. C. C. Morhart from Christ Church, Washington, D. C., | 17 25 |
| From Mrs. W. E. German, Washington, D. C. | 20 00 |
| Rev. A. T. Bonnet, Alton, N. Y., from a friend of St. Mark's Church | 5 00 |
| Total | \$225 23 |

OTHER RECEIPTS.

For Synod Proceedings:—

| | |
|---|---------|
| Of Rev. Paul Bischoff, Conover, N. C., Concordia Congregation | \$ 7 00 |
| St. John's Congregation | 6 75 |
| Christ Congregation | 1 25 |
| Of Chas. A. A. Miller, Baltimore, Md., for Synod Proceedings, Bethany, Violettville, Redeemer, Irvington | 6 75 |
| Returned by Henry A. Stang, Treas. Mission Board, Indigent Students' Fund | 7 00 |
| Negro College, Greensboro, N. C. | 14 50 |
| For Orphans' Home, Marwood, Pa., from W. L. Klingelhofer, Treas. St. Andrew's Congregation, Pittsburg, Pa. | 53 67 |

Total

Paid salaries Winfield and Conover.

Paid A. C. Burgdorf, Treas. \$ 14 53

W. KEMMLER, Jr., Treasurer.

The Reviewer.

TEXT BOOK OF THE HISTORY OF DOCTRINE. By Dr. Reinhold Seeberg. Translated by Charles E. Hay, D. D. Two volumes, 413 and 492 pages. Cloth. Price, \$4.00. Lutheran Publication Society, 1424 Arch Street, Philadelphia, Pa.

Of course, we cannot give a long critical review of these volumes, but we can express appreciation of this addition to English Lutheran literature. Dr. Hay has done his work well and has had the advantage of the use of material from Dr. Seeberg that has not yet appeared in the German editions. Beginning with a general introduction, defining the office and methods of the history of doctrine, and giving a brief survey of the relation of the Greek-Roman heathenism and of Judaism to Christianity, and of the content of the primitive Christian proclamation, Vol. I covers the period from the Apostolic Fathers to the prevalence of Augustinianism. Vol. II deals with the transformations of doctrine during the Middle Ages, reviews the development of scholasticism and its gradual decline, traces to its genesis the epoch-making Reformation of the sixteenth century and follows its unfolding along both the Lutheran and the Reformed lines, and closes with a study of the completion of the Roman doctrinal construction as this has been effected by the Council of Trent and the Vatican Council of 1879. The treatment is as condensed as possible so as to make the work a text book, but this condensation has served very well to bring out the salient features of the subject under treatment. Of course, the author has his own way of looking at things and one will not always be able to agree with his views. R.

26. SYNODAL-BERICHT DER 11. DELEGATENSYNODE. Price 30 cents. Concordia Publishing House, St. Louis, Mo. The 180 pages of this pamphlet are full of interesting reading matter for all who have a concern for the welfare of our Lutheran Zion as represented by the German Missouri Synod. The Detroit Delegate Synod made history on several points of policy and the record thereof is valuable and informing. R.

"THE SACRAMENT OF HOLY BAPTISM." Published by the German Literary Board, Burlington, Ia. Price, 30 cents per copy; \$3.25 per dozen postpaid.

This is a certificate of baptism in the form of a booklet, containing in addition to the certificate several pages with quotations, among these being several from the New Testament (Mark 10:14; Matt. 18:3 and 28:19) St. Augustine, the Confessions, but also one from Longfellow and one from Henry Van Dyke, the former being irrelevant, the latter of questionable character doctrinally. The design is very chaste and pretty. L.

GEISTLICHE LIEDER FUER MAENNER-CHOERE. Concordia Publishing House, St. Louis, Mo. Price, 20c. Contains four pieces of sacred music with German text, for male choirs. W.

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The Rev. Geo. A. Romoser, President,
The Rev. C. A. Weiss,
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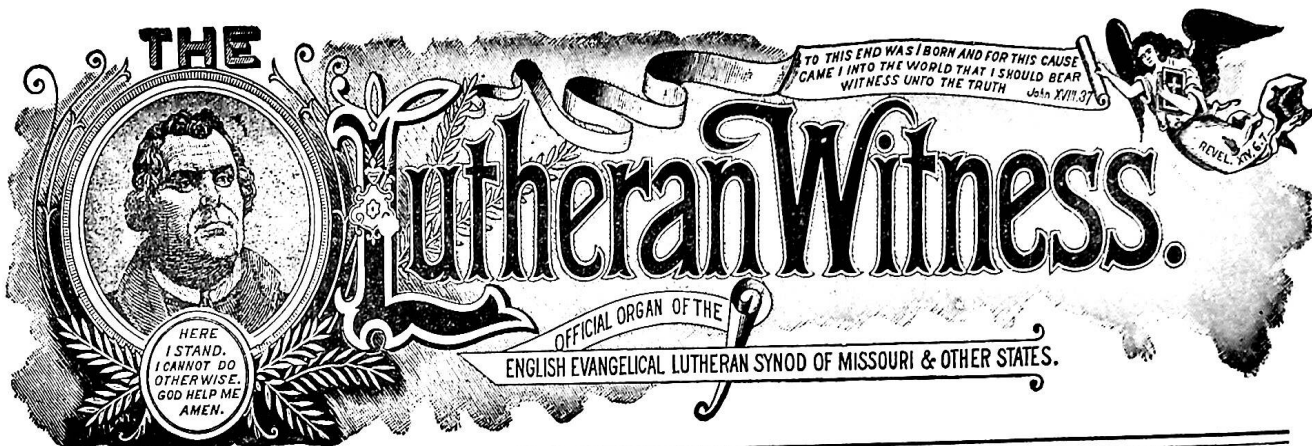
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Vol. XXIV.
No. 26.

PITTSBURG, DECEMBER 28, 1905.

PRICE, \$1.00 PER YEAR
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THE ANGELS' SONG

Hark! the angel bands are singing,
"Peace on earth, good-will toward men;"
Thro' Heaven's lofty arches ringing,
Swells the blessed, glad refrain.

Shepherds hear the wondrous story,
Watching on the star-lit plain;
"Peace on earth, to God be glory"—
List the glad, triumphant strain.

See, where Bethlehem's star is shining
O'er the lowly manger bed,
Mary, mother, low reclining
Where the ox is stalled and fed;

In her arms the infant Savior,
Clothed with radiance all divine;
Lo, with costly gifts, the Magi
Kneel and worship at His shrine.

As when shepherds heard and sages,
Floats that angel-song again,
Echoing softly down the ages:—
"Peace on earth, good-will toward men."

*

THE ACCEPTABLE YEAR OF THE LORD

Some years come bearing roses,
Some years come bearing rue,
Some with harmonious closes,
Some discord through and through,
We may not mold nor shape them,
Nor alter, nor escape them,
We dare not blame; but we
Make all the years acceptable,
O Lord of time! to Thee,

By patiently abiding
The secrets of Thy will;
By daily sure confiding
In Thee through good or ill:
By fight with self and sinning,
Now baffled and now winning;
By service brave,—may we
Make each new year acceptable,
O Lord of Time! to Thee.

Thy wisdom is unfailing
Though we are dull to know,
Thy comfort all-prevailing
For every want and woe,
The little moment's trial
Beat out on Time's great dial
Builds to eternity,
Where years are all acceptable,
O Lord of Love! to Thee.

Editorials.

It is truly a wonderful prophecy that we find recorded Is. 9:6 and 7: "Unto us a child is born, unto us a son is given". In prophetic spirit Isaiah sees the event of the Savior's birth as though it had already taken place: "a child is born", "a son is given". And in truth, though the Savior had not yet, in reality, been born, in effect He was already born for the Jews. For the pious, believing Jews of the Old Covenant, who looked forward with trusting hearts to the coming Messiah, became partakers of all the blessings that

we Christians of the New Testament enjoy who can look back upon the coming of the Savior and can celebrate His birth in the joyful Christmas festival.

*

"Unto us a child is born, unto us a son is given". Glorious news! For our sake He came into this world, for our redemption. Note the similarity between the prophecy and the announcement of His birth by the angel: "Unto you is born, in the city of David, a Savior". Because He was born for us, because this son was given unto us, therefore this "good tidings of great joy shall be to all people". Yes, the glorious tidings was for the believing Jews in the Old Testament and equally for the believing Christians of the New Testament. Is it also for you a "tidings of great joy"? Can you rejoice from your heart at the coming of the Messiah, the Savior sent by God? Do you believe in this child that is born unto us, in this son that is given unto us?

*

Surely, you ought to rejoice at the birth of this child. For it is not an ordinary child of whose birth the prophet is speaking. Listen to what he says further about this child: "And the government shall be upon his shoulder". Yes, this little child that is born unto us, this son that is given unto us, bears the government, i. e., the government of the world, upon his shoulder! Truly, a wonderful child, which is at the same time the almighty Ruler of the universe!

*

We are, therefore not surprised when the prophet proceeds: "And his name shall be called, Wonderful!" Yes, this child is truly wonderful! Wonderful in His conception, for He was conceived by the Holy Ghost; wonderful in His birth, for He was "born of the Virgin Mary"; wonderful in His life, for He taught as no man could teach; He healed the sick, yea, raised the dead; wonderful even in His death, being "crucified under Pontius Pilate", and suffering, dying and being buried, He "on the third day rose again from the dead", and most wonderful was He in His de-

parture from the earth, for He "ascended into heaven, and sitteth on the right hand of God the Father Almighty".

*

"Counsellor" is the second name the prophet applies to Him. Indeed, in Him there is true wisdom and counsel. In Him the wonderful counsel of God for the salvation of the sinful world found its accomplishment. He is the great Counsellor, with whom we can find the only counsel that will show us a way of escape from sin and its awful consequences. With Him we can also find counsel in the manifold trials and troubles of this life that sin has brought upon us. May we learn to go to Him for counsel in all our troubles. We shall never be disappointed if we do.

*

Nor can we find only counsel with Him. He is also able to help in all our troubles, for He is also "The Mighty God". Yes, this child that is born unto us, this son that is given unto us, is "the Mighty God." He is the God-man, God and man united in one person. As such He could be our Savior from sin; for "the blood of Jesus Christ, the Son of God, cleanseth us from all sin". And being able to redeem us from eternal destruction, surely He is also able to lead us out of the kingdom of Satan and to transplant us into His kingdom of grace, and to keep us there until death translates us into His everlasting kingdom of glory.

*

For, being also "The Everlasting Father", He has an everlasting kingdom in the world to come. He is our Father, our Protector, our Sustainer, not only here in this world, but He will be our "Everlasting Father," in the world to come. Oh, what joy, to know that this little child, born in Bethlehem, is our "Everlasting Father", in whose bosom we shall be safe forever from all evil and sorrow, and shall be comforted for all our sufferings and trials here below!

*

And finally this child is also the "Prince of Peace". He is such in reality, for with Him "to be called" and "to be" are the same thing. His names

tell us what He is in reality. Men are often called by a name, and they are the very opposite of what they are called. Not so this child. He is in very truth what He is here called. He is also truly "the Prince of Peace." He brought true peace with Him to this world again, so that during the very night of His birth the heavenly hosts rejoicingly sang, "Glory to God in the highest, and on earth peace, good will towards men!" Yes, by Him peace between God and man was re-established. Sin had made God and man enemies, sin must be taken away, if peace should be restored between them. This child has taken away the sin of the world, there is nothing any longer to separate man from God. He is in very truth "the Prince of Peace"!

*

Let us be and remain subjects of this "Prince of Peace". For only they that become subjects of His kingdom can be really and truly happy! May we all become partakers of its blessings. For these blessings are great beyond measure, and they last through the endless ages of eternity. For, "Of the increase of government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever".

★

Eight days after His birth our Savior was circumcised according to the Law of Moses. This ceremony meant that such a child came under the Law and was adopted as one of the people of God. Christ, then, by His circumcision voluntarily placed Himself under the Law and bound Himself to keep and fulfill it. But His fulfillment of the Law was made in our behalf. "For God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." That was the intent of Christ's circumcision: He was put under the Law and fulfilled it for us, so we are now free from the bondage and curse of the Law.

*

It is to this that the Epistle Lesson of New Year's Day adverts: "But before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith". Before Christ had been born and had fulfilled the Law, the people of God were kept under the Law, not that by fulfilling it they might earn their way to heaven—for they were taught a different way to heaven by the promises and types of the coming Messiah—but they were "shut up unto the faith which should afterwards be revealed". The Law was to teach them, not that they must be

saved by works, but just the opposite, that they could not be saved by works, being unable to fulfill its commands, that they must therefore be saved by faith in the coming Messiah. And thus the Law was a "Schoolmaster to bring them unto Christ". It taught them the need of a Savior from their transgressions of the Law and so indirectly led them to trust in the promised Messiah.

*

"But after that faith is come," we are no longer under a schoolmaster. For, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." When Christ came and in His circumcision placed Himself under the Law and rendered a perfect fulfillment of the Law in a life of obedience to its demands, then the claims of the Law were satisfied; by the fulfillment of our substitute we became free from its bondage. In Christ the old Levitical law was abolished, and also the moral Law can no longer threaten us and condemn us, for we "are all the children of God by faith in Christ Jesus". In Him we are reconciled with God, we are God's children and He is our Father. All that is now necessary to become a partaker of all the blessings of His work is faith and the reception of baptism, the seal of His covenant.

*

So then, in the New Testament "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". In the Old Testament God had chosen a special people to be His own nation, separate from the nations of the Gentiles around it. He that would enter His covenant then must become a member of the Jewish nation by submitting to the rite of circumcision. In Christ all differences of nationality have fallen. Now there is neither Jew nor Greek, neither bond nor free, neither male nor female. In Christ Jesus all Christians, of every nation and rank and sex are one. By faith in Christ we are all Abraham's spiritual children and heirs of the promise given him: "In thy seed shall all nations of the earth be blessed". Everlasting praise and glory to our Savior Jesus Christ that He placed Himself under the Law in His circumcision and fulfilled it in our stead, thereby delivering us from its bondage and curse and meriting for us the adoption of sons.

L.

* * *

Included in the retrospect that the close of a year brings with it must be the review of the use of the means that God intrusted to us. After a survey of the people of our country as a whole, Bishop Wordsworth says:

"As regards money, not one of us is sufficiently careful of it as a trust from God. Most waste it, sometimes by hoarding it, more often by mispending it, and many are proud of their extravagance. Men and women run lightly into debt, and tempt others into it. In some villages there is scarcely a family which is not in debt; and to be in debt encourages dishonesty, and lessens generally the sense of honor. Even educated men take or give bribes, and call them 'commissions'; others take what is not theirs, and call it a 'perquisite'. Again, the sin of betting and gambling and generally of speculation is one which particularly affects the young of our generation; and those who give way to it are drawn on into other sins, often without seeming to be able to help themselves. Like the other evil passions of impurity and intemperance, the reckless pursuit of money ends very frequently in suicide. . . . Unfortunately, public opinion too often treats such suicide almost as a brave act or as a natural way of escape from a difficult position."

It is a dark picture that the Bishop draws and one that may well give us pause. The spirit of unfaithfulness in the use of the "mammon of unrighteousness" is rife, and Christians must have a care lest they, too, become infected. Let us heed the Master's words: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" May the New Year be for our readers one of enlarging privilege and opportunity for proving ourselves faithful in the stewardship with which the Lord has intrusted us. Then it will be a Happy New Year indeed. R.

Contributions.

CHRIST, THE PROPITIATION FOR OUR SINS

"We must begin with, 'Christ suffered for us', if we are to live like Christ. Only when I look to His cross as the great act of His love, by which He gave Himself wholly for me and bore the burden of my sin, do I receive power to follow Him and live as He lived. That death, if I look to it with faith, opens the deepest springs of love which make obedience to and imitation of Him necessary and delightful. . . . Unless the sufferings of Christ are to us the propitiation for our sins, they will never be to us the pattern of our lives." So writes Dr. Maclaren.

Christ is in our day much spoken of as the great Example of a righteous life, while at the same time many who speak of Him as such neither teach nor believe Him to be the propitiation for their sins. But it is entirely useless and contrary to Bible teaching to speak of Christ as our pattern, if we do not accept Him as the propitiation for our sins.

"He is the *propitiation* for our sins, and not for ours only, but also for the sins of the whole world". 1 John 2:2. To propitiate means to appease, pacify, render favorable, conciliate. Propitiation is the act of rendering favorable; that which furnishes a reason for not executing punishment justly due for wrong-doing. Christ is the propitiation for our sins, i. e., through Him we have escaped eternal damnation, for He "suffered for us", 1 Pet. 2:21, in Him we have everlasting life, for He "hath abolished death, and hath brought life and immortality to light". 2 Tim. 1:10.

Christ is "the Lamb of God, which taketh away the sin of the world", John 1:29. "Christ His own self bare our sins in His own body on the tree". 1 Pet. 2:24.

A synonym of "propitiation" is the word "atonement". This word is made up of the two Anglo-Saxon words "at" and "one". Pronouncing this word according to its etymology we would have to say the "at-one-ment". The "at-one-ment" consists in this that those who have been "at two" (to use this expression for the sake of making the matter clear), that is, of different minds, are made again one, or of one mind. In other words, the "at-one-ment" consists in this that those who disagreed are made again to agree, those who were enemies are made friends.

This is the atonement that through Christ God and man, who were separated because of man's sin, were again brought together or united. In Christ man's friendship with Satan was broken up and his friendship with God restored. Gen. 3:15.

When God had created man, then, God and man were of one mind, they agreed. As soon as man sinned, then, God and man were of two minds, they disagreed. Man with his sins had invoked God's anger, for God is "not a God that has pleasure in wickedness", and He "hates all workers of iniquity". Ps. 5:4, 5.

Christ became the propitiation for our sins, or the atonement. He united us with God. How did He do this? He was "made under the Law, to redeem them that were under the Law." Gal. 4:4, 5. In our stead He fulfilled the Law of God.

He said, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfill". Matt. 5:17.

"Christ suffered for us." 1 Pet. 2:21. "Christ His own self bare our sins in His own body on the tree. . . . By whose stripes ye were healed". 1 Pet. 2:24. Christ, the Son of God and the Son of the Virgin Mary, took the sinner's place and fulfilled God's Holy Ten Commandments and suffered the punishment of sin. In this way Christ rendered satisfaction to the holiness and justice of God. Was God satisfied? Yes, He raised Christ from the dead and thereby declared to the world that He had accepted Christ's obedience and His sacrifice for the sins of the world as a sweet-smelling savor. Christ was "raised again for our justification". Rom. 4:25.

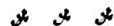
What Christ did He did *in the sinner's stead* and *for the sinner*. "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5:21. "Surely Christ hath borne our griefs and carried our sorrows. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed". Is. 53:4, 5. Now "we joy in God through our Lord Jesus Christ, by whom we have now received the atonement". Rom. 5:11.

Abraham "staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness". Rom. 4:20-22. "Abraham believed God and it was counted unto him for righteousness." Rom. 4:3. How shall Christ's work for us be made our own, or how shall the righteousness which He acquired for us be imputed to us? Paul answers, Rom. 4:23, 5:1, "Now it was not written for his (Abraham's) sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences and was raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ." "He that believeth on the Son", says Christ, "hath everlasting life". John 3:36. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." John 3:16. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast." Ephes. 2:8, 9.

He who believes in Christ will trust in Christ for his salvation and with great confidence and joy will exclaim with Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord". Rom. 8:38, 39.

JOHN H. C. FRITZ.



THE NAMES, TITLES, AND OFFICES OF CHRIST, WITH BRIEF COMMENTS.

II.

VI. Amen—2 Cor. 1, 20—Rev. 3, 14

Jesus Declares, I am the Amen—the Faithful and True Witness

Amen means true, verily, assent, full concurrence. Christ undoubtedly assumed it, among other reasons for this, because of His willingness to come that He might be our Savior agreeable to the wish of His heavenly Father. The desire to bring fallen men relief *already in eternity*, was as spontaneous and voluntary on the part of the Son as with the Father. The Father's suggestion, go my Son, redeem poor sinners, was instantly met with a cheerful, Amen. Then said I, lo I come, in the volume of the Book it is written of me "to do Thy will, O God".

Christ will render a faithful report to the Father of the condition of every congregation, whose slightest details of life and history He closely observes. This will be noticed under the last head in this line. This name is akin to the other double title.

THE FAITHFUL AND TRUE WITNESS.

VII. The True Witness

Jesus gives an accurate description of His Father's will, truth, glory and perfection to the dwellers upon earth. Acting in this capacity he affirms the following truths:

Jno. 3:11, "We speak that we do know, testify that we have seen."

Jno. 8:26, "He that sent me is true, and I speak to the world those things I have heard of Him."

Jno. 8:28, "As my Father taught me, I speak those things."

Jno. 8:38, "I speak that which I have seen with my Father."

Jno. 17, "I have glorified Thee on earth."

Jno. 18, "To this end was I born and for this cause came I into the world, that I should bear witness to the truth."

Jno. 6:40, "This is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life."

Jesus Christ delivered to us His Father's message, that we might know what to believe to be saved; thus he furnishes true witness:

Jno. 17, "This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent."

"I have manifested thy name unto men which Thou gavest me. Now they

have known all things whatsoever Thou gavest me, are of Thee. For I have given them *the words Thou gavest me.*"

He adroitly proves the Jewish objection, that He gives false testimony concerning Himself, to be unfounded.

Jno. 8: 14, "Though I bear witness of myself, my witness is true."

Jno. 8: 17, 18, "It is written in your law, the testimony of two men is true. I am one that beareth witness of myself and the Father beareth witness of me." We draw the deduction, His teaching is the Truth. Woe to that man who does not heed the truth of the Father as revealed in and by Christ the Witness.

VIII. Christ is also The Faithful Witness

He bears record of his mission that it is divine and of his kingdom that it is spiritual and everlasting.

By these texts He proves it.

"I came forth from the Father. I came down from heaven, not to do mine own will, but the will of Him that sent me. I came to seek and save that which was lost."

This stamps His errand as the will and work of God. The following passages give to Christ's kingdom the imprint of a spiritual character:

"My kingdom is not of this world. Where I am there shall also my servant be. In my Father's house are many mansions. I will come again and receive you unto myself."

That the citizens of this realm shall live for ever He showeth:

"He that believeth though he were dead yet shall he live. He that believeth on me hath everlasting life."

By these and similar truths which our Savior taught he clearly demonstrated that He is in a special and the highest sense the Witness faithful and true.

As He revealed to us the secrets concerning heaven and His Father, so He is watching the life of every church member in every church. He reads the intents and purposes of every heart of man who professes to worship Him; these mysteries of your career He will unravel before His Father. Your silken cord of faith He beholds, but to prove your faith genuine He insists and must have your good works. By this love and obedience to Christ your neighbor is warmed, fed and clothed. Then He will acknowledge you as His sheep.

Your whole heart is laid bare to Him, your desire and pleasure, your will and motives, your ambition and energy—it is all registered hourly as to how strong it is for Christ and His Word.

Oh, it will be made know in heaven whether your profession was duly supported with a life daily lived unto the honor and after the example of Christ.

Jesus being the true Witness will picture you to the Father as you act and think in your heart. He did so concerning the members of the seven churches in Asia.

Let us therefore strive to serve him in a living faith with all our heart, that we need not be ashamed when He cometh to make up His jewels.

Blessings for ever on the Lamb
Who bore the curse for wretched men,
Let angels sound his sacred name
And every creature call—"Amen."

IX. Angel of the Lord

This name it is commonly agreed denotes Christ. Justin Martyr says: By Angel of the Lord the second Person of the Godhead is meant.

There is no Bible verse which directly asserts that the angel of the Lord is Christ. But we have a sound process of reasoning whereby we reach this conclusion.

Jesus is the Mediator and Interpreter between God and man. The Father is pleased to deal or treat with men alone through Christ. If men would come to the Father or speak with Him they must do so through the Mediator.

In the same manner God observes the rule which He established. Would He converse with men, would He convey His will and pleasure to mankind, He does so through His Son.

We may safely set down this axiom: God communicates with men in no other way, except by His appointed Mediator, His Son Jesus Christ.

Jesus corroborates this, Jno. 1: 18, No man hath seen God at any time; the only Begotten which is in bosom of the Father He hath declared Him.

When God held interviews with saints of the Old Testament, it was the Son who spake and served as Mediator. "He hath declared Him."

Yea the Father solemnly ratified this mode of procedure. He served notice to the world at large: He is my Plenipotentiary. "I have put all things into His hands." Jno. 13: 3. He speaks and acts for me.

God warned by Moses, "It shall come to pass whosoever will not hear Him, I will require it of Him." Deut. 18.

This Imperial Proclamation was made at Christ's baptism, when the Father from heaven announced:

"Hear ye Him!"

Would ye sinners learn to know me; would ye receive any gift or favor or word from Me, "Hear ye Him." There is no other way.

Yea, Jesus characterizes it as His office to reveal the Father, Matth. 11: 27: "All things are delivered to Me of My Father. No man knoweth the Father save the Son and he to whom the Son will reveal Him." God's grace which is hidden from mortals becomes apparent only when Christ unfolds it to view. Christ is the Exhibitor of God's thoughts. It must be a fixed course to

which the God of order, the Father, adheres, when He reveals any secret to mankind.

His Word is His Spokesman.

Jno. 17: 6, 8, Christ designates it as His peculiar office to manifest unto men the Father's will. He is the message bearer. Such an officer is usually styled a messenger. The term angel signifies messenger. If the Son be the Father's Messenger, He has a right to the highly honorable title, the Angel of the Lord.

It consequently follows, when God spake with Adam, Noah, Moses, Abraham or the Prophets, it was the Son of God through whom He held converse with them.

X. Angel of God

The following is direct Scriptural proof that this term is applicable to our Savior:

Ex. 14: 19. We read, "the angel of God which went before the camp of Israel, removed and went behind them".

That this was no created spirit or angel is seen from Ex. 13: 21, "*The Lord* went before them by day in a pillar of cloud to lead them the way and by night in a pillar of fire to give them light to go by day and night."

Also Ex. 23: 20, 21: "Behold I send an Angel before thee to keep thee in the way and to bring thee into a place which I have prepared. Obey His voice and provoke Him not, for He will not pardon your transgressions—for my Name is in Him." Possessing God's name He must be the Lord Himself, for God does not give His glory to another. God's attribute of forgiving sins is ascribed to this Angel—it follows, this Angel is One of the persons of the Godhead.

That the Second Person of the Godhead is meant we learn from Mal. 3: 1, where this Angel is called the "Angel or Messenger of the Covenant".

St. Paul shows clearly that it refers to Christ.

1 Cor. 10: 4: "They (Children of Israel) drank of the spiritual Rock which followed them, and that Rock was Christ."

Since it has been demonstrated that Christ was the Angel of God who dealt with Moses and the Children of Israel, we may safely assume that when God communicated with men it was through his Son who for that reason also is undoubtedly called the Word. It was Christ also who conferred with Abraham.

Is. 63: 9: He is called the Angel of His Presence.

J. G. HENRY.



He who truly gives sympathy makes some personal bestowal of himself, of his own strength, his own life, into the weakness and deadness that he tries to help. It is indeed a wondrous gift from man to man!

Church News and Comment.

AT HOME

Redeemer, New York City.—On Sunday afternoon, December 10, the Rev. John H. C. Fritz, visitor of our district, assisted by the Rev. Messrs. Schoenfeld, Brauer, Koepschen, Koerber and Schiller, installed the Rev. F. C. G. Schumm, formerly of Bayonne, N. J., as pastor of our church. The ceremony was attended by a congregation which filled almost every seat in the church.

The Rev. Fritz delivered the charge to the pastor in a forceful and vigorous manner and the Rev. Schoenfeld that to the congregation in an excellent address.

Excellent soprano solos were rendered by Miss Emily G. Hagen, of the Church of the Redeemer, and Miss Schnelle, of Immanuel, 88th Street, Church.

All the excitement is now over and we have again settled down to our usual work. Our confidence in our new pastor is such that it seems almost as if he had been with us for years. When we lost Rev. Dallmann we felt it would be a hard blow; but the Lord has been good to us in providing so soon a worthy successor. R. T. M.

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Buffalo, N. Y.—On December 8, 1895, the Rev. C. H. Ruesskamp was installed as pastor of Calvary in the little frame building then serving its good purpose.

The handsome church building since erected was on Friday evening, December 8, 1905, the scene of a reception tendered the pastor and his wife in commemoration of the 10th anniversary of his installation. The reception was planned by the Ladies' Aid Society as a surprise to the pastor and in at least one pleasant feature there was abundant evidence of the completeness of the surprise. When the president of the Ladies' Aid Society stepped forward and in a few hearty words of good will presented to the pastor and his wife as coming from the entire congregation a suitably inscribed silk-lined casket containing sterling silver table ware and a substantial cash gift, the pastor was completely overcome. His appreciation and reciprocation of the sentiments expressed in gift and word were given voice later on when he addressed the congregation and found occasion also with his wife to clasp the hand of each individual member in greeting.

Mutual good wishes were expressed and a most enjoyable and profitable social evening was spent. Refreshments were served by the Ladies' Aid Society, to the members of which much credit is due for successfully conducting the reception from first to last. C. O. R.

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Akron, Ohio.—The following account of our church in Akron may supplement what has already appeared in these columns:

For the last twelve years or more there has been an English congregation of the Missouri Synod in Akron. During all these years the congregation was assisted by Synod and the German sister congregation of this city, and grew steadily, but slowly. In March of 1904 a disruption occurred in the congregation which was then under the pastoral care of the Rev. W. C. Miller. The larger part of the congregation, about eighty communicant members, permitted themselves to be led away by the pastor to the Ohio Synod, while the minority, fifteen communicants, remained loyal to the truth as taught by Missouri. Undaunted by this blow the faithful ones set themselves anew to rebuild their beloved Zion which had been so wantonly destroyed. They applied to the Mission Board for a pastor, and the writer having been sent to serve them began work in July of the same year. Being without a house of worship, the German sister congregation did us the great favor of allowing us the free use of their school hall for our morning service, and of their church for the evening. In these quarters we not only continued to preserve our existence, but also increased a little. Last spring, however, the congregation, though small in numbers, began to take steps to procure a church home of its own, and on the 26th of November all our fondest hopes and expecta-

tions were realized when we were permitted to dedicate our neat and attractive church to the service of the triune God. Three services were held on the opening day. The Rev. G. E. Mennen of Redeemer Church, Detroit, preached the dedicatory sermon, and on the basis of Ps. 27:4-5, explained to the members and friends what a precious thing it is to possess a church of the pure Word and Sacrament. In the afternoon Rev. W. H. Lothmann, pastor of the German Lutheran congregation in this city, preached a German sermon to an audience composed mostly of members of his own flock, setting forth reasons for doing English Mission work; firstly, because of their own people, who must of necessity adopt the English tongue, and secondly, because of the unchurched English-speaking Americans. At the evening service the President of the Synod, the Rev. H. P. Eckhardt of Cleveland, made an eloquent address on the subject, "Why are we Lutherans?" an address which elicited warm words of praise from all who heard him.

The day was an ideal one, and the attendance at all three services was excellent, each time the house being taxed to its utmost capacity, while at the evening service many had to be turned away for lack of room. We were also pleased to have with us and entertain for dinner about sixty-five members of Grace Church, Cleveland, and we hope that their visit was of as much pleasure to them, as it was of joy and benefit to us. The collections raised during the day amounted to \$196.00.

Our church building is a neat frame structure with a seating capacity of 300, and has a large well-lighted basement to be used as Sunday school room and lecture hall. The basement, however, is not finished yet, owing to the lack of funds at present. The church as far as completed has been built at a cost of about \$4,500.00, and nearly \$4,000 of this amount has been subscribed. Now it might be of interest to some to know where such a small congregation—40 communicants—could secure so much money. God had blessed our little congregation with one man of means, and also opened his heart and caused him to give liberally of his substance. That was the source of \$2,000. The other members, who are almost all young men and women just starting out in life, responded liberally according to their means, and, as we hope, cheerfully. The German sister congregation at this place, being a staunch ally of the English cause, gave us permission to collect among its members, and as a consequence individual members of that body assisted us to the amount of more than \$900. Friends from Cleveland are also credited with some gifts. Thus you see that we have been blessed from every side, for which we are very thankful, and pray that the good Lord will continue to shower his blessings upon us in the future. An auspicious beginning has been made and in the near future we hope to furnish the readers of "Witness" with a good account of progress made in our new and cozy quarters. J. F. Y.

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Christ Church, Chicago, Pastor Haertel.—The celebration of the twelfth anniversary of the dedication of our church ought to leave a deep impression on the minds of all our members. The services were very well attended. In the morning our own members filled all the chairs and a part of the gallery, in the evening the majority of worshipers were visitors from our sister churches. The choir sang in both services. The collections were fairly liberal, but more will have to be done, if we wish to reach an average contribution of \$3.00 per communicant. The pastor preached in the morning, showing why we should love our Church, and how we must show our love. In the evening we had the pleasure of hearing the Rev. A. Reinke. He showed that the Church is the habitation of the Triune God, the workshop of the Holy Ghost, and a court of Heaven.

A congregation has been organized by the pastor on the north side. It consists of seven voting and twenty-two communicant members. The name "Bethany Ev. Lutheran Church" was chosen. The Rev. K. Schlerf, Hillsdale, Mich., has been called as the pastor.

Our pastors in the Northwest met at Milwaukee several weeks ago as the "Northwestern Conference of the (English) Missouri Synod." Pastor Haertel of Chicago was chosen chairman, and Pastor K. Schlerf secretary. Besides these there were present Pastors Dallmann of Milwaukee, Kreinbender of St. Paul and Schuessler of Chicago. The discussions in this first meeting were on the question of gathering English congregations in the larger cities of the Northwest. W.

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Rev. A. G. H. Overn, the missionary of the Norwegian Synod among the Mormons at Salt Lake City, Utah, died lately, having been suffering with consumption for several years. The work among the Mormons has been very difficult, as the hierarchy is strong enough to terrify all members, who show an inclination to attend a Lutheran service or send their children to a Lutheran Sunday school. The Rev. Overn had labored with great patience among them, and we hope the Norwegian Synod will find some other man able and willing to take up the work in Utah. J. H.

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The Rev. H. K. G. Doermann, of Blue Island, Ill., formerly professor of the Ohio Synod's College at Hickory, N. C., has accepted the call to the theological seminary of that Synod at St. Paul, Minn. L.

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"Keep an eye on the Northwest" is the headline of an article in a recent number of a General Synod paper treating specifically of the strength of the Synodical-Conference Lutheranism in Wisconsin. Maybe our brethren up there would better "keep an eye" on the General Synod and the General Council! L.

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We read in the "Lutheran World" of a "congregational industrial school" in the congregation of Dr. H. K. Feimer at Louisville, Ky., which "began its fall work with 40 pupils and 18 teachers," and whose "enrollment has already doubled and more." From the meagerness of the description we are unable to form a definite idea of the make-up and purpose of this industrial school. It might be interesting to hear more about it.

ABROAD

A German congregation in the Argentine Republic recently applied to the President of the Brazil District of the Missouri Synod for a pastor. After the field had been looked over a call was issued to one of the pastors in Brazil, and has been accepted. From reports it appears that all our brethren in the ministry in this district are overworked; the President writes that he could place a dozen men where only four were available. W.

✱ ✱ ✱

On Sunday, October 1, ten persons left the Orthodox Church of Russia and united with the Swedish Lutheran St. Catharine's congregation in St. Petersburg. The new members were received by the pastor of the congregation, Rev. H. Kajanus, and the church was filled to its utmost capacity. The ten persons were the first who took advantage of the Czar's late ukase giving religious freedom. A number of other persons have made application to unite with the congregation, and will be received as soon as they can be properly instructed and other matters arranged.—Ex.

✱ ✱ ✱

Pastor Schilling, Lutheran pastor of Niton, near Riga, was assassinated by a band of anarchists, because of his firm stand for law and order, a victim of the reign of terror in Russia.

INSTALLATION.

On the twentieth Sunday after Trinity, November 5th, the Rev. A. C. M. Wahl was installed as pastor of St. Andrew's, Detroit, Mich., by the undersigned, assisted by the Pastors Arendt, G. Claus, List, Detzer and Mennen.

H. P. ECKHARDT.

Address: Rev. A. C. M. Wahl, 151 Lacrosse Street, Detroit, Mich.

Hearth and Home.

CHRISTMAS IN BETHLEHEM

On Christmas Eve in Jerusalem the Christians are busily engaged in their preparations for the great festival of the Nativity. The sun has set over the hills in Western Judea, and the sky is thick with stars, we may imagine, as it was on that memorable night when the shepherds heard the first Christmas hymn sung by a choir of angels.

Then on all sides the narrow streets of the city begin to glow with the light of countless candles and lamps set in the tiny windows of the houses. Indoors the women are preparing themselves for the first ceremonies of the feast of the Nativity. The elaborate bead bracelets are removed from the wrists, and the armlets of polished pebbles strung on slender gilt wire are unclasped. Necklaces and jeweled pendants are laid aside, and a simple white veil takes the place of the gaudy colored garb in which these Oriental women usually delight.

Then from many a home sets forth a little company of pious folk on their way to join the great throng who on the morrow will worship at the very spot where the new-born Babe lay in his manger cradle.

Throughout Christmas Eve a vast cavalcade of pilgrims is wending its way to Bethlehem. From all parts of the earth they have come, but now all are following the rugged path from Jerusalem, which was once trodden by the three Wise Men from the East who sought the new-born King.

Though the journey is but five miles long, and is not quite an hour's drive from Jerusalem, we prefer to travel earlier in the day; for the road has many points of interest that we must not miss.

Starting from Damascus Gate, in one of the Arab carriages in common use, we drive round the walls till we reach the Jaffa Gate, where we leave the sacred city. This gate is prettily called by the people of the district, "Bab-el Khalil," which means "The gate of the friend," because it is the starting point on the road to Hebron, the dwelling place of Abraham, who was called "the friend of God."

Passing by the tower of David, which Titus left standing when he took the city, the road descends to the lower pool of Gihon, and skirts the ill-omened valley of Hinnom, where stands a lonely tree, associated by tradition with the end of Judas. Then we pass the house of Caiaphas, and are now driving through open country, broken by low but rugged hills.

About three miles from Jerusalem we pass the convent of Mar Elias, which marks the spot where Elijah is said to have rested under a juniper tree. Close at hand is a well which

has for ages been associated with the visit of the Magi.

The legend states that after their visit to Herod at Jerusalem they lost their guidance of the star. They then wandered doubtfully down the road to Bethlehem, until they reached this well, where they paused to water their animals. While doing so one of the Wise Men noticed the reflection of a large star in the water, and looking up, he saw the star itself, which proved their guide until they reached the place where the Child lay. We now pass the tomb of Rachel, which is greatly venerated by the Mohammedans, and near by we see the well from whose water David refused to drink when it had been brought to him at the risk of his soldiers' lives. It is a curious fact that the wells of Palestine are the best authenticated and most generally accepted relics of the early history of the Jewish nation.

We are now on the outskirts of Bethlehem itself, and the first impression of the place that we gain is not a pleasing one. The state of the streets is emphatically bad—so bad that the driver of our vehicle gives up his task in despair. We dismount and pick our way cautiously through streets barely six feet wide, and deep in mud and garbage. It is by no means the perfume of Araby the Blest that greets us as we enter the little town to which all Christendom is looking at this season of the year.

We plod up the hill till we reach the eastern brow of the ridges, upon which the market-place is situated. On the south side stands the Church of the Nativity, one of the oldest Christian edifices in the world. It consists of the church proper and three monasteries—Latin, Greek and Armenian—adjoining it on the north, east, and south sides.

To this common center all the processions of pilgrims are converging. The entrance to the church is so low that one has to stoop considerably to pass through. It is commonly said that this is for the benefit of the irreverent, who, if they will not bow after they enter the church, are at least compelled to bow before they can get in. More probably these low doors, which are not unusual in the East, are designed to keep wandering cattle out of the building.

The church, which seems to have been first built in the fourth century, stands over a cave which has from the earliest ages of Christianity been associated with the birth of the Savior.

On that memorable occasion, Mary and Joseph, finding no accommodation in the khan, or inn, where travelers put up for the night, sought shelter in the stable. This was almost invariably a cave or rough cellar, built in the rear

of the house, and was used as a shelter for oxen and asses.

There is very little doubt that the cave under the Church of the Nativity at Bethlehem is the genuine birthplace of Christ. The evidence in its favor can be traced back to within living memory of the days of the Apostles.

The church consists of a fine nave, with double aisles, but is now rarely used, save on the occasion of such a vast assemblage of pilgrims as takes place on Christmas Eve. The sanctuary is separated from the nave by a high screen, and is divided into three parts used respectively by the Greeks, Latins and Armenians.

Unfortunately, these three churches are in rather violent antagonism to each other, and the Turkish soldiers are occasionally needed to preserve peace. It is just as well, therefore, that the three communities do not celebrate the Christmas festival at the same time.

The Latins keep it on December 25th, the Greeks twelve days later, and the Armenians observe the Feast of the Epiphany instead of Christmas. Thus we find that most of the pilgrims who are coming from every quarter to Bethlehem are adherents of Latin Christianity.

We join the throng and pass through the nave of the church to the sanctuary with its magnificently gilded and painted screen. Passing into the Greek portion, we descend a flight of narrow stone steps in the south choir aisle, and find ourselves in the actual cavern to which the eyes of the world have turned at Christmastide for nineteen hundred years.

It is hard to realize our position. On every hand costly marbles, rich embroidery and jeweled lamps meet the eye. There is little to suggest a cave or a stable; yet it is the fact that we are in a veritable cavern surrounded by rugged masses of limestone rock, though these are masked by an interior lining of marble.

The eyes turn at once to a small recess close to the floor at the side of the cavern. Around it the pilgrims are crowding to throw themselves upon the pavement and kiss the stones; for this is the very spot upon which it is believed that the world's Redeemer was born. A silver star is set into the pavement, surrounded by the inscription, *Hic De Maria Virgine Jesus Christus Natus Est* ("Here of the Virgin Mary Jesus Christ was born").

In the recess hang many jeweled lamps of gold and silver, for the different communities of the place share the privilege of keeping these lights always burning. All around are rich embroideries, and above is a slab used by the Greeks as an altar.

On the other side of the entrance from the stairway is another recess in

which it is believed that the manger cradle of the Holy Child was placed. If this be so, then we are standing on the very spot where the shepherds knelt when they came to see the Infant King.

The traditional cradle was taken to the Church of St. Maria Maggiore, at Rome, in the fifteenth century, and now a marble one takes its place. But this does not interfere with the devotions of the crowd of pilgrims, many of whose eyes are bedimmed with tears as they gaze upon the spot hal- lowed by so many sacred associations.

As night comes on the pilgrims are augmented by the cottagers from Jeru- salem, whose setting out we have al- ready described. Then comes the mid- night mass, celebrated with all the dig- nity and beauty that the Latins can achieve. Such a service is impressive anywhere, but amidst such surround- ings it rarely fails to stir the emotions of even the casual tourist. Thus is Christmas spent in Bethlehem.—Se- lected.



TWO BEAUTIFUL CUSTOMS OF STRANGE PEOPLE

It is customary among the Yoruba natives, to greet their deity as soon as they awake in the morning. They speak to no one till they have bowed to their idol. The converted Yoruba negroes retain this custom and bow the knee before God, thanking Him for His protection, and asking His blessing during the new day—then they speak to the family. Should not our first ac- tion on the first morning of the New Year, be a sincere prayer, and should we not seek to continue this every morning that God's mercy gives us?

The Mohammedans have the cus- tom, when they receive a present, of thanking God first, then the giver. If you do them a favor, they will say: "I thank God for your kindness to me." Some may comply rather thought- lessly with this custom, which they have inherited from their fathers. But many certainly say it with their whole heart. Does not such conduct of a Mohammedan put many Christians to shame who do not even at the close of the year thank God?



THE RESTFUL YOKE

Rev. Pearse tells of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden:

"I had finished my sermon when a good man came to me and said: 'I wish I had known what you were going to preach about; I could have told you something.'

"Well, my friend,' I said, 'it is very good of you. May I have it still?'

"Do you know why His yoke is light, sir? If not, I think I can tell you.'

"Well, because the good Lord helps us to carry it, I suppose.'

"No, sir,' he explained, shaking his head, 'I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke, and the yoke was never made to balance, sir, as you said.' (I had re- ferred to the Greek word. But how much better it was to know the real thing.)

"He went on triumphantly: 'Fath- er's yokes were always made heavier on one side than the other. Then you see, we would put a weak bullock in alongside of a strong bullock, and the light end would come on the weak bul- lock, because the stronger one had the heavy part of it on his shoulder.'

"Then his face lit up as he said: 'That is why the yoke is easy and the burden is light—because the Lord's yoke is made after the same pattern, and the heavy end is upon His shoul- der.'

"So shall ye find rest for your souls."—Southern Churchman.

Miscellaneous.

A REQUEST.

All communications concerning the Mis- sion Board should be addressed to the Board and mailed to the secretary, the Rev. John Schiller, 915 Cauldwell Avenue, New York.

JOHN H. C. FRITZ,
Chairman of the Mission Board.



NOTICE OF INSTALLATION.

Authorized by the President of Synod, the Rev. H. P. Eckhardt, and assisted by Prof. C. Gaenssle, the Rev. Wm. Dallmann was in- stalled as pastor of Mt. Olive Lutheran Church, Milwaukee, Wis., on Sunday, Decem- ber 3d, by

O. C. KREINHEDER.



NOTICE OF INSTALLATION.

By request and authority of the President of Synod the Rev. F. C. G. Schumm was in- stalled into his office as pastor of the Church of the Redeemer, W. 44th Street, New York, on Sunday, December 10, by Pastor John H. C. Fritz, assisted by Pastors W. Schoenfeld, J. Schiller, W. F. Koepchen, J. R. Brauer and A. Koerber.



ACKNOWLEDGMENTS

TREASURER'S REPORT MISSION TREAS- URY.

Received of

| | |
|---|---------|
| Carl Hallberg, Treas. St. James Luth. Church, Edgefield Park, N. J. | \$ 5 62 |
| Miss Sarmbrecht, Treas. Trinity Sunday School, Rev. Kretzman, East St. Louis, | 10 00 |
| Rev. Julius Nickel, Strasburg, Ill., Children's Day Collection | 10 45 |
| For Mission Treasury | 65 34 |
| Rev. Martin S. Sommer, Grace Lutheran Church, St. Louis | 14 05 |
| Aug. T. Reese, Treas. Church of Redeemer, Cleveland, O., Collec- tion from Day School | 9 09 |
| Rev. Paul Bischoff, Conover, N. C., from St. John's Congregation .. | 10 00 |
| A. O. Abbott, Treas., S. S., Grace Lutheran Church, Cleveland, O. | 9 00 |
| Chas. Wanzelman, Jr., Treas. St. Mark's Sunday School, Detroit, Mich. | 46 82 |

| | |
|---|----------|
| Rev. Wm. Dale, Cleveland, O., Sunday School, Church of Re- deemer | 12 75 |
| Rev. Martin S. Sommer, St. Louis, from Mr. Fred Kuhlman for Eng- lish Mission | 5 00 |
| Total | \$198 12 |

Pittsburg, Pa., December 23, 1905.

TREASURER'S REPORT SYNODICAL TREASURY.

Received of

| | |
|--|----------|
| Edw. Schaaf, Treas. Christ Church, Chicago | \$ 28 92 |
| Julius Nickel, Strasburg, Ill. | 3 08 |
| For Synodical Proceedings | 3 35 |
| A. C. Peterson, Grantwood, N. J. ... | 10 28 |
| A. L. Crouse, Hickory, N. C., Dues From St. Stevens' Congregation in Catawba Co. for Proceed- ings | 5 00 |
| H. F. Schroeder, Treas. Eng. Luth. Church Redeemer, St. Paul, Minn. | 15 00 |
| W. H. Killian, Baltimore, from Emanuel Congregation | 15 00 |
| For Proceedings | 15 00 |
| Rev. Paul Bischoff, Conover, N. C., from St. John's Congregation .. | 6 25 |
| Dr. D. Winter, Columbus, Kansas | 10 00 |
| Rev. Oscar Kaiser, Baltimore, from Jackson Square Congregation ... | 9 33 |
| For Proceedings | 12 42 |

Total

Pittsburg, Pa., December 23, 1905.

The Reviewer.

COUNTRY SERMONS. New Series. Vol. 1. Augusta Publishing Co., Crimora, Va. Price, \$1.00.

The author of these sermons, Pastor F. Kuegele, has become known throughout the land by the four volumes of country sermons which he had previously published. Through these sermons many a pastor, many a lay- man, and many a congregation, have been spiritually enriched. Unfortunately, the en- tire stock of sermons then on hand, together with the plates, was destroyed in the Balti- more fire of February, 1904, and it has been deemed expedient to publish a new series, instead of reissuing immediately the four volumes of the first series. This first volume of the new series contains 14 Passion ser- mons, 16 Communion addresses, and 23 Fun- eral orations, all of them new, with the ex- ception of 13 Funeral sermons, which are found in volume two of the first series. We bespeak for it a cordial welcome. W.



GO YE INTO ALL THE WORLD. A collec- tion of Sermons and Addresses on For- eign Mission by Lutheran Pastors in America. The German Literary Board, Burlington, Iowa. Price 85 cents; net to pastors, 70 cents and postage.

There are twelve sermons and addresses on Missions in this book. They are by pas- tors of various Synods, also our Synod being represented by one sermon each of Pastors Kuegele and Dallmann. On the whole the book is instructive and stimulating, al- though the sermons are not all equally good. We found a few objectionable statements in it. Thus page 16 we read: "If man had done his duty there never would have been any heathen and there would be none now. If the Word of God had been rightly inculcated at all times everybody would have the Gos- pel." Are there not many heathen who are such in spite of the fact that God's Word has been brought to them? Cf. Acts 13:46. On page 65 this statement occurs: "The heathen do not need information as to what they ought to do and what they ought not to do." This is certainly too sweeping. The heathen's conscience is a very uncertain guide. Also the expression, "Sabbath-keep- ing," page 122, is not to our liking on ac- count of the Puritanical abuse of the term, though the author probably connects no false idea with it. L.

The Lutheran Witness

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The Rev. C. A. Weiss,
The Rev. George Luecke,

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Country Sermons, Vol. II., Sermons on the epistles of the Church Year, Festive Cycle, by Rev. F. Kuegele, to be ready by December, 1905. Cloth, \$1.00.

These sermons are cast directly in the mold of evangelical life and history. They are made of the true stuff and inspired by the right spirit and cannot fail to carry a blessing with them.—The (New York) Evangelist.—Presb.

This collection of sermons is of value, inasmuch as it is witness to the interest still taken in plain, helpful preaching. The wave of sensationalism, we see, has not swept over the whole country, and a man can still preach the Gospel without imitating the arts of the mountebank.—J. C. Ayer, of Cambridge Theol. Sem. in Baltimore Sun.

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